

༄༅། རྒྱལ་ཁོ་མེད་པུ་བུ་རྒྱལ་ཁོ་མེད་པུ།

The Perfection of Wisdom in Eighteen Thousand Lines

Aṣṭādaśasāhasrikāprajñāpāramitā

འཕགས་པ་ཤེས་རབ་ཀྱི་པ་རོལ་དུ་ཕྱིན་པ་ཁྱི་བརྟུང་སྟོང་པ་མེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa shes rab kyī pha rol tu phyin pa khri brgyad stong pa zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Perfection of Wisdom in Eighteen Thousand Lines”

Āryāṣṭādaśasāhasrikāprajñāpāramitānāmahāyānasūtra

· Toh 10 ·

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SUMMARY

- s.1 *The Perfection of Wisdom in Eighteen Thousand Lines* is one version of the Long Perfection of Wisdom sūtras that developed in South and South-Central Asia in tandem with the *Eight Thousand* version, probably during the first five hundred years of the Common Era. It contains many of the passages in the oldest extant Long Perfection of Wisdom text (the Gilgit manuscript in Sanskrit), and is similar in structure to the other versions of the Long Perfection of Wisdom sūtras (the *One Hundred Thousand* and *Twenty-Five Thousand*) in Tibetan in the Kangyur. While setting forth the sacred fundamental doctrines of Buddhist practice with veneration, it simultaneously exhorts the reader to reject them as an object of attachment, its recurring message being that all dharmas without exception lack any intrinsic nature.
- s.2 The sūtra can be divided loosely into three parts: an introductory section that sets the scene, a long central section, and three concluding chapters that consist of two important summaries of the long central section. The first of these (chapter 84) is in verse and also circulates as a separate work called *The Verse Summary of the Jewel Qualities* (Toh 13). The second summary is in the form of the story of Sadāprarudita and his guru Dharmodgata (chapters 85 and 86), after which the text concludes with the Buddha entrusting the work to his close companion Ānanda.

ac.

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other indispensable people whose work has made this translation of *The Perfection of Wisdom in Eighteen Thousand Lines* and its accompanying commentary possible.

Around me everything I see would be part of a perfect road if I had better driving skills.

Where I was born, where everything is made of concrete, it too is a perfect place.

Everyone I have been with, everyone who is near me now, and even those I have forgotten—there is no one who has not helped me.

So, I bow to everyone and to the world and ask for patience, and, as a boon, a smile.

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i.

INTRODUCTION

i.1

In the introduction to his translation of *The Transcendent Perfection of Wisdom in Ten Thousand Lines*,¹ Gyurme Dorje has given a clear account of the Tibetan tradition's explanation (1) of the origin of the Perfection of Wisdom in the words of the Buddha on Gṛdhrakūṭa Hill in Rājagṛha some 2,500 years ago, (2) of the way the Perfection of Wisdom became extant in our world through the efforts of Nāgārjuna, and (3) of the Perfection of Wisdom's place in the vast corpus of the Buddha's words as "the middle turning of the wheel of the Dharma." He has also given a brief account of the conclusions arrived at by the Western research tradition, which suggest that the Perfection of Wisdom may have originated in the south of the Indian subcontinent, perhaps the Andhra region, but more likely first began circulating in the far northwest of the Indian subcontinent. A prophecy in the text translated into English here provides some support for this conclusion. In chapter 39 the Buddha says to Śāriputra, "with the passing away of the Tathāgata this perfection of wisdom will circulate in the southern region," and "from the country Vartani [the east] this deep perfection of wisdom will circulate into the northern region." A comparison of early fragments of a Perfection of Wisdom in the Gāndhārī language, written in Kharoṣṭhī script and dated ca. 75 CE, with an early translation of a Perfection of Wisdom text into Chinese by Lokakṣema in the middle of the second century CE has led the Western research tradition to the tentative conclusion that the Perfection of Wisdom first circulated in written form in the northwest of the Indian subcontinent some 2,000 years ago.

· About the Perfection of Wisdom Manuscripts ·

i.2

The text translated here into English is the one found in the Degé Kangyur with reference to the other Kangyur editions contained in the Comparative Edition (Tib *dpe bsdur ma*). Both the original handwritten Indic manuscript (or

manuscripts) on which the Tibetan translation of *The Perfection of Wisdom in Eighteen Thousand Lines* was based and the original handwritten manuscript of the earliest Tibetan translation are lost. There is, however, a large, nearly complete birch bark manuscript of a Perfection of Wisdom text written in Sanskrit in a Gilgit-Bāmiyān type alphabet that shows surprising similarities to the alphabet later used for the translation of Indian Buddhist texts into Tibetan. Stefano Zacchetti² calls the birch bark manuscript, unearthed in northwest India in Gilgit in 1931, the “[Larger] *Prajñāpāramitā* from Gilgit,” and he dates it to “between [the] 6th and the beginning of the 7th century.” It is not misleading to say it is similar in the main to the Tibetan translation that is the basis of the English translation presented here. It is not, however, exactly the same, and it certainly was not the Indic manuscript on which the Tibetan translation of the *Eighteen Thousand* was based.

i.3 Besides the Gilgit manuscript there are the *Śatasāhasrikā* (*Hundred Thousand*)³ and *Pañcaviṃśatisāhasrikā* (*Twenty-Five Thousand*)⁴ groups of Indic manuscripts, mainly originating from collections in Nepal that are similar in many respects to the Tibetan text that is the basis of the English translation presented here. There are a considerable number of these relatively recent manuscripts, dating at the earliest to the seventeenth century. Pratāpacandra Ghoṣa published a heroic Sanskrit edition (1902–13) of the first section (*khaṇḍa*) of the *Hundred Thousand* that runs to 1,676 pages! Takayasu Kimura (2009–14) has published the Sanskrit of the *Hundred Thousand* equivalent up to about chapter 32 of the 87 chapters translated here (up to halfway through the sixth of the twelve volumes of the Tibetan translation of the *Hundred Thousand* in the Kangyur). The *Hundred Thousand* is obviously much longer than the *Eighteen Thousand* but is similar in many respects.

i.4 Kimura has also published a complete Sanskrit edition of Haribhadra’s version of the *Twenty-Five Thousand* (1986–2009). This version is one of the two bases (together with the Gilgit manuscript) for Edward Conze’s (1984) magisterial translation called *The Large Sutra on Perfect Wisdom*. Kimura’s Sanskrit edition of the *Twenty-Five Thousand* is also similar in many respects to the Tibetan translation of the *Eighteen Thousand* that is the basis of the English translation presented here.

· The Title: *Eighteen Thousand* ·

i.5 According to Stefano Zacchetti, Bodhiruci (fl. beginning of the sixth century), a translator of Buddhist texts into Chinese, is the first to explicitly mention an *Eighteen Thousand*.⁵ Bodhiruci lists it, among other texts, as one of the three sizes of what he calls the Larger Perfection of Wisdom. We have not

determined with certainty if Bodhiruci meant *Eighteen Thousand* as an actual title of a Perfection of Wisdom text or simply as a description of the length of a text.

i.6 In *A Catalogue of the Chinese Translation of the Buddhist Tripiṭaka*,⁶ the first entry is Xuanzang's huge *Dabanruoboluomi jing* (*Long Perfection of Wisdom*, finished ca. 659). A text in fifty-nine fascicles and thirty-one chapters is included as part of it. Based on the *K'yuen-lu* (Nañjio's transliteration) written in 1287, which compares Perfection of Wisdom works in the Tibetan canon and the Chinese canon, says it "agrees with the Tibetan *Pragñāpāramitā* in 18,000 ślokas."⁷

i.7 We have not been able to read Xuanzang's translation, so we cannot say with certainty whether or not the name *Eighteen Thousand* is found there, but speaking generally, in Chinese Buddhism bibliographical material is organized based on the person (the translator and so on) rather than genre or title, certainly after Fei Changfang's *Lidai sanbao ji* (*Record of the Three Treasures throughout Successive Dynasties*, published in 597). It therefore remains to be conclusively determined whether the name *Eighteen Thousand* is actually used by Xuanzang to identify this part of his long translation or whether it is, again, just a description of the length of part of a longer book.

i.8 In the *Denkarma*, the catalog of Buddhist works translated into Tibetan compiled in the early years of the ninth century by the translators Paltsek (*dpal brtsegs*) and Lui Wangpo (*klu'i dbang po*), the *Eighteen Thousand* comes third in the first subdivision of Mahāyāna sūtras. Later the two translators include in their list of commentaries on Mahāyāna sūtras *The Long Explanation of the One Hundred, Twenty-Five, and Eighteen Thousand* (Toh 3808).⁸ So, we can say with certainty that a Perfection of Wisdom text in Tibetan identified by the name *Eighteen Thousand* existed by about the year 820.

i.9 Edward Conze gives the name *Aṣṭādaśaprajñāpāramitā* (*The Perfection of Wisdom in Eighteen Thousand Lines*) to the later part of the Gilgit manuscript (starting from folio 188).⁹ Other scholars have followed him, describing fragments of Perfection of Wisdom texts that correspond to parts of the Gilgit manuscript as fragments of the *Eighteen Thousand*. But Zacchetti persuasively argues that Conze has made a mistake. He says Conze takes the early part of the Gilgit manuscript to reflect the text of the *Twenty-Five Thousand* and the later part the *Eighteen Thousand* because of an inconsequential mistake on the part of the Gilgit scribe. Zacchetti says the scribe accidentally wrote chapter 48 instead of 38 at the end of the chapter following chapter 37. Not all the chapters in the Gilgit manuscript have both titles and numbers. Conze noticed that the next chapter in the Gilgit manuscript after the chapter mistakenly numbered 48 that has both a title and number is chapter 50, with the title *Avinivartanīyalinganirdeśa* (Teaching

the signs of irreversibility). Conze also noticed that it corresponded to chapter 50 in the Tibetan translation of the *Eighteen Thousand*, which has the same title (Teaching the signs of irreversibility). This is the reason, Zacchetti argues, that Conze mistakenly said that the scribe “calmly chang[ed] from the version in 25.000 Lines to the version in 18.000 Lines (at f. 187/188) without telling anybody about it.”¹⁰ Zacchetti concludes that the Gilgit manuscript in fact reflects “a single version of the Larger PP” and says that trying to decide if it is a version of the *Twenty-Five Thousand* or *Eighteen Thousand* is “a futile question.”¹¹

- i.10 The research of Zacchetti and other modern scholars¹² presupposes that the *Eighteen Thousand* begins with an original compiler and undergoes changes over time. The shorter *Eight Thousand* represents an earlier (more original) version, and the different longer texts, including the *Eighteen Thousand*, reflect later changes. Heuristically, given that an origin is being investigated, this is a helpful presupposition. The research, however, has not identified an original, and one suspects never will. If it finally proves to be the case that no original can be identified it will corroborate the view set forth in the *Eighteen Thousand* itself, that a sacred book or tradition, when sought for in reality, is nowhere to be found.

· The Structure of the *Eighteen Thousand* ·

- i.11 Gyurme Dorje has already set forth the structure of a Perfection of Wisdom text based on the Tibetan tradition that privileges *The Ornament for the Clear Realizations* (*Abhisamayālaṃkāra*). According to that tradition the *Eighteen Thousand*, like the *Ten Thousand*, is one of the six major texts, which is to say the *Eighteen Thousand* makes a presentation of all eight clear realizations (*abhisamaya*) set forth in the *Ornament for the Clear Realizations*. The *Eighteen Thousand* also includes as its eighty-fourth chapter another of the six major texts, the verse summary of the entire Perfection of Wisdom that circulates as a separate text called *The Verse Summary of the Jewel Qualities* (*Ratnaguṇa-saṃcayagāthā*). It also includes as its eighty-third chapter the Categorization of a Bodhisattva’s Training, one of the important eleven minor Perfection of Wisdom texts that circulates separately under the name *The Maitreya Chapter* or *The Questions of Maitreya*.
- i.12 By contrast, what follows is the structure based on Vasubandhu’s or Daṃṣṭrāsena’s *Long Explanation of the One Hundred, Twenty-Five, and Eighteen Thousand*.¹³ Butön Rinchen Drup (1290–1364), the famous scholar and editor of the Kangyur, characterizes this as one of the four accepted ways to approach the Perfection of Wisdom corpus, and for the fourteenth century writer Dölpopa Sherap Gyaltsen it is the only way.

- i.13 According to that structure, there are five major divisions [I–V] and eleven sections [(1)–(11)].

.. I. Introduction ..

- i.14 After the statement of the place and time (“Thus did I hear at one time. The Lord dwelt at Rājagṛha on Gṛdhrakūṭa Hill...”) and the list of śrāvakas and bodhisattvas in the retinue and their excellent qualities, the Lord Buddha, the Blessed One, sets up his seat and sits in meditation. He displays miraculous powers—emitting light that goes to the ends of the cosmos, shaking the cosmos, and creating a magical canopy of flowers above his head. The light illuminates buddhas and their retinues in different worlds in the ten directions, prompting bodhisattva students to come to attend the discourse, thereby completing the huge retinue.

.. II. Brief Exegesis ..

- i.15 Following the introduction there is the single statement by the Lord at the beginning of chapter 2: “Here, Śāriputra, bodhisattva great beings who want to fully awaken to all dharmas in all forms should make an effort at the perfection of wisdom.” This says it all in brief. The reader should understand that the Lord remains silent after saying this.

.. III. Intermediate Exegesis ..

- i.16 Then, beginning the intermediate exegesis there is Śāriputra’s question (2.2), “How then, Lord, should bodhisattva great beings who want to fully awaken to all dharmas in all forms make an effort at the perfection of wisdom?” followed by the Lord’s response. Śāriputra’s inquiry raises the following questions: What is a bodhisattva and a great being? What is it to want fully to awaken to all dharmas in all forms? What is “making an effort”? And, what is the perfection of wisdom? Śāriputra’s inquiry thus introduces the reader to (i) bodhisattva great beings, (ii) all dharmas, (iii) the perfection of wisdom, (iv) full awakening, and (v) making an effort—that is, actually putting the perfection of wisdom into practice. These five provide the outline of the intermediate exegesis.
- i.17 Informing both the Lord’s statement and Śāriputra’s question is the important word *want*—a word that signals a bodhisattva’s compassionate aspiration because it references a bodhisattva’s motivation. Hence, what truly informs the statement is *bodhicitta* (“the thought of awakening”), a technical term for a special altruism. This section has two parts: (1) the explanation for and by Śāriputra that goes from chapter 2 through chapter 5

and (2) the explanation for and by Subhūti, from chapter 6 through chapter 21. This two-part section corresponds to the first chapter of the *Eight Thousand*.

· · IV. Detailed Exegesis · ·

- i.18 The detailed exegesis of the opening statement goes from chapters 22 to 82. It comprises an explanation of the conceptual and nonconceptual perfection of wisdom in a detailed exposition based on relative and ultimate truth for the sake of those who understand from a longer explanation. The explanation is subdivided into (3) an explanation for the head god Śatakratu (chapter 22) and (4) an explanation by Subhūti (chapters 23–32). (5) Then there is an explanation that includes an exchange with Maitreya (chapter 33) and (6–9) three more sections associated with Subhūti and one with Śatakratu. (10) A second explanation for Maitreya is chapter 83, titled “The Categorization of a Bodhisattva’s Training.” Conze and Iida (1968) call it *Maitreya’s Questions*. It is included in the *Twenty-Five Thousand*¹⁴ and the Lhasa edition of the *Hundred Thousand* but not the Degé edition of the *Hundred Thousand*.

· · V. Summaries · ·

- i.19 Chapter 84 is the summary in verse for Subhūti that circulates separately as *The Verse Summary of the Jewel Qualities*. In the *Eighteen Thousand* it is not divided into chapters. (11) Chapters 85 and 86 are a summary of the earlier chapters in the form of a story about Sadāprarudita’s quest to find his teacher Dharmodgata and learn the perfection of wisdom, and the final chapter is a short one in which the Lord entrusts the perfection of wisdom to Ānanda and the retinue rejoices.

· What Does the *Eighteen Thousand* Say? ·

- i.20 In essence, the *Eighteen Thousand* says that attachment to sacred texts and sacred traditions is the greatest impediment to awakening. For a modern reader the major difficulty when reading the *Eighteen Thousand* is therefore the lack of knowledge of the specific sacred texts and traditions the *Eighteen Thousand* references.
- i.21 We have seen that the opening chapter of the *Eighteen Thousand* sets the scene and describes the retinue, in which, we are told, are many worthy ones as well as bodhisattvas. Worthy ones are those who, by definition, have reached the final goal explained in the fundamental texts that record the

Buddha Śākyamuni's teachings for those who seek their own liberation. Bodhisattvas are those who privilege the teachings given by him to and for bodhisattvas in Mahāyāna texts like the *Eighteen Thousand*.

i.22 Both the fundamental texts and the Mahāyāna texts like the *Eighteen Thousand* make a presentation of the dharmas. In the English translation we have sometimes left the word *dharma* untranslated, sometimes when appropriate rendered it "phenomenon," and sometimes when appropriate "attribute"¹⁵ or "quality." When it is capitalized, *Dharma* means the doctrine, as in "turn the wheel of the Dharma." The doctrine can be either the books (words) or the meanings, in particular the meanings as they are found in the mindstreams of those who have a proper understanding.

i.23 The dharmas set forth in the fundamental texts are basic to an understanding of the tradition that the author of the *Eighteen Thousand* treats as sacred. In the fundamental texts these dharmas are in two categories: the dharmas of defilement (*saṃkleśa*) and the dharmas of purification (*vyavadāna*). Included in the former are the first two of the four noble truths, which comprise, among others, the aggregates, sense fields, constituents, contacts, feelings arising from contacts, and the twelve links of dependent origination. All describe the ordinary practitioner (the so-called "suffering" being).

i.24 Included in the purification dharmas that are covered by the last two noble truths are the thirty-seven dharmas on the side of awakening (ending with the eightfold noble path), the three gateways to liberation (emptiness and so on), and the eight results of the practice (beginning with the stream enterer and ending with the worthy one). They describe the state of the practitioner progressing toward the goal and when the goal is reached. Worthy ones, the first part of the intended audience of the *Eighteen Thousand*, do not need to be taught these dharmas. Just the word *rūpa* ("form"), the material reality that locates a particular individual, at the beginning of a list is enough for a worthy one to know what is intended. Thus, the *Heart Sūtra* says "no form ... no eyes ... no truth of suffering,"¹⁶ and so on.

i.25 Modern readers unfamiliar with the sacred tradition set forth in the fundamental texts can read, for example, Ven. Bhikkhu Bodhi's *In the Buddha's Words*. Alternatively, the fundamental texts can be learned from the *Eighteen Thousand*, which presents them in a very clear and accessible manner. But a modern reader unfamiliar with the dharmas set forth in the fundamental texts can get confused, because at the same time that the *Eighteen Thousand* is setting them forth with veneration, it is exhorting the reader to reject them as an object of attachment.

i.26 Thus, chapter 3 of the *Eighteen Thousand* begins with the monk Śāriputra asking, "How then should bodhisattva great beings practice the perfection of wisdom?" to which the Lord responds, "They do not see form. Similarly,

they do not see feeling, perception, volitional factors, or consciousness either.” “They do not see” means that they reject it as an object of attachment. It does not mean that the aggregates, and so on, are not there or are not something they should know. Worthy ones obviously know the aggregates and so on, because it is the basic teaching of the truth of suffering, the first words the Buddha Śākyamuni uttered to the five companions when he returned to the Deer Park outside Vārāṇasī after reaching awakening.

i.27 The *Eighteen Thousand* does not only focus on the fundamental Buddhist teachings and caution the reader to avoid taking them as objects of attachment, but it also references the sacred teachings of the *Eighteen Thousand* and other Mahāyāna texts and stresses that bodhisattvas, the second part of the retinue described in the Introduction chapter, should avoid attachment toward them. It does this first by expanding the list of basic purification dharmas to include all the possible qualities of bodhisattvas, among which are “the four detailed and thorough knowledges, the four fearlessnesses, the five undiminished clairvoyances, the six perfections, the six principles of being liked, the seven riches, the eight ways great persons think, the nine places beings live, the ten tathāgata powers, the eighteen distinct attributes of a buddha, great love, and great compassion.”

i.28 The second way the *Eighteen Thousand* says that the sacred Mahāyāna tradition must be rejected as an object of attachment is by negating the mental representations (the ideas or names) of the defilement and purification dharmas. The recurring message of the *Eighteen Thousand* is that all dharmas without exception lack any intrinsic nature (*svabhāva*). A Mahāyāna practitioner—a worthy one or an advanced bodhisattva—who has learned this lesson sees dharmas as they are supposed to appear, as lacking any intrinsic nature and with only a nominal or conventional reality. This, and the sacred tradition that teaches it, can become an object of attachment as much as anything else. To “settle down on” (*abhiniviś*) something is to be negatively attached to it.

i.29 Even though the texts, practices, and results of the fundamental and the Mahāyāna traditions are equally rejected as objects of attachment, the *Eighteen Thousand* extols the Mahāyāna tradition as most excellent for its wide range and concomitant benefits, and for undercutting itself, as it were, by extending the analysis of the person (the selflessness of a person understood by those who know the basic dharmas taught in the fundamental texts) to all phenomena. The *Eighteen Thousand* says that reliquaries, statues, books, practices, knowledge, and anything wholesome and beneficial are good, but only to the extent that they do not become objects of attachment. It also preaches the value of skillful means for

benefiting others in whatever way is helpful to them. The *Eighteen Thousand* says of itself that it is special, as a book, to the extent that the knowledge it conveys is the source of all that is beneficial. But if, as a book, or even as the knowledge the book conveys, it becomes an object of attachment, it results in the exact opposite of what, in its own terms, it preaches. When the *Eighteen Thousand* praises itself and says that even writing out one word of it is more beneficial by far than the words of the fundamental texts or the wisdom of the worthy ones, it is not setting forth some new tradition that transcends the problem of attachment.

· SUMMARY OF THE CHAPTERS ·

·· Chapter 1 ··

- i.30 The first chapter sets the scene. It is in two parts: an introduction shared with many other sūtras and an introduction unique to the Perfection of Wisdom. The first part, beginning with “Thus did I hear at one time,” describes the qualities of the arhat monks and most important nuns and ends with a description of the bodhisattvas, including many of their names.
- i.31 The second part describes the Buddha, always called “Lord” (*bhagavat*), or occasionally Tathāgata, setting up and taking his seat and then demonstrating the three miraculous powers. The miraculous power of meditative stabilization causes light to radiate from the Buddha’s major marks and minor signs and from the different parts and pores of his body, causes the radiation of natural light, and causes light to radiate from the tongue faculty in particular. The miraculous, wonder-working power magically creates a great tower out of flowers and, having done so, suspends it in midair and so on. And finally, the miraculous dharma-illuminating power illuminates buddhas dwelling in different worlds, prompting their bodhisattva retinues to make the journey to attend the discourse to follow.

·· Chapter 2 ··

- i.32 This chapter begins the discourse proper with the single, all-encompassing statement: “Here, Śāriputra, bodhisattva great beings who want to fully awaken to all dharmas in all forms should make an effort at the perfection of wisdom.” The key term here is “want” (*kāma*). The bodhisattva great beings “want to fully awaken.” This is the great central statement of the compassion unique to the Perfection of Wisdom and other Mahāyāna scriptures, described as wanting (*kāma*) everything of use to others both in the interim and ultimately—the daily necessities and the necessities for different levels of liberation for all beings according to their capacities—making “beings

who are blind ... see shapes with their eyes,” and so forth, and the miraculous powers to “blow out with one puff of breath the fire in the great billionfold world system when the eon is burning up,” and so forth.

- i.33 The chapter ends with a discussion of celibacy. The compassionate sons and daughters of good families want to be born into a bodhisattva’s family. This leads the gods to think that a perfect practitioner remains celibate, like the Buddha, until awakening, which prompts Śāriputra to ask if a practitioner has to have a family or has to be celibate. The Lord replies that there are many types of practitioners, but those who understand the deep perfection of wisdom like a magician, who uses magic to make a show of dallying with, enjoying, and acting gratified by the five sorts of sense objects in order to bring beings to maturity, is not contaminated by them. The chapter ends with the statement, “Alternatively, bodhisattva great beings speak disparagingly of sense objects: ‘Sense objects are ablaze, disgusting, murderous, and against you.’ So, Śāriputra, bodhisattva great beings take to these sorts of sense objects in order to bring beings to maturity.”

.. Chapters 3–5 ..

- i.34 A practitioner exists conventionally but not ultimately. All the possible physical or mental marks through which one might “see” or apprehend a practitioner, all the names of those things, even all the ultimate or conventional realities of a practitioner, their deficiencies and perfections, are ultimately unfindable, and so too with awakening and the practice. Thus, one pursues the practice of the perfection of wisdom by avoiding the extremes of naïve realism and nihilism through understanding the imaginary, other-powered, and thoroughly established natures of all dharmas. Such an insight surpasses that of the practitioners of fundamental Buddhism exemplified by Śāriputra and Maudgalyāyana.

- i.35 One practices the perfection of wisdom when “engaged with the emptiness of form,” and so on. This teaches the thoroughly established nature. There is no connection between the practice and the defilement dharmas that define the suffering state, no engagement with a practice that disconnects the practitioner from those defilement dharmas, and no connection between the purification dharmas and the perfection of wisdom. Still, practitioners conventionally exist, so the members of the community of irreversible bodhisattvas practicing the perfection of wisdom are enumerated based on where they were before coming to this world, and so on, and where they will be born and what they will demonstrate prior to their complete awakening.

- i.36 The retinue praises the Lord's discourse on the perfection of wisdom as "the calm and gentle perfection ... the space-like perfection, it is the perfection of the emptiness of particular defining marks, it is the perfection endowed with all good qualities." The Lord extends his tongue, illuminating the perfection of wisdom in all worlds for all beings. They all come and worship the Lord and generate the altruistic aspiration to become buddhas to teach this same doctrine for the benefit of beings. The Lord then smiles because he sees with clairvoyance that the compassion generated by monks in the retinue as they listened to the discourse will cause them all to become fully awakened buddhas in the future.

.. Chapter 6 ..

- i.37 All teaching by śrāvaka trainees or the gods is through the Tathāgata's power and does not contradict the true nature of phenomena. This statement comes at the beginning of the *Eight Thousand* and begins the summary verses in chapter 84 of the *Eighteen Thousand*.

- i.38 The word *bodhisattva* is used again and again but ultimately is not a word for anything. The form aggregate and so on are just designations, just labels used conventionally to aid comprehension, and similarly with the sense fields and so on, all the parts of the body—the skull and neck bones down to the bones in the feet—and all external things such as grass and leaves; even all the buddhas are just names and conventional terms. Since this is so, the bodhisattva practitioners understand that the fundamental doctrines of the four noble truths—that the aggregates, sense fields, and constituents and the like are impermanent rather than permanent, suffering rather than pleasurable, and so on—are just names to make things known for the benefit of beings, and practice accordingly. Similarly, "standing without mentally constructing any phenomenon," the bodhisattvas cultivate the basic, shared practices set out in the fundamental Buddhist scriptures. These are systematized as the thirty-seven dharmas on the side of awakening. And beyond those the bodhisattvas cultivate the unique bodhisattva practices of the six perfections and the powers and fearlessnesses, up to the eighteen distinct attributes of a buddha.

- i.39 Bodhisattvas should not settle down even on an ultimate, undivided true reality as the final referent of the name *bodhisattva*. Those who do not tremble in the face of such a reality, or perhaps lack of reality, are practicing the perfection of wisdom.

.. Chapter 7 ..

- i.40 From the practice of the perfection of wisdom that sees all phenomena as dharma designations, not absolute truths, all the benefits of fundamental and bodhisattva practice arise, included among which are all the meditative stabilizations starting from the *bodhyaṅgavatin* and *simhaviṣṭambhita* meditative stabilizations and ending with the *ākāśaśaṃgavimuktinirupalepa* meditative stabilization.
- i.41 The practice enables bodhisattvas to avoid “hardheadedness,” the “love for dharmas.” This is when a practitioner loses track of the purpose of practice—the welfare of others—and sees the realization of reality, the attainment of peace, or even altruism as an end in itself. Hardheaded bodhisattvas fall to the śrāvaka level, bereft of the guiding compassionate principle of the bodhisattva. The absence of hardheadedness is flawlessness, or the secure state of a bodhisattva. Here the bodhisattvas do not falsely project anything even while knowing all and practicing all for the sake of others.
- i.42 Even the sublime thought of awakening (*bodhicitta*) is just a label, so how does it operate in bodhisattvas in the flawless state? That “thought is no thought because the basic nature of thought is clear light.” It is clear light because it is not together with or free from any shortcoming, any accompanying afflictive emotion, or any intention to enter into a śrāvaka or pratyekabuddha nirvāṇa. Such a thought, the clear light, neither knows nor does not know, neither exists nor does not exist. It is the state in which all phenomena “are just so.”
- i.43 In conclusion, Śāriputra praises Subhūti’s explanation as authentic and in accord with the Lord’s intention and says, “in this perfection of wisdom is detailed instruction for the three vehicles in which bodhisattva great beings should train on the level of śrāvakas and pratyekabuddhas, bodhisattvas, and buddhas.”

.. Chapter 8 ..

- i.44 Subhūti rhetorically poses a hypothetical question. If all phenomena are just names, just dharma designations, then practice is futile. So, “which bodhisattva will I advise and instruct in what perfection of wisdom?” In response Subhūti says that phenomena are conventional terms for the inexpressible true nature of things that cannot be expressed as anything at all. It is just because of that that all starting places for practice, all practices, and all attainments are tenable. Bodhisattvas who are not terrified by this reality are irreversible from full awakening.

i.45 All phenomena are empty. Form is empty of form. The twelve links of dependent origination are empty. Ignorance is empty of ignorance, up to old age and death are empty of old age and death. All phenomena are empty, so bodhisattvas practicing the perfection of wisdom are standing by way of taking no stand on anything. Hence, bodhisattvas do not march under the banner of any letters, words, or statements, under the banner of the four noble truths, under the banner of emptiness, or under the banner of anything else. To do so is to have descended into grasping at “I” and “mine” and to practice without skillful means. Bodhisattvas do not grasp at anything because grasping requires a differentiation through language based on causal signs (*nimitta*), and bodhisattvas see causal signs just as śrāvakas see afflictive emotions. An afflictive emotion is based on settling down on a causal sign for things as real. That causes attachment and hatred. These same causal signs cause bodhisattvas without skillful means to settle down on a basis, path, and set of results as real. This is the case because the religious mendicant Śreṇika, a śrāvaka, gained nirvāṇa by listening to this teaching because it led him to avoid a belief in causal signs. Śreṇika achieved nirvāṇa by realizing that even nirvāṇa could not be grasped through a causal sign. Similarly, bodhisattvas master such a nirvāṇa but do not actually enter into it until their prayers that are vows are fully carried out and they have brought beings to maturity, purified a buddhafiield, and fully awakened to perfect, complete awakening.

i.46 Śāriputra asks Subhūti what does not exist and cannot be apprehended. Subhūti says all phenomena do not exist because all phenomena are empty of an intrinsic nature. A bodhisattva’s mind is never separated from a buddha’s mind because all phenomena are separated from an intrinsic nature. An intrinsic nature is not something real. All phenomena are without defining marks. Training in that way, bodhisattvas go forth to the knowledge of all aspects because nothing has been produced and nothing has gone forth. Everything is empty. Even the ultimate is empty of an intrinsic nature. Training in the perfection of wisdom like this, bodhisattvas get close to awakening.

.. Chapter 9 ..

i.47 Thinking “I am practicing the perfection of wisdom” is a lack of skillful means, a practice that occasions something, or a practice of an enactment (*abhisamkāra*). Not only does it not even lead to śrāvaka nirvāṇa, it leads to the suffering of saṃsāra. Bodhisattvas who do not have such beliefs and mistaken notions have skillful means because, in reality, there are no dharmas apart from emptiness. Bodhisattvas do not assert any dharma or

practice but know all dharmas are the same insofar as they have never been produced, and bodhisattvas remain in the *sarvadharmānutpāda* meditative stabilization up to the *ākāśaśaṃgavimuktinirupalepa* meditative stabilization. The awakening of such bodhisattvas is prophesied, but only conventionally, not ultimately, because none of the meditative stabilizations ultimately exist. The Lord compliments Subhūti, “the foremost of śrāvakas at the conflict-free stage,” for his explanation.

- i.48 Everything is in the state of absolute natural purity where there is no production or defilement, where nothing appears or is enacted. Employing the two meanings of the Sanskrit word *vid* (“to exist” and “to know”), the Lord says form, and so on, do not exist in the way foolish, ordinary people take them to be, and because they do not exist, they are ignorance. Nothing goes forth, nothing rests. Those who mentally construct a starting point, progress, and a goal do not train in the perfection of wisdom. Those who do not apprehend any phenomenon go forth to the knowledge of all aspects.

.. Chapter 10 ..

- i.49 Everything is like an illusion. Everything is just a name and conventional term that in reality is not produced. Bodhisattvas who understand that go forth to the knowledge of all aspects. This frightens new bodhisattvas without spiritual friends. To accept and teach the four noble truths in an absolutist way, apprehending the words as ultimately true, is to fall under the sway of Māra and bad friends. These bad friends dissuade bodhisattvas from this perfection of wisdom, saying that it is not the true doctrine of the Tathāgata. The bad friend may be Māra disguised as a buddha, setting forth an absolutist doctrine that takes the four noble truths as an absolute, and the doctrine of awakening for the sake of others through training in the perfection of wisdom as absurd. The bad friend says that if everything is empty there is no point, dissuading the bodhisattvas from the bodhisattva’s career. Sometimes Māra the bad friend approaches in the form of a mother or father saying rather than stay in the world with all its tortures, make hard work meaningful by working for nirvāṇa; sometimes Māra the bad friend approaches in the form of a monk teaching the doctrine of the four noble truths in an absolutist way.

.. Chapters 11–13 ..

- i.50 Explaining the word *bodhisattva* from many different angles, the text says the basis in reality of the word *bodhisattva* is no basis at all. The track left by a bodhisattva is like the track left by a bird in space. There is no basis in reality

for light, even the light of a tathāgata.

i.51 There follows a list of all phenomena, starting with ordinary wholesome phenomena like honoring parents, and so on, and the nine perceptions of the repulsive state of a body after death, as well as all the other levels of ordinary mindfulness and meditation. It also lists the ordinary unwholesome phenomena like the ten unwholesome actions, and so on; extraordinary phenomena (those same phenomena informed by an understanding of their illusory and ultimate nature); and phenomena without outflows—the purification dharmas in the mindstreams of buddhas, shared in common with other practitioners, and unique to the practice of those following the buddhas.

i.52 The Lord, Śāriputra, and Subhūti explain the term *great being* from many different angles. A great being is foremost among all the stream enterers, and so on; sees the ultimate nature of beings and treats them all the same and works for them all equally; never entertains a negative thought toward them; cares about the doctrine; perfects the meditative stabilizations and all the other purification dharmas; and is not attached even to the greatest thought, bodhicitta.

i.53 Śāriputra asks why all ordinary foolish beings are not free of attachments and the sense of possession, and Subhūti says that in reality they are, just as the mind of a buddha in its intrinsic nature is without attachment and any sense of possession. All phenomena are equally empty and pure.

i.54 Pūrṇa says a great being is armored with the great armor of the interwoven six perfections based on a concern for all beings. Each of the six perfections of giving, morality, patience, perseverance, concentration, and wisdom incorporates all the other five perfections, and all thirty-six subdivisions of the perfections are informed by the understanding that all phenomena are like illusions, devoid of any intrinsic nature. The practice of them is always focused on and dedicated to the knowledge of all aspects. Such a practice of the perfections brings the bodhisattva close to the very limit of reality—nirvāṇa. With skillful means, entering into all the meditative states without relishing them, taking birth through compassion but not through the force of meditative attainment, turning over everything to perfect and complete awakening for the sake of all beings, bodhisattvas are truly great beings delighting all the buddhas and bodhisattvas in the ten directions.

i.55 Śāriputra asks Pūrṇa why a great being's vehicle is great. It is a great vehicle because when great beings practice the perfection of giving, and so on, it carries them higher and higher through the states of immeasurable love, compassion, joy, and equanimity, and higher and higher through the first to the fourth concentrations and through the four formless absorptions

of endless space, endless consciousness, nothing-at-all, and neither perception nor nonperception. In the Great Vehicle bodhisattvas are absorbed in and emerge from all those meditative stabilizations and absorptions without falling to the śrāvaka or pratyekabuddha level.

i.56 The Great Vehicle is a knowledge of all the emptinesses, meditative states, and aspects of the four noble truths by way of not apprehending anything, so it is not a knowledge in any of the three periods of time or in any of the three realms of desire, form, and formlessness. In this sense it is a knowledge that is no knowledge at all. At the same time, the Great Vehicle is of infinite expanse, including all practices and attainments, including maturing beings, purifying a buddhafiield, and complete and perfect awakening.

i.57 How does the Great Vehicle proceed higher and higher? It does so as a practice of all the purification dharmas by a practitioner set on the knowledge of all aspects who does not apprehend anything at all. The practitioner, “from the first thought of awakening up until sitting at the site of awakening,” intentionally appropriates bodies to look after the needs of beings, roams from buddhafiield to buddhafiield, and listens to the teaching of the buddhas without any notion of buddhafiields or beings to benefit. Finally, the practitioner gains the knowledge of all aspects and turns the wheel of the Dharma so that all the buddhas raise their voices in praise.

· · Chapter 14 · ·

i.58 Armed with great armor the bodhisattvas enter into a variety of bodies and demonstrate the practice of the six perfections, pervading all world systems with light and shaking the earth, blowing out all the fires in the hells, and so on. Demonstrating the perfection of giving, bodhisattvas cause beings to emerge from the hells and other bad rebirths and be reborn as gods and humans, understanding the performance of the perfections to be illusory, doing everything like a magician, conjuring up worlds made of beautiful materials, and giving food and whatever else beings require or enjoy. The mind of the bodhisattva is always set on the knowledge of all aspects and always concerned with the welfare of every living being, working to establish them in whatever attainment is appropriate to their dispositions, but always knowing the illusory nature of phenomena. That is, the bodhisattvas know that all phenomena, even the knowledge of all aspects, are without defining marks, are not made, and do not occasion anything because there is nothing that could make them, just as in a dream. For this reason, form and so on, all the defilement and purification dharmas, are not bound and are not freed. Nothing is freed because nothing exists, just as in a dream.

i.59 Subhūti asks a series of questions: “Lord, what is the Great Vehicle of bodhisattva great beings? Lord, how have bodhisattva great beings come to have set out in the Great Vehicle? Where will the Great Vehicle have set out? Where will the Great Vehicle stand? Who will go forth in the Great Vehicle?”

i.60 The response to the first question occasions an explanation of all purification dharmas both as a personal practice and as a practice modeling the dharmas as a demonstration for others. It lists and explains the eighteen emptinesses and the meaning of each of the names of all the meditative stabilizations. Similarly, it lists and explains the four applications of mindfulness, occasioning a long explanation of mindfulness of the body through awareness of its makeup as sense faculties and their objects, of physical activity, of breathing, of the body’s constituent elements and different types of filth, and of what it looks like after death. It also explains the rest of the thirty-seven dharmas on the side of awakening, the three meditative stabilizations on emptiness, signlessness, and wishlessness, the eleven knowledges, and each of the three faculties—the faculty of coming to understand what one does not understand, the faculty of understanding, and the faculty of having understood. There is a further explanation of the stages of meditative stabilization between the desire realm and first concentration level, and from there to the highest formless absorption; of the ten mindfulnesses (of the Three Jewels and so on); and of the four immeasurables and each of the four concentrations, four formless absorptions, eight deliverances, and nine serial absorptions. There is also an explanation of each of the ten powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha, and, finally, a detailed explanation of the types of dhāraṇī based on the letters of the Karoṣṭhī alphabet.

i.61 In response to Subhūti’s question about how bodhisattvas come to have set out in the Great Vehicle, the text says that bodhisattvas do so by ascending from the first of the ten levels up to the last. For each of the ten levels there are a different number of purifications, first set forth in lists and then individually explained in a second section. A bodhisattva great being on the tenth level is called a *tathāgata*. To reach that level bodhisattvas practice all six perfections, and so on, with skillful means, passing beyond the Śuklavipaśyanā, Gotra, Aṣṭamaka, Darśana, Tanū, Vītarāga, Kṛtāvin, and Pratyekabuddha levels. These are all the fundamental Buddhist attainments of stream enterer, and so on, that bodhisattvas master but do not fully

actualize. It then says the practitioner “pass beyond these nine levels and stands on the buddha level.” Even the unshared bodhisattva practice of mastery of all levels as a demonstration for the benefit of others is illusory and transcended. At that point the bodhisattva on the tenth level is modeling the perfect life of a fully awakened being, which is also transcended for the final authentic full awakening.

.. Chapter 18 ..

- i.62 In response to the question “From where will the Great Vehicle go forth?” the text says that a *mahāyāna* (“great vehicle”) is equivalent to a *niryāna* that means both “going forth” and “devoid of a vehicle.” The Great Vehicle includes all phenomena and all practices because all are illusory and none has any defining mark. Reality, emptiness, and the unmarked do not go forth from anywhere, and an illusion does not go forth, either. “That vehicle does not move.”
- i.63 In response to the question “Where will the Great Vehicle stand?” the text says it stands nowhere because all phenomena stand nowhere, since even the intrinsic nature of reality is empty of the intrinsic nature of reality. All phenomena, all the noble beings in the results of basic practice, and even the bodhisattva practice stand nowhere.
- i.64 In response to the question “Who will go forth in the Great Vehicle?” the text says no one will go forth in the Great Vehicle because a self, a being, and so on cannot be apprehended anywhere, nor can any of the dharmas that might locate such a being be apprehended. Everything is absolutely pure in its nature and knows no increase or decrease. Nothing is apprehended because everything is empty.

.. Chapter 19 ..

- i.65 The Great Vehicle is great because it surpasses the world. It is like space in that it encompasses all the perfections up to the dhāraṇīs, and just as you cannot apprehend space as coming or going, and just as time is equally just time in all time periods and does not come and go, so too with the Great Vehicle.
- i.66 The Great Vehicle surpasses the world because the world is a construction. The Great Vehicle is equal to space. The directions of space do not make themselves known. Space cannot be qualified by size, color, time, defilement, or purification, as something that should be understood, as free from greed and so on, and there are no levels or paths or results in space. You cannot hear or see or remember space, and it is not included anywhere. In space no thought comes into being, and similarly with the Great Vehicle.

The dharma-constituent (*dharmadhātu*), space, and beings are infinite because, playing on the similarity of the Sanskrit words *sattva* (“being,” “state of being”) and *sattā* (“state of existence”), *to be* is not to exist, and spaces are states that do not exist, and so too with all phenomena. Just as the state of nirvāṇa has room for all beings, so too does the Great Vehicle.

- i.67 All dharmas are unmoving, so the Great Vehicle does not move. The basic nature of all dharmas does not come, does not go, and does not remain. There is no before, middle, and after to the journey of the Great Vehicle because all time periods are empty of those time periods.

.. Chapter 20 ..

- i.68 To talk about the Great Vehicle is to talk about the perfection of wisdom because both include all wholesome dharmas. Ultimately there is no difference between any phenomena, so bodhisattvas train in them to master them and demonstrate them to those who benefit from them, not for any goal. This is because all phenomena are illusory and share the same defining mark—no mark at all.

- i.69 How is it possible to give instructions to bodhisattvas who cannot be found in any of the three time periods, are unproduced, and are without a limit? A *bodhisattva* is just a word and cannot be apprehended. The instructions are given with the understanding of that reality.

- i.70 Śāriputra poses many questions and Subhūti, in response, says beings (“states of beings”) are not asserted to be at any limit—before, after, or in between—because they are nonexistent (“states of nonexistence”), and the same holds true for all phenomena and practices. There are no bodhisattvas to whom one can give instructions, because form and so on are empty of form and empty of every other dharma. *Bodhisattva* is just a name plucked out of thin air. The Lord says “self” again and again, but it has absolutely never come into being because it does not exist and is not found, and the same holds true for all phenomena. All phenomena thus are the nonexistence of an intrinsic nature because an intrinsic nature arisen from a union (*sāmyogika*) does not exist. What does not come into being has no basic nature, so it cannot be instructed or give instruction, and yet it is just an unproduced bodhisattva that practices the perfection of wisdom by not seeing any phenomena other than those that have not come into being. Such bodhisattvas see all phenomena as like illusions and are not scared when given instructions in the perfection of wisdom. The practitioner sees no phenomena at all.

.. Chapter 21 ..

- i.71 Expanding on the responses he provided to Śāriputra in the previous chapter, Subhūti again explains what a bodhisattva and the perfection of wisdom are and what an investigation of phenomena entails. Using different etymologies, he says a bodhisattva is so called because *bodhi* (“awakening”) is itself one’s state of being (*sattva*). To awaken to a phenomenon means to know it without settling down on it as ultimately real, to know it through, and as, the different names for it. The perfection (*pāramitā*) of wisdom is so called because it has “gone far off” (*āram itā*) or “gone to the other side” (*pāram itā*) of all phenomena.
- i.72 In a final exchange, Śāriputra and Subhūti say ordinary beings are not already in nirvāṇa or awakened even though all beings and all dharmas are equally not produced and only like illusions, because an unproduced being or dharma has no attainment or clear realization. There are no difficult practices that bodhisattvas have to undertake to reach the goal. Bodhisattvas simply work for the welfare of all beings knowing that everything is unproduced and empty and like an illusion. Attainment and clear realization happen in a nondual way. They exist as mere conventions. The forms of life that arise from afflictions and karma and the purification dharmas are all just conventional terms for the benefit of beings. As for nonproduction, it is not there because something real or not real does not happen—it is the way things are.
- i.73 The doctrine has never been taught because no words have ever been produced. No confidence giving a readiness to speak, and none of the categories and phenomena to be explained, have ever been produced. Everything is empty of a basic nature, so nobody can take any fixed position in regard to anything.
- i.74 Still, the path to awakening is purified by an integrated practice of the six perfections. There are ordinary and extraordinary perfections. The practice of the ordinary perfection of giving is being generous while still attached to the idea of self, the idea of other, and the idea of giving. The extraordinary perfection of giving is free from those attachments. The other perfections are similar. As for the path that is purified, it is the path that includes every practice and result that beings of different dispositions might feel attracted to. It includes all the purification dharmas, and the practice of them all is work at the extraordinary perfection of wisdom. This is the work that all the buddhas of the three time periods have engaged in.
- i.75 Śāriputra says that all beings who would be bodhisattvas always pay attention to the goal, the knowledge of all aspects, in order to be of benefit to beings even though they do not know it. Subhūti agrees, but not when you take the statement as a statement of an absolute truth. Bodhisattvas do not

continually pay attention to the goal of the knowledge of all aspects to be of benefit to beings by turning the wheel of the Dharma, because all phenomena are nonexistent and empty.

- i.76 This exposition of the doctrine by Subhūti causes the worlds to shake, and the Lord smiles because, simultaneous with it, in a billionfold world system buddhas teaching the same doctrine cause billions of beings to produce the thought of unsurpassed, perfect, complete awakening.

· · Chapters 22–24 · ·

- i.77 The assembled gods all, like the sun, emit light, but the light of the Tathāgata, a natural light that is not the maturation of any action, totally eclipses it. The head god, Śatakratu, the one who has performed a hundred of the most complex rituals, asks Subhūti to teach. Subhūti says that even the gods with the greatest accomplishment, even the accomplishment of nirvāṇa, must produce the thought to become awakened for the sake of all beings by training in the perfection of wisdom, and they have the capacity to do so. The perfection of wisdom is to demonstrate the four noble truths, the twelve links of dependent origination, and all the purification dharmas with the thought that by doing so one will gain the knowledge of all aspects for the sake of all beings.

- i.78 The practice puts one part of the picture together with all the other parts, mastering all the doctrines and practices while making a detailed and thorough analysis, thinking, “They are selfless, they are not me, and they are not mine.” The thought of awakening, bodhicitta, is a motivation that leads to the planting of wholesome roots—the roots that grow into the awakened state that is of ultimate benefit to self and others. The thought is the wholesome roots in the sense that it remains steady, growing stronger. And it is a dedication in the sense that it remains set on awakening for the sake of others. And yet none of these stages in bodhicitta ultimately exist. They are separated from each other as ordinary enactments and yet ultimately are exactly the same. The bodhisattva practitioner-god thus practices the perfection of wisdom by not settling down on any part, seeing the ultimate unity of the parts and their illusory difference.

- i.79 The Lord praises Subhūti for his exposition, and Subhūti reflects how the Lord, as a bodhisattva, engaged in just this practice of the perfection of wisdom. Feeling a sense of gratitude, Subhūti then teaches the perfection of wisdom to the gods. The gods then think they cannot understand a word Subhūti is saying, and Subhūti says he has said nothing, just as nobody in a magical creation says anything. When the gods think this is deep, Subhūti says there is nothing deep. When they ask if nothing has been designated, Subhūti says nothing—awakening is not teachable.

- i.80 The speaker, listener, and teaching are like a dream. Everything is like a dream. Only the great śrāvakas and bodhisattvas, only those with wholesome roots that have been planted well, will receive such a teaching that is not the object of speculative thought.
- i.81 In the perfection of wisdom, the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the bodhisattva's buddha vehicle are taught in detail as performance for the sake of others, because all phenomena are empty.
- i.82 Then the head of the gods magically produces a rain of flowers and Subhūti uses them as an example for practice. Bodhisattva-gods should not train in anything because of not seeing anything. Bodhisattva-gods do not see anything because everything is empty of an intrinsic nature; they train without making a duality out of practice and result, or out of knowledge and an object known. Training in the perfection of wisdom like that, the gods go forth to the knowledge of all aspects.
- i.83 All the perfect instructions Subhūti gives to the gods are given through the sustaining power of the Tathāgata, but they are not sustained by anything, because all phenomena, even emptiness and reality, are not sustained by anything, are not held up by or powered by anything. Nothing is conjoined with or disjoined from reality such that it could be sustained by it. It is just this isolation that is its sustaining power.

.. Chapter 25 ..

- i.84 The gods shout out in delight at this exposition of the perfection of wisdom that presents three vehicles without presenting any phenomena to be apprehended at all. Bodhisattvas training in this perfection of wisdom are called *tathāgatas*.
- i.85 The Lord says to the gods that when he was a brahmin student in Padmāvātī practicing the six perfections and all the other purification dharmas by way of not apprehending anything, the buddha Dīpaṃkara prophesied that in the Fortunate Age, after incalculable eons, he would become the Buddha Śākyamuni.
- i.86 He says to the gods that the perfection of wisdom will protect them and all others from harm, so they should take it up and practice it. The gods say they will always protect the perfection of wisdom and those practicing the perfection of wisdom, because it is the source of all the good in the world.

.. Chapters 26–30 ..

- i.87 The perfection of wisdom is greatly beneficial. It brings benefit to beings through teaching the three vehicles. It prevents conflict and interreligious animosities. The gods naturally guard and protect, and the buddhas and

bodhisattvas naturally take notice of, those practicing the perfection of wisdom, because of their demonstration of generosity, morality, forbearance, and so on. They are without any conceit because of seeing all the training they demonstrate as empty, just a demonstration for the benefit of others.

i.88 Even if attacked, the attack does no harm, even when fighting on the front line. Nothing can get through to hurt someone training in the perfection of wisdom.

i.89 There is great benefit from worshiping the physical remains of a tathāgata placed in a reliquary, but that does not compare with the benefit from admiring even just the perfection of wisdom as a physical book, because the physical remains of a tathāgata can be traced back to the perfection of wisdom. The perfection of wisdom, from which the relics of a tathāgata's physical body originate, is the teacher. The Three Jewels and all their benefits come from having the knowledge of all aspects, so the benefit of worshiping even just the physical book that explains it is far greater.

i.90 Why, then, do people not know this? Why do so many worship statues and reliquaries of the Tathāgata, but not the perfection of wisdom? It is because an admiration for the perfection of wisdom that teaches the thought of awakening and the illusory nature of all practices and attainments is not easily gained. How many beings even admire basic morality and the Three Jewels more than the experiences of saṃsāra? It is extremely rare to admire the thought of awakening; it is even rarer to admire the thought of awakening as just an empty demonstration.

i.91 Great is the merit gained from building a reliquary of gold, jewels, and so on to hold the remains of a tathāgata's body. But even just writing out the perfection of wisdom and admiring it produces even greater merit. Even if as many beings as can be imagined were to make as many huge reliquaries as can be imagined and worship the remains of tathāgatas placed in them, it still would not produce as much merit as that which issues forth from just writing out the perfection of wisdom and admiring it, because all ordinary and extraordinary wholesome acts and attainments come from the perfection of wisdom. All the benefits here and in the beyond derive from it because the thought to fully awaken to everything that could benefit any being anywhere at any time informs the perfection of wisdom.

i.92 Just reciting the perfection of wisdom turns back those of other faiths who want to criticize it. There is no value in attempting to teach it to those who have decided it is no good. Māra cannot stand it and wants to sow confusion, but the head god, seeing this, just recites the perfection of wisdom and Māra turns back. The other gods rejoice and throw flowers into the air.

i.93 Ānanda asks why, of the six perfections, the perfection of wisdom is privileged. It is because the other perfections become perfections when they are informed by wisdom. When the practitioner dedicates the training in the perfections to the knowledge of all aspects in a nondual way, within knowing that all phenomena are empty and illusory in nature, they become perfections.

i.94 The good qualities that issue forth from the perfection of wisdom are innumerable and immeasurable. Bodhisattvas training in the perfection of wisdom attract all the gods who come to admire or listen. The beneficial presence of those celestial beings is known by a special fragrance, so the place where there is a copy of the perfection of wisdom in written form, or where it is being practiced, should be kept clean and decorated beautifully. Training in the perfection of wisdom, bodhisattvas feel physically and mentally at ease, have good dreams, hear the perfection of wisdom being taught everywhere, see tathāgata reliquaries and the people worshipping them, and are filled with enthusiasm and energy.

.. Chapters 31–32 ..

i.95 The perfection of wisdom, even just in book form, is more valuable than an entire world filled with reliquaries containing the material remains of tathāgatas, but still it cannot be seized on and taken up. Ultimately it does not bestow any benefit. The perfection of wisdom deserves worship. Just as the other gods worship the throne of the head god when he is not there, so too all beings come to worship the perfection of wisdom as the place where all the tathāgatas and all good qualities are located. The perfection of wisdom cannot be located anywhere; there is no causal sign through which it can be grasped. To see the Tathāgata is to see the perfection of wisdom. For a bodhisattva to recite the perfection of wisdom is equivalent to the buddhas teaching the twelve divisions of the teachings—the discourses, melodious narrations, predictions, and so on. It is equivalent to even an infinite number of tathāgatas in every direction doing so, because all the tathāgatas issue forth from the perfection of wisdom, which is the source of their knowledge of all aspects.

i.96 Bodhisattvas who have written out the perfection of wisdom, borne it in mind, recited it, mastered it, properly paid attention to it, and illuminated it for others face no problems, just as a debtor pursued by creditors is safe with a rich ruler. Nothing can get at such bodhisattvas, just as a tremendous celestial jewel wards off all sickness and keeps poisonous snakes and so on away, and just as such a jewel keeps the temperature constant and turns clear water into water of different colors. Great benefits issue forth from respecting and worshipping the reliquaries, just not nearly as much as issues

forth from the perfection of wisdom. Just as the merit from worshiping a reliquary is not as great as the merit from worshiping the perfection of wisdom, the merit from writing out the perfection of wisdom and worshiping it is not as great as from giving it to others to worship. Even more merit comes from giving an explanation of it to others, because from the explanation come the attainments of the three vehicles. “Because bodhisattvas have come about from the perfection of wisdom; tathāgatas, worthy ones, perfectly complete buddhas have come about from bodhisattvas; and śrāvakas and pratyekabuddhas have come about from tathāgatas.”

· · Chapter 33 · ·

i.97 Bodhisattvas rejoice in a wholesome deed and dedicate the merit from that to awakening for the sake of all beings. Just this surpasses the merit from a deed done only for the benefit of the one who does it. Bodhisattvas put together the vast merit made from rejoicing in all the activities of all the buddhas and their teaching and in the training and achievements of śrāvakas, making it into something shared in common with all beings and dedicating it to awakening. But even as the bodhisattvas do so, the objective supports (the wholesome activities, the beings, and the awakening) that come together in that rejoicing and dedicating state of mind do not exist and cannot be apprehended. A proper dedication is made within understanding that the thought of awakening, all the wholesome and beneficial acts it motivates, the rejoicing in those, the dedication of them to awakening, and awakening itself have never been produced but are just illusory.

i.98 Belief in and admiration for the perfection of wisdom—in the sense of all that is for the benefit of beings—gets stronger and stronger when this is understood and put into practice. Bodhisattvas new to the practice who do this practice of rejoicing and dedication while grasping at causal signs have a wrong perception, wrong thought, and wrong view. A dedication made to awakening while grasping at causal signs is like food with poison in it. The dedication should be done in the way all the tathāgatas have done it, within comprehending the true nature of all phenomena as without differentiating marks. Admiration and belief, rejoicing and dedication, do not belong to the three realms or three time periods. Nothing dedicates anything to anything. When dedication is done properly, the merit from it is immense. The gods praise this dedication and billions of gods from other worlds approach and give praise. The Lord says to them that the greatest dedication offered by billions of gods who have produced the thought of awakening while apprehending something is not as meritorious as the dedication done without apprehending anything. The dedication done without grasping,

without rejecting, without falsely projecting, without acquiring, and without apprehending the wholesome roots—with the thought that there is no production, no cessation, no defilement, and no purification of a dharma—is the supreme dedication.

.. Chapter 34 ..

- i.99 All wholesome dharmas come from the perfection of wisdom, so it should be treated as the Teacher. The perfection of wisdom is like the eyes that guide the other perfections. One finds and produces the knowledge of all aspects within oneself by not finding and producing any phenomenon. This is the training in the perfection of wisdom. Still, one forsakes the perfection of wisdom by thinking it is pointless. One has confidence in the perfection of wisdom as a training in the knowledge of all aspects by not having confidence in any phenomenon or in the attainment of any result.

.. Chapter 35 ..

- i.100 If the perfection of wisdom is indeed in accord with the praises heaped upon it, why do so many have no interest in it, or worse, reject it out of hand as inauthentic doctrine? Someone who comprehends this doctrine is someone who has heard it and admired it in many past lives. Those who worshiped the buddhas in past lives while apprehending something are those who find the doctrine offensive. When they oppose the teaching of the perfection of wisdom, the source of such benefit, their action brings the most terrible results in the future. Their future suffering is so terrible it should not even be talked about, because it would make the listener's heart burst.
- i.101 Those who have fallen into the clutches of bad friends and do not have the requisite wholesome roots do not believe in the perfection of wisdom; they cannot accept the emptiness of all phenomena. There is no saṃsāra or nirvāṇa. Everything is pure. The purity of the final result, the knowledge of all aspects, and the purity of the suffering aggregates is the same purity.

.. Chapter 36 ..

- i.102 Purity is deep, illuminating, does not go from one form of life to the next, is undefiled, knows no attainment or clear realization, does not come into being anywhere, and does not help or hinder anything or take hold of any truth. Some apprehend this perfection of wisdom through a causal sign and make it into an absolute truth. They are far from the perfection of wisdom. If they apprehend even the finest qualities of a buddha, they have attachment. The attachment happens when they *perceive* the thought of awakening, the

path, what knowledge comprehends, the results of the training—all the buddhas of the three time periods and their qualities—and, rejoicing in it for the sake of all beings, turn it over to the knowledge of all aspects. It is attachment because all these have no basic nature. To teach others the perfection of wisdom they must practice the perfection of wisdom without any perception of it. To entertain any notion of tathāgatas, wholesome roots growing into awakening, or complete nirvāṇa is to have attachment.

.. Chapter 37 ..

- i.103 The tathāgatas give an excellent explanation of the doctrine of the perfection of wisdom, but it does not make anything better or worse; like praising or criticizing space, it does not change anything. To train in the perfection of wisdom is to train in space. This enables the trainee to become armed with an armor that withstands all the hardships endured in looking after the needs of others. The gods and others are not needed to guard the space-like perfection of wisdom. Just the practice of it guards against everything. Nothing can hurt a trainee who does not falsely project anything.
- i.104 The gods magically reduplicate the performance of the teaching of the perfection of wisdom with the same words, the same interlocutors, the same gods, and the same buddha in all the ten directions. The Lord says that the future buddha Maitreya will teach exactly the same doctrine in exactly the same way. Like a great jewel this perfection of wisdom relieves all suffering and brings all results. It apprehends nothing, causes nothing to be left behind, and causes nothing to be attained. It is not a clear realization. The gods cheer this turning of the wheel of the Dharma that is no turning at all.

.. Chapters 38–39 ..

- i.105 Subhūti lists one hundred and seventy-three qualities or aspects of the perfection of wisdom. The head god and Śāriputra praise the perfection of wisdom and say that those who train in it have had respect for it in their past lives. They practice it by not apprehending anything, including the practice itself. Those able to practice the perfection of wisdom are irreversible from perfect, complete awakening, and their awakening is prophesied by the buddhas. They know that this is so, just as a person who has come through a dense jungle knows a city is near when they see the first clearings on the edge of the jungle, or a person who has set off to see the ocean knows it is near when the land flattens out and treeless dunes appear, or they know spring has come when the buds appear on the trees, or when a pregnant woman feels the feelings that portend the birth of her child.

- i.106 Subhūti says everything in the perfection of wisdom is to benefit others in myriad ways. It incorporates everything that makes people happy. Those who practice it do so in order to reach awakening for the benefit of the world. They master and demonstrate all practices for others, in accord with their capacities and propensities, and yet the practice is done within seeing that there is nothing to be taken away and nothing to be added to inconceivable reality.
- i.107 The perfection of wisdom is valuable and, just like wealth, attracts danger and has to be protected. Māra tries to hinder those copying out, or reading, or practicing the perfection of wisdom. However, Māra is unable to do so because the buddhas always stand behind those training in the perfection of wisdom. The presence of the perfection of wisdom depends on the wholesome roots of the trainees.
- i.108 First the perfection of wisdom circulates in the south, then in Vartani (the east), and from there it goes to the northern regions, protecting beings from future bad rebirths. In the last five hundred years it is the perfection of wisdom that does the work of the buddhas. But even when it has spread widely in the northern regions there will be many bodhisattvas there without the good fortune to hear the perfection of wisdom, or who will be frightened off by it. Those who do train in it have become familiar with it in lifetimes gone by. They are committed to the welfare of others and in the presence of the buddhas declare their commitment. But even those without familiarity from past lives will, through gradually practicing giving and so on, build up wholesome roots and be reborn in more fortunate forms of life where they will hear and respond positively to the teaching. All who strive to train in the six perfections will finally do so.

.. Chapters 40–41 ..

- i.109 The hindrances faced by those training in the perfection of wisdom are many. Among them are being overly confident about what the perfection of wisdom is and pontificating about it and fooling around when making copies of the perfection of wisdom; being turned off by not finding in the perfection of wisdom specific historical references to oneself and one's situation, and privileging books that teach only the fundamental Buddhist practices; wanting to be a good monk or nun to get respect from the wider community and, in order to do so, privileging books that help with that aim even after learning about the perfection of wisdom; learning the fundamental practices from the perfection of wisdom and making oneself out to be an expert who then explains them in an absolutist fashion; and turning the perfection of wisdom as a book or knowledge or practice into an absolute. Even settling down on the perfection of wisdom as inconceivable

and beyond letters in an absolutist fashion is a hindrance, as is getting distracted by ordinary affairs, or becoming fascinated by books on fundamental Buddhist practices so that one neglects the perfection of wisdom. Besides these hindrances, there are also all the various incompatibilities that occur between students and teachers. All these constitute hindrances to the perfection of wisdom.

.. Chapter 42 ..

- i.110 Just as a mother with many children is looked after by her offspring because they feel a sense of gratitude when they think of how she gave birth to them and taught them about the world, so too bodhisattvas and buddhas feel a sense of gratitude and look after the perfection of wisdom that gave birth to them and teaches them the categories of the aggregates, three realms, and so on, all the unshared purification dharmas and the knowledge of a buddha, and all of them as being ultimately without an intrinsic nature and conventionally like illusions. They feel a sense of gratitude and look after the perfection of wisdom because it has also taught them to know how different beings feel and think, and all the wrong views that people entertain, including the different types of wrong view based on a belief in going on and on forever or being completely annihilated. It has also taught them the true reality of all phenomena and the perfect, complete awakening of a tathāgata to that reality.

.. Chapter 43 ..

- i.111 The perfection of wisdom is deep because all phenomena are empty, not produced, and do not come and go. The tathāgatas use conventional labels as ordinary conventional terms, not as ultimates. The defining marks of phenomena are not generated out of the phenomena themselves. They are all empty of marks. There is no mark of space. Reality remains what it is regardless of what is or is not taught, regardless of what is or is not known. The Tathāgata illuminates the diversity of phenomena by illuminating ultimate reality, illuminating illusory diversity and ultimate sameness. The Tathāgata illuminates all the mental states of a bodhisattva on the path to awakening and illuminates the great love and compassion and so on of bodhisattvas through their absence of any differentiating marks. They show gratitude to and appreciation for the perfection of wisdom because she gives birth to and illuminates phenomena for bodhisattvas and tathāgatas. They do so by recollecting that nothing has been done or experienced. The perfection of wisdom gives birth to and reveals all beneficial dharmas just

because neither the perfection of wisdom nor any dharma is produced or revealed. The perfection of wisdom also reveals them by properly saying what they are from the conventional and ultimate perspectives.

i.112 The work of the buddhas that has made the perfection of wisdom available to the world is tremendous, inconceivable work. This work is the labor to protect, look after, and benefit living beings.

i.113 All dharmas are inconceivable and equal to the unequaled. There is no conceiving them because their intrinsic nature is inconceivable. They are immeasurable because there is nothing with which to measure them.

.. Chapter 44 ..

i.114 Just as a great king delegates all the work of the kingdom, similarly, all the work of the bodhisattvas and tathāgatas is delegated to the perfection of wisdom that incorporates everything of benefit to all, in accord with their capacities and inclinations.

i.115 Bodhisattvas master but do not actualize all the realizations and attainments of all stream enterers and other śrāvakas included in the perfection of wisdom. This attainment of bodhisattvas is called “the forbearance for the nonproduction of dharmas.” Even though billions of śrāvakas have entered into nirvāṇa and billions of bodhisattvas have entered into awakening, thanks to the perfection of wisdom there is neither less nor more of it.

i.116 Those who immediately believe in the perfection of wisdom in this life have definitely been humans before, or gods in Tuṣita in the presence of Maitreya. They are like cows that do not let go of their calves. Others will be overwhelmed when they hear the perfection of wisdom and black out. Those who hear and practice the perfection of wisdom a bit but then move on to something else are those who heard it in prior lives but did not put what they heard into practice. Those are the new bodhisattvas. They have faith and enjoy the perfection of wisdom but do not train fully in it.

.. Chapter 45 ..

i.117 Those who are adrift in an ocean without anything to hold on to sink and drown. Similarly, those who have just faith without a true basis in ultimate reality slowly degenerate in their training in the perfection of wisdom and fall to the śrāvaka level. When you carry water in a mud pot that has not been fired, it dissolves the pot and everything is lost. Those without skillful means who train in the perfection of wisdom are similar. If a ship has not been well joined and caulked it will sink on its voyage. Those with skillful means who have faith without taking anything as a basis reach the

knowledge of all aspects. A decrepit old man cannot stand alone but with helpers under both arms can move. Similarly, with the assistance of the perfection of wisdom and skillful means one reaches the knowledge of all aspects and does not fall to the śrāvaka or pratyekabuddha level.

- i.118 Bodhisattvas are not assisted if, when they give, they think “I am giving” and so on, falsely projecting a giver, a gift, the act of giving, and so on. Those free from those constructions are assisted by the perfection of wisdom and skillful means and will go to the farthest limit.

.. Chapter 46 ..

- i.119 There are neophyte bodhisattvas and bodhisattvas who are firm in the training. The former ones have faith but can waver. They must write out the perfection of wisdom, read it aloud, memorize it, and so on. They must worship it and must find teachers to teach it properly, teachers who explain the practice of the six perfections without forming any ideas about them. The bodhisattvas who are firm are those who do what is difficult. They are the world’s refuge, resting place, final ally, island, leader, and support. They teach others the authentic perfection of wisdom and take them to the farther shore where all phenomena are a unity because they have neither come nor gone.

.. Chapter 47 ..

- i.120 The attributes, tokens, and signs that bodhisattvas are irreversible from awakening are the absence of greed, hatred, and confusion, and so on. Armed with the armor that knows all phenomena are illusory, they will never be upset at any hardship involved in working for beings and will never give up on impossible beings and enter śrāvaka nirvāṇa.
- i.121 Meditation on the perfection of wisdom is the disintegration of meditation on the perfection of wisdom. An irreversible bodhisattva is not attached to any phenomenon, always practices the six perfections, and, familiar with the perfection of wisdom from the past, is not daunted by what the training entails.

.. Chapter 48 ..

- i.122 The perfection of wisdom is deep because ultimately the defiled state of form and so on is the same as the purified state of awakening. At first the Tathāgata thought that the perfection of wisdom would be too difficult for

self-centered people habituated to dualistic thinking to understand, and he desisted from teaching it. The perfection of wisdom is a doctrine that is in harmony with reality.

i.123 The elder Subhūti takes after the Lord because he teaches with emptiness as his point of departure. He takes after him because in suchness he is the same as the Tathāgata, because all dharmas and the Tathāgata are the same in suchness.

i.124 The universe shakes from this exposition, and the gods strew flowers. Sixty monks without skillful means enter śrāvaka nirvāṇa because they apprehend a difference in dharmas and have not entered into the secure state of a bodhisattva. They were attached to the thought that they were giving gifts, being moral and patient, persevering, entering into concentration, and being wise. Even though the meditation on emptiness, signlessness, and wishlessness of those bodhisattva monks and of the monks with skillful means was the same, the bodhisattvas with skillful means cultivated love, compassion, and so on and finally became awakened. The goal of the bodhisattva monks without skillful means was the same goal defined by bodhicitta, but still they fell to the śrāvaka level because of being separated from the perfection of wisdom and skillful means. They are like a huge bird with stunted wings that takes off for a long flight but has to set down before reaching the goal.

i.125 Bodhisattvas who, from the start, practice the six perfections guided by the perfection of wisdom and skillful means, always with attention fixed on the knowledge of all aspects, do not fall to the śrāvaka level.

i.126 There is an argument over whether awakening is hard to gain or easy to gain. Subhūti says awakening is easy because all dharmas are empty and there is nothing to be attained, while Śāriputra says it is quite the opposite, because it would never occur to space to think, "I will become awakened," and yet bodhisattvas, knowing all dharmas are like space, still become fully awakened. Subhūti says nobody is irreversible from awakening because no phenomenon ever turns back from anything to anywhere. Śāriputra objects that, in that case, the presentation of three vehicles does not make sense, and Pūrṇa chimes in to ask if Subhūti believes in a single awakening, not three. Subhūti says there are no awakenings because in emptiness nothing can be apprehended.

i.127 The Lord praises Subhūti's exposition and then Subhūti says that to go forth to perfect, complete awakening, bodhisattvas must treat all beings the same, must see them all as relatives and close friends, and must never have a negative thought toward them. For their sake bodhisattvas must do every practice and so on, master every śrāvaka level, and enter the secure state of a

bodhisattva. Bodhisattvas must personally do all this and encourage and help all others to do it, too, but always without apprehending any phenomenon.

.. Chapters 49–50 ..

i.128 Another sign that bodhisattvas are irreversible from awakening is being firm in their understanding of the illusory nature of phenomena and not being reborn under the power of afflictive emotions. They are bodhisattvas who, as ordained persons, keep clean and act appropriately. Even when Māra shows the hardships of saṃsāra, urges these bodhisattvas to enter into the peace of śrāvaka nirvāṇa, and says the perfection of wisdom is just fantasy, they remain unmoved.

i.129 Māra says the perfection of wisdom is a nihilistic doctrine, but bodhisattvas investigate and see that liberation and awakening are possible because phenomena lack an intrinsic nature. Bodhisattvas who fall to the śrāvaka level have turned back, are reversible, while bodhisattvas who do not do so are irreversible. Irreversible bodhisattvas make a show of living an ordinary householder's life to bring beings to maturity, but they do not use their status or powers for self-gratification. When they are ordained, they do not hoodwink people who have faith in them and are never swayed by those who question the perfection of wisdom and insist that only the fundamental Buddhist texts are authentic. They distinguish the spiritual from absolutism. Their attitude to texts is inclusive. They ensure that the words of the tathāgatas are not lost. Regardless of the language, who is speaking, or where it is said, they protect all the texts of the tathāgatas, knowing them because of a dhāraṇī based on doctrines and benefits—that is, they know them because they know the ultimate and conventional nature of phenomena.

.. Chapter 51 ..

i.130 The deep places are emptiness and so on, which is to say, nirvāṇa unseparated from all the illusory phenomena practiced for the sake of all beings. Bodhisattvas motivated by the thought of awakening are always irreversible from awakening, obsessed with becoming awakened for the welfare of others, like a man with a strong libido who has set up a date with a beautiful woman and thinks of nothing but having sex with her. The strength and intensity of the bodhisattvas' thought of awakening stops any of the faults that would cause them to turn back and enter śrāvaka nirvāṇa. The merits they amass are incredible in comparison to the merits of stream enterers and so on. All the fundamental Buddhist practices of the śrāvakas

are extremely important, and engaging in them produces great merit. But the merit does not compare with even a fraction of the merit gained when the practices are performed as models for the benefit of others, with a mind set on perfect awakening, within knowing the ultimate and conventional nature of all practices and results.

- i.131 The thought of awakening is there from the beginning of the practice, motivating the bodhisattvas to reach the goal, awakening. It is not the first or the last instant in the continuity of the bodhisattvas' unbroken motivation that results in the attainment of that goal. Like a wick getting burned up, not by the first tongue or the last tongue of flame, but nevertheless being burned up, so too with the thought of awakening and the attainment of awakening. Bodhisattvas gain all ten bodhisattva levels and reach awakening, always motivated by the thought of awakening, but that thought is never produced and ultimately never moves from suchness or ultimate reality. The movement of thought, the habitual ideas that come up, are absent, but not because the causal signs that occasion them have disintegrated.

.. Chapter 52 ..

- i.132 This chapter is about action and the purification of a buddhafield. If somebody actually murders someone, and if somebody else does so in a dream and on awakening thinks that what happened in the dream actually happened and is happy about it, it is the same. The effects of actions are based on the state of mind when the act is done. There has to be an objective support and intention. In the absence of those there is no result. Ultimately there is no karmic cause and effect, but there is on the conventional level.
- i.133 Śāriputra asks Maitreya, who is in his last life before awakening, if the practice of the perfections results in awakening. Maitreya says ultimately there is no Maitreya there to answer, and nobody to be responded to. Śāriputra is a worthy one, but there is nothing there that can be apprehended that makes him a worthy one.
- i.134 Bodhisattvas get closer to awakening by providing all beings with what they need in their day-to-day lives, ensuring that later all beings in their buddhafield will have the enjoyments of gods. Similarly, seeing ugliness and people with missing limbs, they practice morality; seeing hatred, they practice patience; seeing laziness, they practice perseverance; seeing those separated from the four immeasurables and so on, they practice concentration; and seeing ignorance all around, they practice wisdom so that all beings in their buddhafields will be free from those faults. They practice so that in their buddhafields there will be none of the terrible forms of life and polluted environments, and no acquisitiveness, caste identities, despots, social injustices of all types, or the ordinary problems that come with an

ordinary body. They practice so that they will have not one but billions of buddhafiels for all beings.

.. Chapter 53 ..

- i.135 A nun in the retinue, sister Gaṅgadevī, states her commitment to such a practice of the six perfections and worships the Lord with golden-colored flowers. He predicts her future awakening as the buddha Suvarṇapuṣpa.

.. Chapter 54 ..

- i.136 Bodhisattvas master all meditations but do not actualize their results. A bodhisattva who radiates love and kindness and shows the way to freedom without actualizing the results of the meditations on emptiness and so on, like a bird on the wing that moves through space without alighting anywhere, and like an archer who keeps a series of arrows up in the air by shooting them one after the other, is like a good-looking hero, an expert in weaponry and all crafts and vocations, loved by many persons, who, having gained great wealth, can lead relatives out of the dense jungle where they are caught, keeping them happy and hopeful without poisoning their minds against their enemies and opponents.
- i.137 Bodhisattvas do not cross the very limit of reality into complete nirvāṇa until all the work is done. Bodhisattvas do not forsake beings, remaining in the emptiness meditation without actualizing the śrāvaka nirvāṇa until all beings are no longer afflicted by ignorance. Bodhisattvas free them from the causal signs that occasion the differentiation and valuation of male and female, different realms and so on, and from pointless wishes for future attainments, even the attainment of the knowledge of all aspects. Bodhisattvas practicing mastery of the three fundamental practices of emptiness, signlessness, and wishlessness in this way are irreversible from awakening. There are not many who master the śrāvaka and bodhisattva practices without becoming attached to them as absolutes.

.. Chapter 55 ..

- i.138 A sign that bodhisattvas are irreversible is that even in dreams there is no attraction to śrāvaka nirvāṇa, and so on, and that upon waking from seeing the suffering of the world in a dream, the determination to help beings is even stronger. Another sign is unleashing the controlling power of truth to stop flames engulfing villages and exorcising demons. These signs can give an opening to Māra. The successes make the bodhisattvas think, "Wow! I did that," and thereby think that their awakening is prophesied when in fact

they are not yet at a level where it is. Māra makes those bodhisattvas go astray by falsely predicting their awakening, which they believe because the prophecy includes all sorts of details they mistakenly think only a buddha could know. These bodhisattvas do not actually know the signs of an irreversible bodhisattva. And during their careers, as long as they do not come to terms with their misplaced pride, their pride in being bodhisattvas and not just śrāvakas, they run the risk of falling to the śrāvaka level and entering nirvāṇa. It is like a monk who incurs any one of the four root downfalls. He is no longer a monk. It is similar with this misplaced pride. Bodhisattvas who look down on other bodhisattvas incur an even worse downfall. Māra also confuses these bodhisattvas about the value of strict retreat in isolation, giving them a misplaced pride that theirs is a certain path on which they are irreversible from awakening. In fact, isolation is mental isolation, that is, freedom from all attachments and the false sense of superiority. Bodhisattvas in retreat who return to a settlement and speak badly of those bodhisattvas who are engaged in worldly life out of a misplaced sense of pride in their own religious practice are vulgar and gross. They are like a robber who steals the authentic spiritual practice from bodhisattvas.

i.139 Bodhisattvas must distinguish true spiritual friends from false ones. Buddhas and śrāvakas who expound the teachings of the Tathāgata are a bodhisattva's friend. The basic Buddhist practices of the thirty-seven dharmaś on the side of awakening are included in the six perfections and are a bodhisattva's friend. To bring beings to maturity bodhisattvas should gather students in four ways: giving gifts, kind words, beneficial actions, and consistency between words and deeds. Bodhisattvas gather those attracted to fundamental Buddhist teachings by practicing the thirty-seven dharmaś on the side of awakening. The defilements they counteract arise because beings grasp at "I" and "mine" phenomena empty of any defining mark.

i.140 The merit from worshiping a billion beings who become human and gain awakening is not as great as the merit from staying attentive to the perfection of wisdom and teaching it to others. Those attentive to the perfection of wisdom generate stronger and stronger love, compassion, joy, and equanimity. The merit from worshiping and looking after them is immense. If a bodhisattva who has bodhicitta and is attentive to the knowledge of all aspects were to lose that precious thought, it would be like a person getting the finest diamond and then losing it. It would be unbearable. All the person would think about would be getting it back. But ultimately even bodhicitta has no intrinsic nature. Ultimately reality does not move from reality.

i.141 The wholesome roots from practicing all the other practices are not as strong as those gained from practicing the perfection of wisdom, from which those other practices all issue forth. Those who hear and practice the perfection of wisdom have strong wholesome roots. Even a person who produces one instant of bodhicitta informed by the perfection of wisdom makes more merit and is blessed with strong wholesome roots. That practice surpasses all other practices and brings the person closer to the tathāgatas.

i.142 Such a practice also rouses Māra to seek a way to infiltrate the mind of the practitioner to prevent awakening. If there was a time before when the practitioner's belief in the perfection of wisdom was not complete, if the bodhisattva believes their attainment is real and feels entitled to admiration, if the practitioner is unsure what the perfection of wisdom is and entertains certain reservations about the perfection of wisdom, or if the practitioner is without spiritual friends, it provides Māra with the opportunity. Māra makes terrible things happen in the world to hinder the continuity of the practitioner's thought of awakening. For example, Māra makes practitioners glib so that they can give great talks and get crowds to listen, building up a false sense of their own excellence. Māra rejoices at that, thinking that those in the realms under his control are increasing in number. When Māra sees a bodhisattva become sectarian, he rejoices and encourages the fight with other śāvakas and other bodhisattvas. When he sees a bodhisattva envious of another, more advanced bodhisattva, Māra rejoices. For as long as those envious thoughts engendering animosity toward another bodhisattva last, for that many more eons the bodhisattva will have to practice to reach the goal, although sincerely facing up to the grossness of such thoughts and making a confession prevents Māra from achieving his aim. Bodhisattvas should not live together with śrāvakas, but if they do, they should feel no malice toward them. When bodhisattvas are together with other bodhisattvas they should treat them as their teachers. In that way they pursue an equal and proper training in the perfection of wisdom.

i.143 All phenomena are the same in emptiness. There is no ending, becoming detached, or cessation of anything that decreases reality. Māra cannot infiltrate and break a bodhisattva who trains in light of this, and the training leads to awakening and the turning of the wheel of the Dharma. It ensures a perfect human rebirth not through the force of earlier karma but through compassion, the purification of a buddhafiield, and all the buddhadharmas. Bodhisattvas practicing like this are as rare as nuggets of gold and silver in

the Jambū River. Just as more people think they have a chance to be a local ruler than a wheel-turning emperor, more people seek the śrāvaka attainments than a bodhisattva's perfect awakening. The training for awakening includes all trainings, just as the view of the perishable collection incorporates all wrong views. When you die and the life faculty leaves, every other faculty shuts down as well, and so too with the perfection of wisdom and the other perfections.

.. Chapter 58 ..

- i.144 Out of admiration for bodhisattvas who have produced the thought of awakening, the head god strews flowers. The wholesome root planted by those who rejoice in the thought produced by those bodhisattvas is greater and greater relative to the level those bodhisattvas have reached. The merit is infinite even for those who have just set out on the path. They are pleasing to the tathāgatas, and Māra cannot harm them because of the amount of merit they amass. Those who amass such merit should turn it all over so the root grows into awakening.
- i.145 It does not occur to space or to a magical creation to think, "I am far from one thing and close to another." There is no thought in space and there is no thought in ultimate reality. Conceptualization and thought construction are totally absent.
- i.146 Still there are the five forms of life and the stream enterers and so on. Ordinary beings motivated by error pile up karma that matures into different forms of life. Stream enterers and so on escape from that stream of suffering existence because they are free from all thought construction.

.. Chapter 59 ..

- i.147 The training is not ultimately worthwhile because the goal is not ultimately worthwhile. The gods rejoice in bodhisattvas who have produced the perfection of wisdom and engage in such training without falling into nirvāṇa before the goal is reached. It is not difficult to avoid nirvāṇa, but it is difficult to work for the welfare of beings because beings are like space, worthless. Those who do so are those who do what is difficult and deserve praise. They are tussling with space. Even a billion Māras cannot hinder bodhisattvas whose training is endowed with two sets of two qualities: "They view all dharmas as emptiness and they do not give up on all beings," and "They are true to their word and watched out for by the lord buddhas." The Lord is thrilled when he sees bodhisattvas engaged in such training. He sees and is thrilled by bodhisattvas following the buddha Akṣobhya by

training in this perfection of wisdom, even if they are not yet at the end of their training. In this training there is neither attainment nor attainer. There is no change in reality whether the training is done or is not done.

.. Chapter 60 ..

i.148 The head god praises Subhūti for his exposition. Subhūti does not apprehend any perfections or anything else in which to train. The Lord agrees, and when the gods shower petals on him, six thousand monks in the retinue state their aspiration to enter into the dwelling in the perfection of wisdom that Subhūti has demonstrated. Prompted by Ānanda, the Lord then prophesies the future awakening of the six thousand monks in the eon called Tārakopama, when all will become buddhas called Avakīrṇakusuma. The Lord then entrusts Ānanda with the teaching of the perfection of wisdom and says, “If I am dear to you and you have not given up on me, then, Ānanda, love this deep perfection of wisdom, make it dear, and do not give up on it. One way or the other you must not let even just a single line of this deep perfection of wisdom go to waste.” Complete awakening is reached only by training in the perfection of wisdom. It is the training of all buddhas. If any of the Lord’s teaching is explained, the Lord is happy, but never as happy as when even one line of the perfection of wisdom is explained. The good that comes from explaining just one line surpasses the good from explaining the śrāvaka training for nirvāṇa to billions of people, even just giving an authentic explanation for a second, because in that second the bodhisattva would personally want to reach awakening and would want all other beings to do so as well.

i.149 The Lord miraculously causes the buddha Akṣobhya teaching his retinue to appear before the assembled retinue and then causes the entire vision to disappear. Just as they cannot be seen, all phenomena are beyond the field of vision. Nothing sees anything. One trains in the perfection of wisdom but does not think one can take the measure of it, just as one cannot take the full measure of space. You can measure the words in books, but you cannot measure the perfection of wisdom, because it is inexhaustible. Everything good and all the buddhas who have reached awakening come from this perfection of wisdom, but it has not been depleted. The Lord extends his tongue, with which he had covered his face, and says it could never speak a falsehood. He urges Ānanda to take care of the perfection of wisdom.

.. Chapters 61–62 ..

- i.150 Just as space is inexhaustible, so too the perfection of wisdom, form and so on, and awakening are inexhaustible. Insight into dependent origination and there being no beginning or end is the distinctive attribute of a bodhisattva seated at the site of awakening who reaches the knowledge of all aspects. Through that insight, the bodhisattva realizes the emptiness of all phenomena, and Māra realizes that the bodhisattva is about to be awakened and feels a stab of pain.
- i.151 Bodhisattvas model the thirty-six subdivisions of the six perfections. Standing in the perfection of wisdom, bodhisattvas perfect concentration with the two meditative stabilizations, the *śiṃhavijṛmbhita* and the *viṣkandaka*. With greater and greater mental agility and insight bodhisattvas enter into and leave absorption in the meditative states of the three realms, interspersing them with entry into the cessation absorptions and into ordinary, unconcentrated states. Knowing their ultimate and illusory nature, bodhisattvas are able to leave one state and enter into another, leaping from one state to another, transcending accomplishments that are in ultimate truth no accomplishment at all.

.. Chapter 63 ..

- i.152 Bodhisattvas with such a skillful practice of the perfections have been at it for billions of eons serving countless buddhas, building up large wholesome roots. All the perfections are equally perfections, but the perfection of wisdom is foremost, like the four continents around which the heavens revolve, or like a wheel-turning emperor who obtains that status when in possession of the seven precious treasures. Just as scoundrels cannot violate a woman with a husband and opponents cannot defeat a well-armed soldier, Māra cannot harm the practice of the other perfections when they are joined with the perfection of wisdom. The perfection of wisdom goes together with the other perfections, leading them. The perfection of wisdom views the ultimate nature of all phenomena. Bodhisattvas who form any notion of training in the perfections are far away from the perfection of wisdom. Just as the different branches of a wheel-turning emperor's army accompany the emperor, so too the other perfections are present with the perfection of wisdom.
- i.153 If all the perfections are empty of an intrinsic nature, how, by training in them, do bodhisattvas reach awakening? Bodhisattvas see that beings suffer because the ordinary state of beings is a distorted state of mind. They model the six perfections for them, but when giving them gifts, they do not see a giver, recipient, or act of giving and so on. Among all the perfections the perfection of wisdom is the most important because it models taking hold of

all beneficial phenomena, standing in the knowledge of all aspects, but without standing anywhere, without any attachment or clinging to anything as ultimately real. From that training comes the greatest merit. Bodhisattvas who cling to the states they are in as they model the perfection of wisdom for others are no longer training in the perfection of wisdom and will not be able to accomplish great compassion, the training in the six perfections, and final awakening.

i.154 To bring beings to maturity, bodhisattvas train in the six perfections. Bodhisattvas are just like those who want to eat mangos, planting them, watering and tending the growing plants, weeding from time to time, and when ripe eating the fruit.

i.155 Bodhisattvas standing in the perfection of wisdom are helped by the buddhas and bodhisattvas, cultivate every type of knowledge and meditation, become the heirs apparent, are handsome, are ready to speak and extremely articulate, know grammar and all the other branches of knowledge, know the ultimate and conventional, and are skilled in everything.

i.156 The merit from making a gift to a tathāgata and a gift to a tathāgata conjured up by a tathāgata are equal, and the work of a tathāgata and the work of a tathāgata conjured up by a tathāgata are equal. Words are used for the benefit of others. You should not complicate reality, which is one and isolated from the words and signs for things. All phenomena, practices, and results are like illusions. Their ultimate reality is unchanging.

.. Chapters 64–72 ..

i.157 The bodhisattvas' training is a difficult practice, like growing a cutting in space. With just a cutting, its root, buds, leaves, and flowers are not known to the farmer, but still branches, leaves, flowers, and fruits will grow from that trunk, and the farmer will make use of the leaves and so on. Similarly, bodhisattva leaves, as it were, liberate beings from the three terrible forms of life, the flowers are excellent rebirths as humans and gods, and the fruits are the results of stream enterers and so on. A bodhisattva is a tathāgata because of the benefits that come from a bodhisattva—among them, giving rise to a tathāgata.

i.158 Bodhisattvas undertake the bodhisattva practices for the welfare of beings, purify a buddhafiield, gain the knowledge of all aspects, turn the wheel of the Dharma, establish beings in the three vehicles, and then pass into nirvāṇa in the element of nirvāṇa without any aggregates left behind.

i.159 The merit of producing the thought of awakening surpasses all the merit from attaining every śrāvaka attainment; the merit of attaining each higher bodhisattva level surpasses the merit from each lower level; and the merit of

a tathāgata surpasses all.

i.160 The first thought of awakening is set on the knowledge of all aspects. The knowledge of all aspects has a nonexistent thing as its objective support, its dominant factor is mindfulness, its aspect calmness, and its defining mark the absence of a defining mark. Not only the knowledge of all aspects, but all phenomena have no intrinsic nature and are therefore nonexistent things. Bodhisattvas practice with skillful means, mastering everything without ultimately settling down on anything. Bodhisattvas continue with this training until awakening.

i.161 Bodhisattvas train in all the purification dharmas, woven around the six perfections, first serially and finally in a single, unique instant. Ultimately the bodhisattvas' practice does not decrease or increase anything, is not a practice of anything for anything, and is not done in a dualistic way. Reality remains the same. Conventionally, assisted by spiritual friends, bodhisattvas produce the thought of awakening and learn all the doctrines and train in the six perfections, purify a buddhafield, and cause beings to be brought to maturity. With those wholesome roots bodhisattvas stay close to spiritual friends and the buddhas, serving and worshiping them. If they do not stay close to them, they do not gain the correct understanding of the perfection of wisdom. Guided by them, bodhisattvas train correctly in the six perfections. They practice all the practices that lead to the results and attainments of śrāvakas and adepts but do not become saddled with those results. They never move from their intrinsic nature, never realize anything, and are without any thought construction. This is their perfection of wisdom through which they enter into the secure state of a bodhisattva. They do so having mastered all paths through nonattachment to them, through seeing that their ultimate nature is the same, the absence of an intrinsic nature. Nevertheless, all the levels and paths and results are conventionally different. Thus, the knowledge of all path aspects is the bodhisattvas' forbearance for the nonproduction of dharmas. The bodhisattvas who know the knowledge of path aspects know all shared and unshared practices and paths. This enables the bodhisattvas to enter into the different aspirations of beings with different personalities and dispositions.

i.162 The perfection of wisdom is called the noble Dharma and Vinaya. All phenomena have no differentiating marks. None is conjoined with or separated from anything else. Thus the afflictive emotions and other negative factors removed by following the Vinaya training are absent in the training in the perfection of wisdom, which abides in the ultimate nature of all phenomena, and all the phenomena taught in the Dharma, all the differentiating marks of all the knowledges and attainments set forth in the doctrines, do not ultimately exist either. In this sense they are complete. The

disintegration of them all is the practice of the perfection of wisdom. The perfection of wisdom is without the duality of existent and nonexistent things.

i.163 There is not even ordinary patience in ultimate reality, so ultimately bodhisattvas do not achieve forbearance for the nonproduction of dharmas by mastering them all but not settling down on them. There are no clear realizations, there are no obstructions, there is no saṃsāra, and there is no path to the cessation of suffering.

i.164 The Buddha previously engaged in all the practices—cultivated detachment from sense objects, desisted from unwholesome acts, perfectly accomplished meditative states without relishing the experiences, manifested a performance of miraculous power, apprehended the causal signs but avoided falsely considering them fact, and with wisdom of the unique instant, fully awakened to unsurpassed, perfect, complete awakening—but without engaging in a false projection of any of them. Bodhisattvas also enter into the training in the six perfections and all the practices of clairvoyance and so on serially and then in a single, unique instant. While serially cultivating the giving branch of the perfection of giving, up to the wisdom branch of the perfection of wisdom, the bodhisattvas pay attention to the absence of any intrinsic nature in each of them and pay attention to the knowledge of all aspects that is the goal. Similarly, bodhisattvas complete all the special powers and attributes of a buddha, and the major marks and minor signs of a buddha, through cultivating them serially within the training in the six perfections without any perception of something that exists or does not exist.

i.165 Just the absence of any apprehended object is attainment and clear realization, and all the gradual attainments and clear realizations happen because of that absence. All the trainings are the same, and to train in one is to train in them all, from giving up to clairvoyance. All are incorporated in a single thought. Bodhisattvas engage in the training in each without a dualistic thought. The giving of gifts up to the use of clairvoyance happens spontaneously with a pure and uncontaminated state of mind. The morality includes all moral standards. The patience is ordinary patience in the face of abuse and hardship, and it is forbearance that is a disinterested mastery of all phenomena through seeing their ultimate nature. The perseverance gives incredible powers and abilities to help others. Even on the verge of death the bodhisattvas are working to help others. The concentration achieves every mental state, except the state of a tathāgata, without relishing any of them, and the wisdom perfects the three meditative stabilizations on emptiness,

signlessness, and wishlessness without seeing anything as truly existent or established. To train in the six perfections is to train in all the perfections that incorporate all training as if in a dream.

.. Chapter 73 ..

- i.166 Ordinary people falsely consider phenomena to be real and become predisposed to the unwholesome. Bodhisattvas teach them that all phenomena are empty dependent originations, all arising on account of error. Skillfully the bodhisattvas model for them giving, morality, and so on.
- i.167 Bodhisattvas help beings by teaching and modeling for them any practice that helps them. The extent of the bodhisattvas' generosity is unlimited. When giving gifts to those who are helped by generosity, bodhisattvas make no distinction between offering to a buddha or to an animal and will give limbs away, and even go to any terrible place for their sake.
- i.168 Bodhisattvas teach various doctrines to all beings, including the gods. Included in this are the explanations of ordinary and extraordinary dharmas, the former the ordinary meditations on uncleanness and the shared meditations on calm abiding and so on, and the extraordinary being the entire list of purification dharmas, explained in detail, one by one. Here are included detailed descriptions of each of the thirty-two major marks and their causes, as well as the eighty minor signs. This is the amazing gift of Dharma that is part of the first of the four ways of gathering a retinue.
- i.169 Bodhisattvas also teach the knowledge of alphabets and how letters collapse into and expand from a single letter and so on. This is done even though bodhisattvas cannot apprehend any of these dharmas.
- i.170 Just as a tathāgata's magical creation magically creates millions of other magical creations and establishes them in different practices without anything happening at all, so too with the bodhisattvas training in the perfection of wisdom.

.. Chapter 74 ..

- i.171 Beings do not know that all phenomena are the same—like an illusion without any intrinsic nature—and are therefore caught in suffering. They are located in unreal names and causal signs. Names plucked out of thin air and causal signs cause attachment. Causal signs are not existent. Were they to exist, bodhisattvas would not awaken to awakening. The material reality of a person, full of holes like foam, does not come from or go anywhere. Its ultimate reality does not deviate from the way things are. Other phenomena are similar. Bodhisattvas know difference but without complicating the true nature of dharmas because nothing can be apprehended. Nothing is trained

in, nothing is gained. A magician uses a prop to makes all sorts of things appear to an audience. A bodhisattva trains others in that way. Bodhisattvas speak about the dharma-constituent as it really is, the same before as it is afterward.

.. Chapter 75 ..

- i.172 The ultimate reality (1) of the result and (2) of the beings that want to attain that result are the same. Beings are naturally in a perfect state, at the very limit of reality. The very limit of reality is not different from the limit of beings, from their infinite number, or from their ultimate nature. By skillful means bodhisattvas lead beings, conventionally, to the realization of reality by teaching the six perfections on the conventional level, always together with the emptiness of giver, recipient, and gift, and so on. Bodhisattvas personally engage in the training to model it for others and to encourage others to train in it. There is no movement from or to anything in reality. Bodhisattvas liberate beings by causing those snared in error to be established in the absence of error, error that is itself not error because it is just a thought construction. The absence of thought construction is the absence of error because in its absence there is no grasping at self and so on.
- i.173 The path is just the comprehension of emptiness. The emptiness that is reality remains unchanging. It is not different from the diversity of the suffering world, the path to freedom, and the results. Nothing is removed, nothing added. Beings simply do not know reality as it is and live grasping at “I” and “mine.” Bodhisattvas do not complicate reality with their teaching, just as space does not complicate space; they do not practice within duality. They do not take anything up or not take anything up. Subhūti is a worthy one in nirvāṇa. A bodhisattva reaches perfect, complete awakening. Both are just designated by ordinary convention. In reality nothing is accumulated or diminished, nothing is helpful and nothing harmful.

.. Chapter 76 ..

- i.174 A bodhisattva, like a person conjured up by a magician, realizing that there is no place of departure, path, or attainment, neither endeavors nor desists from the endeavor. This is the bodhisattvas’ skillful means.
- i.175 There are not even people for whom the bodhisattvas feel compassion. The distorted minds of those people have mentally constructed the form aggregate, and so on, and settled down on them as real. All phenomena have no real basis, and the mind constructing them has no real basis. Bodhisattvas approach these illusory beings as illusory beings and model what is appropriate to liberate them from error, knowing the liberation is illusory,

and the error illusory too. It is amazing that bodhisattvas keep at it, given that nothing is there that can be apprehended. Again, the chapter explains the armor in detail—that from having produced the first thought the bodhisattvas train in the perfection of wisdom to mature beings and purify a buddhafiield, modeling the six perfections such that each of the six incorporates all six.

.. Chapter 77 ..

- i.176 The training in the six perfections incorporates every training. Awakening is possible because every training in which bodhisattvas train is empty. If beings knew this there would be no reason for bodhisattvas to train. The presentation is only for their sake. Training is an enactment. There is no training, no phenomenon at all that can be apprehended through its own intrinsic nature. No false sense of superiority arises in bodhisattvas engaged in the training. Bodhisattvas are not located in any of the meditative states, first because all the states are empty, and second because the bodhisattvas are never satisfied with an accomplishment until perfect, complete awakening.
- i.177 Bodhisattvas eliminate the final physical, verbal, and mental bases of suffering. As long as there is the notion of anything, there is a basis of suffering. Bodhisattvas offer abundantly to the buddhas and purify a buddhafiield.

.. Chapter 78 ..

- i.178 As for śrāvaka stream enterers and so on, there is no rebirth in the terrible forms of life, and the same is true for bodhisattvas who have only just produced the authentic thought of awakening. They take perfect human rebirths. The Buddha took rebirth as animals intentionally through skillful means not available to śrāvakas. There is no wholesome dharma that bodhisattvas, starting from the first production of the thought onward, do not complete. A bodhisattva takes rebirth in a terrible form of life, like a being magically produced by a tathāgata, and does not experience suffering. The bodhisattva does not actually turn into an animal any more than a being magically produced by a tathāgata does. All is done for the sake of others. There is no wholesome dharma bodhisattvas do not produce. All are included in the perfection of wisdom. Bodhisattvas produce the clairvoyances and could not be awakened without them. Through their power, bodhisattvas are able to go anywhere, to see whatever is of benefit,

and to teach in those places. A bodhisattva does not feel happy or unhappy about whatever happens through the power of the clairvoyances, just as a being magically produced by a tathāgata does not.

.. Chapter 79 ..

i.179 The buddhadharmas (the qualities of an awakened being) are the bodhisattva dharmas (the qualities of a bodhisattva). Awakening is the full awakening to all those dharmas. Awakening happens through the wisdom of the unique instant. The first half of that instant, so to speak, is the bodhisattva's awakening to all dharmas. This is like the difference between the state of a candidate for stream enterer and a result-recipient stream enterer. You cannot say of either that they are not a stream enterer. With the elimination of all the residual impression connections comes complete awakening.

i.180 Karmic cause and effect is empty of differentiating marks, but those who do not understand that behave badly or well and accumulate karma with or without outflows. The former end up in terrible forms of life, the latter as humans or gods. Among them, bodhisattvas train in the six perfections, become absorbed in the final meditative stabilization, awaken to perfect, complete awakening, and work for the welfare of suffering beings. If beings knew that phenomena are empty of differentiating marks, no bodhisattva would set out for awakening. Foolish beings settle down on the nonexistent things they have constructed. Bodhisattvas explain the four noble truths to them and make a presentation of the Three Jewels. In fact, beings do not enter nirvāṇa because of knowing the truth of suffering and so on; they do so because of knowing the sameness, in emptiness, of the four truths. This sameness is their ultimate absence. Reality remains, whether the tathāgatas teach it or do not teach it. Bodhisattvas awaken to the sameness of the truths by not apprehending any phenomenon, thereby entering into the secure state of a bodhisattva and standing on the verge of all the śrāvaka attainments, but without actualizing them. Even when attaining perfect, complete awakening, a bodhisattva does not fall down onto it as though from the sky onto the highest peak. It is seeing all phenomena for what they actually are, empty of an intrinsic nature.

.. Chapter 80 ..

i.181 All the attributes of śrāvakas and buddhas have not been made by karma any more than all the problems of those in terrible forms of life. All are ultimately not produced. Foolish, ordinary people do not know that phenomena are, in their nature, nonexistent things, and because of thought

that has arisen on account of error, they accumulate a variety of karma. A path that delivers practitioners to the results is not a real thing, and neither are the results. Just as there is no underpinning reality for somebody dreaming a dream and experiencing a sense of gratification through enjoying the five sorts of sense objects, there is no underpinning reality that is a basis on which beings accumulate karma. Nobody accumulates karma, just as no karma is accumulated by a reflection on the surface of a mirror and so on. The appearance coaxes beings into believing it is true. No defilement and no purification happen on any path.

.. Chapter 81 ..

- i.182 The sameness of all phenomena is purification. Even so, bodhisattvas produce the thought of unsurpassed, perfect, complete awakening, thinking, “I will complete the perfections and every good quality that benefits beings,” knowing they are illusory. In reality, even the bodhisattvas are illusory, so no illusion is training in any illusion. That the Tathāgata has fully awakened is a designation by ordinary convention. Ultimately there is no clear realization at all.
- i.183 Sameness is where there is no existing thing, no intrinsic existence, and nothing that has been expressed. It is not the support and not within the range of anyone. In sameness nothing has a distinguishing feature. Ordinary beings and tathāgatas are the same. Phenomena with different marks come to have the same mark because of emptiness. Bodhisattvas remain in sameness, in emptiness, while working for the benefit of others.

.. Chapter 82 ..

- i.184 The training in giving gifts and so on is done without moving from the ultimate, without moving from sameness. Whatever the perfection of a phenomenon, the phenomenon is empty of that. When one magical creation has created another magical creation, there is nothing real there that is not empty. “This is a magical creation, this is an emptiness” is a contortion.
- i.185 Some phenomena are magically created by afflictive emotions, some by actions; some are magically created by śrāvakas, some by pratyekabuddhas, some by bodhisattvas, some by tathāgatas. Even nirvāṇa, a phenomenon that does not coax you into believing it is true, is just an illusion. Ultimately, there will never be anything called “the emptiness of an intrinsic nature” that has to be understood.

.. Chapter 83 ..

- i.186 In this chapter there is a vocabulary not utilized in the rest of the *Eighteen Thousand*. Maitreya and the Lord investigate the relationship between a name and what it refers to. Names are plucked out of thin air. Any name can be given to anything. From that perspective all things, including the names, are nothing beyond imagination and unconnected with reality. But the things to which names are given are only known through those names, not from their own sides. When looked for, these things arise from causes and conditions, from ignorance and thought projections that motivate actions. These things are all the same in that they cannot be apprehended. In true reality they are all without any difference. Therefore, all phenomena from form up to the knowledge of all aspects should be viewed from the perspective of three natures: imaginary, conceptual (the term “other-powered” is not used in this chapter), and the dharma’s ultimate nature (again, “thoroughly established” is not used). Understanding this, a bodhisattva does not enter into nirvāṇa but willingly takes a body and reenters the world for the benefit of others.

.. Chapter 84 ..

- i.187 This summary in verse circulates separately as *The Verse Summary of the Jewel Qualities* (Toh 13). Here it is not divided into chapters. The first verses say that the Tathāgata is speaking through the voices of the other interlocutors, that the perfection of wisdom cannot be apprehended through any causal sign, and that the mendicant Śreṇika gained nirvāṇa through listening to the perfection of wisdom. These verses follow the order of the *Eight Thousand*. The verses then generally follow the order of the Long Perfection of Wisdom and give a very helpful summary up until the end of the second of the three volumes of the Degé Kangyur *Eighteen Thousand*. The verse summary ends with an explanation of each of the six interlinked perfections, the maturation of beings, the purification of the buddhafield, and awakening.

.. Chapters 85–86 ..

- i.188 This is a summary of the *Eighteen Thousand* in the form of a story about Sadāprarudita’s quest to find his teacher Dharmodgata and learn the perfection of wisdom. Sadāprarudita sees the tathāgatas in a vision and wants to know where they have come from and where they went. He starts on his journey but realizes he is lost. He hears a voice from the sky telling him where to go and how to listen and learn. Having heard about the perfection of wisdom, he enters deep into meditation and hears more about it. He must find the way to go and make great merit in order to experience it in reality. Without any material wealth, like a perfect monk, he sells his flesh

and blood in the marketplace, earning the admiration of a wealthy merchant's daughter and her family. He tells them everything that has happened and they enter into his quest and accompany him on his journey. Finally, they actually arrive in the wonderful city in which Dharmodgata lives, and Sadāprarudita again retells his entire story. Dharmodgata tells him the tathāgatas are not produced, so they have come from nowhere and go nowhere. All phenomena are like a dream without any ultimate reality. Having heard the perfect explanation of the perfection of wisdom, the earth shakes, the gods rejoice, and great joy and unshakeable resolve are born in all the retinue. Then Dharmodgata meditates for seven years. Sadāprarudita again gives even his blood to prepare for the teaching to be given when Dharmodgata emerges. He learns the doctrine of the perfection of wisdom in which all dharmas are the same, free from false projections and without limit.

.. Chapter 87 ..

- i.189 The Lord entrusts the perfection of wisdom to his personal attendant Ānanda and tells him to take care of it as he has taken care of his teacher. The retinue praises the teaching of the Lord.

The Translation

The Noble Mahāyāna Sūtra
The Perfection of Wisdom in Eighteen Thousand
Lines

1.

CHAPTER 1: INTRODUCTION

[V29] [F.1.b] [B1]

1.1

We prostrate to all the buddhas and bodhisattvas.

1.2

Thus did I hear at one time. The Lord dwelt at Rājagṛha on Gṛdhra-kūṭa Hill together with a great community of monks, numbering¹⁷ five thousand monks, all worthy ones with the exception of one single person—that is, venerable Ānanda—with outflows dried up, without afflictions, fully controlled, with their minds well freed and their wisdom well freed, thoroughbreds, great bull elephants, with their work done, their task accomplished, with their burden laid down, with their own goal accomplished, with the fetters that bound them to existence broken, with their hearts well freed by perfect understanding, in perfect¹⁸ control of their whole mind; [F.2.a] with nuns numbering five hundred—Yaśodharā, Mahāprajāpatī, and so on—and with a great many laymen and laywomen, all of them with a vision of the Dharma; and with an unbounded, infinite number of bodhisattva great beings, all of whom had acquired the dhāraṇīs, were dwellers in emptiness, their range the signless, and who had not fashioned any wishes, had acquired forbearance for the sameness of all dharmas, had acquired the dhāraṇī of nonattachment, with imperishable clairvoyant knowledges, and with speech worth listening to; who were not hypocrites, not fawners, without thoughts of reputation and gain; who were Dharma teachers without thought of compensation, with perfect forbearance for the deep dharmas, who had obtained the fearlessnesses, and who had transcended all the works of Māra, who had cut the continuum of karmic obscuration, were skillful in expounding the analysis of investigations into phenomena, with the prayer that is a vow made during an *asaṃkhyeya* of eons really fully carried out, with smiling countenances, forward in addressing others, without a frown on their faces, skillful in communicating with others in chanted verse, without feelings of depression, without losing the

confidence giving a readiness to speak, and endowed with fearlessness when surpassing endless assemblies; who were skilled in going forth during an *ananta* of one hundred million eons, understanding phenomena to be like an illusion, a mirage, a reflection of the moon in water, a dream, an echo, an apparition, a reflection in the mirror, and a magical creation; who were skillful in comprehending the thoughts, conduct, and beliefs of all beings and subtle knowledge, [F.2.b] with unobstructed thoughts, and endowed with extreme patience; who were skilled in causing entry into reality just as it is, having appropriated all the endless arrays of the buddhafi elds through prayer and setting out, with the meditative stabilization recollecting buddhas in an infinite number of world systems constantly and always activated; who were skillful in soliciting innumerable buddhas; who were skillful in eliminating the various views, propensities, obsessions, and defilements; and who were skillful in accomplishing a hundred thousand feats through meditative concentration. That is, he was together with the bodhisattva great beings Bhadrapāla, Ratnākara, Ratnagarbha,¹⁹ Ratnadatta, Susārthavaha, Varuṇadeva, Guhyagupta, Indradatta, Uttaramatin, Viśeṣamatin, Vardhamānamatin, Anantamati, Amoghadarśin, Anāvaraṇamatin, Saṁprasthita, Suvikrāntavikrāmin, Anantavīrya, Nityodyukta, Nityaprayukta, Anikṣiptadhura, Sūryagarbha, Anupamamatin, and Avalokiteśvara, Mahāsthāmaprāpta, Mañjuśrī Kumārabhūta, Mārabala-pramardin, Vajramatin, Ratnamudrāhastā, Nityotkṣiptahastā, Mahākaraṇā-cinta, Mahāvyūha, Vyūharāja, and Merukūṭa, the bodhisattva great being Maitreya, and many hundreds of thousands of one hundred million billion other bodhisattvas as well.

1.3 Thereupon the Lord, having himself arranged the lion throne, sat down with his legs crossed, holding his body erect, intent on fixing mindfulness, and entered into the meditative stabilization, [F.3.a] *samādhirāja* by name, in which all meditative stabilizations are put, included, encompassed, and come to meet.

1.4 Then the Lord, mindful and self-possessed, emerged from this meditative stabilization and surveyed with his divine eye all world systems. Having done so, he beamed with his whole body. From the wheels with a thousand spokes on the soles of his feet issued sixty sixty-one hundred thousand one hundred million billion rays, from the ten toes of his feet issued sixty sixty-one hundred thousand one hundred million billion rays, and similarly from his ankles, legs, knees, thighs, hips, and navel, from his two sides, and from the *śrīvatsa* mark of a great person in his heart issued sixty sixty-one hundred thousand one hundred million billion rays. From his ten fingers issued sixty sixty-one hundred thousand one hundred million billion rays. Similarly, from his two forearms, two shoulders, neck, four eyeteeth, all forty teeth, two

nostrils, ears, and eyes, ūṛṇā, the uṣṇīṣa on the top of his head, and from the opening of his mouth issued sixty sixty-one hundred thousand one hundred million billion rays. All these sixty sixty-one hundred thousand one hundred million billion rays pervaded the world systems in their entirety with a great illumination and lit them up. This great illumination from the light rays spread out through as many world systems in the eastern direction as there are sand particles in the Gaṅgā River. Similarly, this great illumination from the light rays spread out through each of as many world systems as there are sand particles in the Gaṅgā River to the south, west, and north, in the intermediate directions to the northeast, southeast, southwest, northwest, below and above, and lit them up. And all the beings [F.3.b] who saw that light, who were touched by the illumination of those light rays, became irreversible from unsurpassed, perfect, complete awakening.

1.5 Thereupon all the Lord's hair pores became radiant. From each of the hair pores sixty sixty-one hundred thousand one hundred million billion rays issued forth, and these rays pervaded all the world systems in the great billionfold world system with a great illumination. This great illumination from the light rays spread out through as many world systems as there are sand particles in the Gaṅgā River to the east, pervading them with a great illumination and lighting them up. Similarly, this illumination from the light rays spread out through each of as many world systems as there are sand particles in the Gaṅgā River to the south, west, and north, in the intermediate directions to the northeast, southeast, southwest, and northwest, below and above, and lit them up. And all the beings who saw that light, who were touched by the illumination of those light rays, became irreversible from unsurpassed, perfect, complete awakening.

1.6 Then the Lord, with the light from the natural splendor of a tathāgata, pervaded the great billionfold world system with a great illumination. He pervaded as many world systems as there are sand particles in the Gaṅgā River to the east with this great illumination, and he similarly pervaded each of as many world systems as there are sand particles in the Gaṅgā River to the south, west, and north, in the intermediate directions to the northeast, southeast, southwest, and northwest, below and above, with this great illumination. And all the beings who saw that light, who were touched by the illumination of those light rays, became irreversible from unsurpassed, perfect, complete awakening.

1.7 Thereupon the Lord extended his tongue and with it covered the great billionfold world system in its entirety. [F.4.a] Having pervaded the great billionfold world system with his tongue, he smiled, and from his tongue again many hundred thousand one hundred million billion variously colored rays issued forth, and on all the light rays stood lotuses made of manifold

precious stones, shining like gold, each with a thousand petals, variegated, beautiful, captivating, brilliant, fragrant, and soft, all completely like the *kācalindika*, pleasing to the touch. On the lotuses, furthermore, were seated many embodied *tathāgatas*, teaching Dharma—this very teaching of Dharma associated with the six perfections. They went to as many world systems as there are sand particles in the Gaṅgā River to the east and taught Dharma—this very teaching of Dharma associated with the perfection of wisdom—and similarly, to each of as many world systems as there are sand particles in the Gaṅgā River to the south, west, and north, in the intermediate directions to the northeast, southeast, southwest, and northwest, below and above, and taught Dharma—this very teaching of Dharma associated with the six perfections. And all the beings who listened to that Dharma became irreversible from unsurpassed, perfect, complete awakening.

1.8 Then the Lord, seated on that very lion throne, entered into the meditative stabilization called *śiṃhaviṅśikrīḍita*. He enacted such a performance with his miraculous power that his performance of miraculous power shook the great billionfold world system in six ways: it shook, shook greatly, and shook violently; it quaked, quaked greatly, and quaked violently; it stirred, stirred greatly, and stirred violently; it became disturbed, greatly disturbed, and violently disturbed; [F.4.b] it roared, roared greatly, and roared violently; and it resounded, resounded greatly, and resounded violently. At the edges it rose up and it sank down in the middle; in the middle it rose up and at the edges sank down. It became soft and oily, producing benefit and ease for all beings. Thereupon, at that moment, minute, and second, in the great billionfold world system the continuums of the hells and the animal world, and the world of Yama, were all cut. And all the places that preclude a perfect human birth disappeared. All those beings were reborn among humans, and also among the *Cāturmahārājika*, *Trāyastriṃśa*, *Yāma*, *Tuṣṭita*, *Nirmāṇarati*, and *Paranirmitavaśavartin* gods.

1.9 Thereupon, in their great joy and rejoicing these humans and gods recalled their former lives, and having recalled them approached the Lord, bowed to his feet with their heads, cupped their palms together in a gesture of prayerful supplication, and bowed forward. And so too in each of the ten directions, in as many world systems as there are sand particles in the Gaṅgā River to the east, to the south, west, and north, in the intermediate directions, and below and above, the continuums of the hells, animal worlds, and the worlds of Yama in as many world systems as there are sand particles in the Gaṅgā River were all cut too. And all the places precluding a perfect human birth disappeared. All those beings were reborn among humans and the gods. Thereupon these humans and gods recalled their former lives. In their

great joy and rejoicing they then approached the buddhas in their respective buddhafiels, bowed to their feet with their heads, [F.5.a] and with palms together in a gesture of prayerful supplication bowed forward.

- 1.10 Then, in the great billionfold world system, the beings who were born blind saw forms with their eyes, the deaf heard sounds with their ears, the insane regained their senses, those with distracted thoughts became one-pointed in their thoughts, the naked found clothes, the poor found wealth, the hungry found food, the thirsty found drink, the sick were healed, the sense faculties of those with damaged sense faculties were repaired, and the physically exhausted became no longer exhausted. Those who had not given up unwholesome deeds of body, speech, and mind, and unwholesome livelihood, gave up their unwholesome habits. All beings considered every being in the same way as they considered their mother, father, brother, and sister, and as they considered their friends, kinsmen, and blood relatives. And they were endowed with the ten wholesome actions and became celibate, pure, free from the stain of immorality, and free from all unwholesome conceptualization. And at that time all beings, possessed of all happiness, acquired the ease a monk feels when absorbed in the third concentration. And at that very time they were endowed with such knowledge that they knew, “Good is charity! Good is self-discipline! Good is restraint! Good it is to observe celibacy! Good is nonviolence toward living creatures!” And at that time [F.5.b] the lord buddhas in other buddhafiels cried out cries of delight: “Ah! It is amazing these beings are thus endowed with such knowledge that knows, ‘Good is charity! Good is self-discipline! Good is restraint! Good it is to observe celibacy! Good is nonviolence toward living creatures!’ ”

- 1.11 Thereupon the Lord, seated on this very lion throne, stood out towering over the great billionfold world system with Sumeru, the encircling mountain ranges, the abodes of the gods, Indra, Brahmā, Vaśavartin, Śuddhāvāsa, and the classes of gods and asuras,²⁰ shining forth, gleaming, dazzling, and shedding light with his light, color, brilliance, and glory in the same way as, for example, a strong sun or the disk of a full moon in a clear sky.

- 1.12 So too the Lord stood out towering over as many world systems as there are sand particles in the Gaṅgā River to the east with his light, color, brilliance, and glory. Similarly the Lord stood out towering over as many world systems as there are sand particles in the Gaṅgā River to the south, west, and north, in the intermediate directions, and below and above—in each of the ten directions—shining forth, gleaming, dazzling, and shedding light with his light, color, brilliance, and glory in the same way as, for example, Sumeru, the king of mountains, stands out towering over all

mountains, shining forth, gleaming, dazzling, and shedding light; or in the same way as, for example, the disk of the moon towers over all the stars, shining forth, gleaming, dazzling, and shedding light; or in the same way as, for example, the disk of the sun [F.6.a] stands out towering over all other lights, shining forth, gleaming, dazzling, and shedding light. So too the Lord stands out towering over world systems in the ten directions with their gods, Indras, Brahmās, Śuddhāvāsas, and the classes of gods and humans, shining forth, gleaming, dazzling, and shedding light with his light, color, brilliance, and glory.

1.13 Thereupon the Lord exhibited an ordinary bodily form, like that of beings in the great billionfold world system. Then in the great billionfold world system all the gods, from the gods of the Śuddhāvāsa class down to the Brahmakāyika, Paranirmitavaśavartin, Nirmāṇarati, Tuṣita, Yāma, Trāyastriṃśa, and Cāturmahārājika gods saw the body of the Tathāgata you can never see enough. Feeling contented, pleased, delighted, joyful, and joyous, with such mental happiness they took celestial flowers, celestial garlands, celestial incense, celestial creams, celestial powders, and celestial perfumes; celestial blue lotuses, lotuses, red lotuses, white lotuses, nalina lilies and saugandhaka lilies; celestial flowers, nāgavṛkṣa flowers, and tamāla leaves; and celestial robes, celestial jewelry, celestial parasols, flags, and banners and approached the Lord. Those humans to be trained, in the form of recipients seated in the great billionfold world system, saw the body of the Tathāgata you can never see enough, took land and water flowers, and approached the body of the Tathāgata you can never see enough. [F.6.b] Both gods and humans then strewed near, strewed in front, and strewed all around²¹ the body of the Tathāgata these celestial flowers, incense, perfumes, garlands, creams, powders, robes, parasols, flags, banners, and land and water flowers.

1.14 By the sustaining power of the Lord all this rain of flowers, incense, perfumes, garlands, creams, powders, robes, parasols, flags, banners, and land and water flowers that was strewed down on the Lord stayed there like a second story made of flowers and so on, with the dimensions of the great billionfold world system, in the sky right above the Lord's head. And from this second story tassels made of celestial flowers and silk were suspended, hanging there, hanging right there, and these tassels made of celestial flowers and silk made the great billionfold world system look very beautiful. And the brightly shining golden color of the Lord streaming forth in the ten directions pervaded and lit up as many world systems as there are sand particles in the Gaṅgā River in each direction. This thought then occurred to each of the gods and humans in all the Jambudvīpa world systems in the great billionfold world system: "The Tathāgata is seated in front of us

teaching the Dharma.” Similarly, this thought occurred to the gods in the Godānīyas to the west, Videhas to the east, and Kurus to the north, to the Cāturmahārājika gods up to the Akaniṣṭha gods, and similarly to all the gods and humans in a thousandfold [four-continent] world system, in a millionfold world system, or in a great billionfold world system: [F.7.a] “The Tathāgata is seated in front of us teaching the Dharma.”

1.15 Thereupon the Lord, seated on this very lion throne, smiled once again. Through the illumination from that smile the great billionfold world system was lit up, and all the beings seated in the great billionfold world system saw the Lord Buddha, together with his śrāvaka saṅgha, in as many world systems as there are sand particles in the Gaṅgā River to the east. And all those beings seated in as many world systems as there are sand particles in the Gaṅgā River to the east saw the Lord Śākyamuni, together with his community of monks, in this Sahā world system.

1.16 Similarly, the beings included in this Sahā world system saw the Lord Buddha, together with his śrāvaka saṅgha, in as many world systems as there are sand particles in the Gaṅgā River to the south, west, and north, in the intermediate directions to the northeast, southeast, southwest, and northwest, below and above. And all those beings seated in as many world systems as there are sand particles in the Gaṅgā River as well saw this Sahā world system and the Lord Śākyamuni, together with his community of monks.

1.17 In the east, beyond as many world systems as there are sand particles in the Gaṅgā River, at the very limit of these world systems, there is a world system called Ratnāvatī. In it the tathāgata, worthy one, perfectly complete buddha Ratnākara now dwells and maintains himself. He teaches to the bodhisattvas this very perfection of wisdom. [F.7.b] Then, in that world system a bodhisattva, a great being, called Samantaraśmi saw this great illumination, this great shaking of the earth, and the body of the Lord you can never see enough, and he approached the lord Ratnākara, the tathāgata, and inquired of the tathāgata Ratnākara, “What is the cause, O Lord, what is the reason for this great illumination having manifested in the world, and for this great shaking of the earth, and for the presence of the body of the Tathāgata you can never see enough?”

1.18 The lord Ratnākara replied to the bodhisattva Samantaraśmi, “There is, child of a good family, beyond as many world systems as there are sand particles in the Gaṅgā River in the western direction, a world system called Sahā. There the tathāgata Śākyamuni now dwells and maintains himself, also teaching the Dharma to the bodhisattvas. This sort of thing is his power.”

- 1.19 Then the bodhisattva Samantaraśmi said to the tathāgata Ratnākara, “I will go to that Sahā world system to see, salute, and honor that tathāgata Śākyamuni, and to see those bodhisattva great beings, for the most part in the form of the young, who have acquired the dhāraṇīs and detailed and thorough knowledges and acquired mastery over all the meditative stabilizations and absorptions.”
- 1.20 The Lord replied, “Go then, child of a good family, since you feel that now is the right time.”
- 1.21 Thereupon the tathāgata Ratnākara gave the bodhisattva Samantaraśmi [F.8.a] a thousand lotuses made of manifold jewels, each with a thousand petals shining like gold, saying, “Child of a good family, strew these lotuses over the tathāgata Śākyamuni. Be on your best behavior²² in that buddhafiield. And why? Because the bodhisattvas born in that Sahā world system are difficult to approach.”
- 1.22 Thereupon the bodhisattva Samantaraśmi received from the tathāgata Ratnākara the lotuses made of manifold jewels, each with a thousand petals shining like gold. Surrounded by, and at the head of, many hundred thousand one hundred million billion bodhisattvas, householders and renunciates, young men and women, he disappeared together with them from that buddhafiield and, having respected, revered, honored, and worshiped as many lords as there are dwelling and maintaining themselves in the east with flowers, incense, perfumes, garlands, creams, powders, robes, parasols, flags, and banners, arrived there in the Sahā world through that bodhisattva’s great wonder-working and that bodhisattva’s great power. He approached the tathāgata Śākyamuni, went up to him, bowed to the Lord’s feet with his head, and stood to one side. The bodhisattva Samantaraśmi then addressed the Lord, the tathāgata Śākyamuni: “The lord Ratnākara inquires about the Lord’s health, hopes that the Lord is well and free from sickness, alert and buoyant, eating well, strong, and comfortable. [F.8.b] The lord Ratnākara has also dispatched these lotuses for the Lord.”
- 1.23 The lord tathāgata Śākyamuni accepted the lotuses and threw them back to the lord buddhas in as many world systems as there are sand particles in the Gaṅgā River to the east. Those lotuses spread throughout those world systems, and on them were seated buddha bodies. In those buddhafiields they taught Dharma—this very teaching of Dharma associated with the six perfections. And the beings who heard that Dharma became certain to reach unsurpassed, perfect, complete awakening. Thereupon those bodhisattvas, the householders and renunciates, young men and women, each one by virtue of his or her own wholesome roots, respected, revered, honored, and worshiped the lord Śākyamuni and sat down on one side.

- 1.24 Then in the south, beyond as many world systems as there are sand particles in the Gaṅgā River, at the very limit of these world systems, there is a world system called Sarvaśokāpagata. In it the tathāgata, worthy one, perfectly complete buddha Aśokaśrī now dwells and maintains himself. Then, in that world system a bodhisattva, a great being, called Vigatāśoka *and so on. Connect to the previous, at length, up to* and sat down on one side.
- 1.25 Then in the west there is a world system called Upaśānta. In it the tathāgata, worthy one, perfectly complete buddha Ratnārcis now dwells and maintains himself. Then, in that world system a bodhisattva, a great being, called Cāritramati *and so on, at length, up to* and sat down on one side.
- 1.26 Then in the north [F.9.a] there is a world system called Jayā. In it the tathāgata, worthy one, perfectly complete buddha Jayendra now dwells and maintains himself. Then, in that world system a bodhisattva, a great being, called Jayadatta *and so on, at length, up to* and sat down on one side.
- 1.27 Then in the intermediate northeast direction there is a world system called Samādhyalaṃkṛtā. In it the tathāgata, worthy one, perfectly complete buddha Samādhihastyuttaraśrī now dwells and maintains himself. Then, in that world system a bodhisattva, a great being, called Vijayavikrāmin *and so on, at length, up to* and sat down on one side.
- 1.28 Then in the intermediate southeast direction there is a world system called Bodhimaṇḍalālaṃkārasurucitā. In it the tathāgata, worthy one, perfectly complete buddha Padmottaraśrī now dwells and maintains himself. Then, in that world system a bodhisattva, a great being, called Padmahasta *and so on, at length, up to* and sat down on one side.
- 1.29 Then in the intermediate southwest direction there is a world system called Vigatarajasamcayā. In it the tathāgata, worthy one, perfectly complete buddha Sūryamaṇḍalaprabhāsottaraśrī now dwells and maintains himself. Then, in that world system a bodhisattva, a great being, called Sūrya-pratibhāsa *and so on, at length, up to* and sat down on one side.
- 1.30 Then in the intermediate northwest direction there is a world system called Vaśībhūtā. In it the tathāgata, worthy one, perfectly [F.9.b] complete buddha Ekachattrā now dwells and maintains himself. Then, in that world system a bodhisattva, a great being, called Ratnottama *and so on, at length, up to* and sat down on one side.
- 1.31 Then in the direction below there is a world system called Padmā. In it the tathāgata, worthy one, perfectly complete buddha Padmaśrī now dwells and maintains himself. Then, in that world system a bodhisattva, a great being, called Padmottama *and so on, at length, up to* and sat down on one side.
- 1.32 Then in the direction above, beyond as many world systems as there are sand particles in the Gaṅgā River, at the very limit of these world systems, there is a world system called Nandā. In it the tathāgata, worthy one,

perfectly complete buddha Nandaśrī now dwells and maintains himself. Then, in that world system a bodhisattva, a great being, called Nandadatta, saw this great illumination, this great shaking of the earth, and the body of the Lord you can never see enough, and he approached the lord Nandaśrī, the tathāgata, and inquired of the tathāgata Nandaśrī, “What is the cause, O Lord, what is the reason for this great illumination being manifested in the world, and for this great shaking of the earth, and for the presence of the body of the Tathāgata you can never see enough?”

1.33 The lord Nandaśrī replied to the bodhisattva Nandadatta, “There is, O child of a good family, beyond as many world systems as there are sand particles in the Gaṅgā River in the direction below a world system called Sahā. There the tathāgata arhat, perfectly [F.10.a] complete buddha Śākyamuni now dwells and maintains himself, also teaching the Dharma to the bodhisattvas. This sort of thing is his power.”

1.34 Then the bodhisattva Nandadatta said to the tathāgata Nandaśrī, “I will go to that Sahā world system to see, salute, and honor that tathāgata Śākyamuni, and to see those bodhisattva great beings, for the most part in the form of the young, who have acquired the dhāraṇīs and detailed and thorough knowledges and have acquired mastery over all the meditative stabilizations and absorptions.”

1.35 The Lord replied, “Go then, child of a good family, since you feel that now is the right time.”

1.36 Thereupon the tathāgata Nandaśrī gave the bodhisattva Nandadatta a thousand lotuses made of manifold jewels, each with a thousand petals shining like gold, saying, “These lotuses, child of a good family, strew over the tathāgata Śākyamuni. Be on your best behavior in that buddhafiield. And why? Because the bodhisattvas born in that Sahā world system are difficult to approach.”

1.37 Thereupon the bodhisattva Nandadatta received from the tathāgata Nandaśrī the lotuses made of manifold jewels, each with a thousand petals shining like gold. Surrounded by and at the head of many hundred thousand one hundred million billion bodhisattvas, householders and renunciates, and young men and women, he disappeared together with them from that buddhafiield, and, having respected, revered, honored, and worshiped as many lords as there are dwelling and maintaining themselves in the direction above [F.10.b] with flowers, incense, perfumes, garlands, creams, powders, robes, parasols, flags, and banners, arrived there in the Sahā world through that bodhisattva’s great wonder-working and that bodhisattva’s great power. He approached the tathāgata Śākyamuni, went up to him, bowed to the Lord’s feet with his head, and stood to one side. The bodhisattva Nandadatta then addressed the lord, the tathāgata Śākyamuni:

“The lord Nandaśrī inquires about the Lord’s health, hopes that the Lord is well and free from sickness, alert and buoyant, eating well, strong, and comfortable. The lord Nandaśrī has also dispatched these lotuses for the Lord.”

1.38 The lord tathāgata Śākyamuni accepted the lotuses and threw them back to the lords, the buddhas in as many world systems as there are sand particles in the Gaṅgā River in the direction above. Those lotuses spread throughout those world systems, and on them were seated buddha bodies. In those buddhafiels they demonstrated Dharma—this very demonstration of Dharma associated with the perfection of wisdom. And the beings who heard that Dharma became irreversible from unsurpassed, perfect, complete awakening. Thereupon those bodhisattvas, the householders and renunciates, young men and women, each one by virtue of his or her own wholesome roots respected, [F.11.a] revered, honored, and worshiped the lord Śākyamuni and sat down on one side.

1.39 Thereupon, at that moment, minute, and second, the great billionfold world system became constituted of jewels, filled with various blossoms, hung with clusters of silk streamers, made fragrant with incense pots, and beautified with wish-fulfilling trees whose stem-tips bend down with ornaments and fruit, and with flower trees, fruit trees, fragrance trees, flower-garland trees, and powder trees, just like Padmavatī, the buddhafiels of the tathāgata Samantakusuma where Mañjuśrī Kumārabhūta lives, as well as the god Susthitamati, and others who are magnificent bodhisattva great beings.

1.40 *This was the first chapter, “Introduction,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

2. CHAPTER 2: PRODUCTION OF THE THOUGHT

- 2.1 When the Lord understood that the world with its celestial beings, Māras and Brahmās, śramaṇas and brahmins, gods and humans, as well as bodhisattvas, most of them in youthful form, had assembled, he said to venerable Śāriputra, “Here, Śāriputra, bodhisattva great beings who want to fully awaken to all dharmas in all forms should make an effort at the perfection of wisdom.”
- 2.2 The Lord having spoken thus, venerable Śāriputra inquired of him, “How then, Lord, [F.11.b] should bodhisattva great beings who want to fully awaken to all dharmas in all forms make an effort at the perfection of wisdom?”
- 2.3 Venerable Śāriputra having thus inquired, the Lord said to him, “Śāriputra, here bodhisattva great beings, having stood in the perfection of wisdom by way of not taking their stand on it,²³ should complete the perfection of giving by way of not giving up anything, because a gift, a giver, and a recipient are not apprehended. They should also complete the perfection of morality because no downfall is incurred and no compounded downfall is incurred,²⁴ the perfection of patience because there is no disturbance, the perfection of perseverance because there is no physical or mental effort expended, the perfection of concentration because there is no experience, and the perfection of wisdom because all phenomena are not apprehended.
- 2.4 “Śāriputra, bodhisattva great beings, having stood in the perfection of wisdom, should perfect the four applications of mindfulness because²⁵ mindfulness cannot be apprehended, and they should perfect the four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble path. They should cultivate the emptiness meditative stabilization, signlessness meditative stabilization, and wishlessness meditative stabilization. They should cultivate the four concentrations, four immeasurables, four formless absorptions, eight deliverances, nine serial absorptions, [F.12.a] and nine perceptions. What are

the nine? The nine perceptions are the perception of a bloated corpse, the perception of it chopped in half,²⁶ the perception of it as putrid, the bloodied perception, the black-and-blue perception, the savaged perception, the torn-asunder perception, the bones perception, and the burnt-bones perception. They should cultivate mindfulness of the Buddha, mindfulness of the Dharma, mindfulness of the Saṅgha, mindfulness of morality, mindfulness of giving away, and mindfulness of the gods. They should cultivate mindfulness of breathing in and out, mindfulness of disgust, mindfulness of death, and mindfulness of what is included in the body. They should perfect the perception of impermanence, the perception of suffering, the perception of selflessness, the perception of the unclean, the perception of death, the perception that there is no delight in the entire world, and the perception that there is nothing to trust in the entire world; knowledge of suffering, knowledge of origination, knowledge of cessation, knowledge of the path, knowledge of extinction, knowledge of nonproduction,²⁷ knowledge of dharma, subsequent realization knowledge, conventional knowledge, knowledge of mastery, and knowledge in accord with sound;²⁸ and meditative stabilization with applied and sustained thought, meditative stabilization without applied thought but with sustained thought, meditative stabilization without either applied or sustained thought, what one does not understand, the faculty of understanding, the faculty of having understood, the stations of mastery, the stations of complete immersion, the four ways of gathering a retinue, the four presentations, the ten levels and ten practices, the ten forbearances, [F.12.b] the twenty surpassing aspirations, the knowledge of a knower of all,²⁹ the knowledge of calm abiding and insight, the three knowledges, the four detailed and thorough knowledges, the four fearlessnesses, the five undiminished clairvoyances, the six perfections, the six principles of being liked,³⁰ the seven riches, the eight ways great persons think, the nine places beings live, the ten tathāgata powers, the eighteen distinct attributes of a buddha, great love, and great compassion.

2.5 “Bodhisattva great beings who want to fully awaken to the knowledge, furnished with the best of all aspects, of a knower of all aspects, who want to perfect the knowledge of all path aspects, who want to perfect all-knowledge,³¹ and who want to perfect the knowledge of the aspects of the thought activity of all beings should make an effort at the perfection of wisdom. Bodhisattva great beings who want to destroy all residual impressions, connections, and afflictions³² should make an effort at the perfection of wisdom.

“Śāriputra, thus should bodhisattva great beings train in the perfection of wisdom.

- 2.6 “Śāriputra, bodhisattva great beings who want to enter into the secure state of a bodhisattva,³³ who want to pass beyond the level of śrāvakas and pratyekabuddhas, who want to stand on the irreversible level, who want to know the activity and continual movement of the thoughts of all beings, who want to surpass the knowledge of śrāvakas and pratyekabuddhas, who want to acquire the dhāraṇī gateways, and who want to surpass gift-giving to all śrāvakas and pratyekabuddhas by producing a single thought with associated rejoicing [F.13.a] should train in the perfection of wisdom. Bodhisattva great beings who want to surpass the morality of śrāvakas and pratyekabuddhas by producing a single thought with associated rejoicing³⁴ should train in the perfection of wisdom. Bodhisattva great beings who want to surpass the meditative stabilization, wisdom, liberation, and knowledge and seeing of liberation of śrāvakas and pratyekabuddhas by producing a single thought with associated rejoicing should train in the perfection of wisdom. Bodhisattva great beings who want to surpass the concentrations, meditative stabilizations, and absorptions of śrāvakas and pratyekabuddhas by producing a single thought with associated rejoicing should train in the perfection of wisdom.
- 2.7 “Bodhisattva great beings who, for the sake of all beings, want giving even a little gift to become immeasurable and incalculable by turning it over to all-knowledge with skillful means should train in the perfection of wisdom. Similarly, bodhisattva great beings who, for the sake of all beings, want even the little morality they have guarded, the little patience they have developed, the little effort they have exerted, the little concentration they have become absorbed in, and the little wisdom they have developed to become immeasurable and incalculable by turning them over to all-knowledge with skillful means should train in the perfection of wisdom.
- 2.8 “Moreover, Śāriputra, bodhisattva great beings [F.13.b] practicing the perfection of giving should train in the perfection of wisdom. Similarly, bodhisattva great beings practicing the perfection of morality, the perfection of patience, the perfection of perseverance, the perfection of concentration, and the perfection of wisdom should train in the perfection of wisdom.
- 2.9 “Moreover, Śāriputra, bodhisattva great beings who want to thoroughly establish a buddha’s body should train in the perfection of wisdom. If they want to acquire the thirty-two major marks and the eighty minor signs of a great person, they should train in the perfection of wisdom.
- 2.10 “Moreover, Śāriputra, bodhisattva great beings who want to be born in the buddha’s line should train in the perfection of wisdom. Bodhisattva great beings who want to step onto the heir apparent’s level, and want never to be without the buddhas and bodhisattvas, should train in the perfection of wisdom.

- 2.11 “Moreover, Śāriputra, were bodhisattva great beings to feel this longing—‘May I be richly endowed with the wholesome roots with which I will respect, revere, honor, and worship the tathāgatas, the worthy ones, the perfectly complete lord buddhas’—they should train in the perfection of wisdom.
- 2.12 “Moreover, Śāriputra, bodhisattva great beings who want to satisfy all the desires of all beings with requirements such as food, drink, flowers, perfume, garments, flower garlands, incense, powders, creams, bedding, seats, houses, money, grain, medicines for relief of sickness, ornaments, jewels, gems, beryl, conch shells, crystals,³⁵ [F.14.a] corals, parks, and kingdoms should train in the perfection of wisdom. Moreover, Śāriputra, bodhisattva great beings who want to establish all beings in a world as vast as the dharma-constituent and as far reaching as the space element³⁶ in the perfection of giving, and who want to establish them in the perfection of morality, the perfection of patience, the perfection of perseverance, the perfection of concentration, and the perfection of wisdom, should train in the perfection of wisdom.
- 2.13 “Moreover, Śāriputra, bodhisattva great beings who want to make a single wholesome thought of awakening inexhaustible until reaching complete awakening at the site of awakening should train in the perfection of wisdom.
- 2.14 “Moreover, Śāriputra, bodhisattva great beings who think, ‘May the buddhas in the ten directions praise me,’ should train in the perfection of wisdom.
- 2.15 “Moreover, Śāriputra, bodhisattva great beings who want, [F.14.b] through a single production of the thought,³⁷ to approach as many world systems in the eastern direction as there are sand particles in the Gaṅgā River should train in the perfection of wisdom. Similarly, bodhisattva great beings who want, through a single production of the thought, to approach as many world systems as there are sand particles in the Gaṅgā River in each of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, and below and above, should train in the perfection of wisdom.
- 2.16 “Moreover, Śāriputra, bodhisattva great beings who want by uttering a single sound to instruct as many world systems in the eastern direction as there are sand particles in the Gaṅgā River should train in the perfection of wisdom. Similarly, bodhisattva great beings who want by uttering a single sound to instruct as many world systems as there are sand particles in the Gaṅgā River in each of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, and below and above, should train in the perfection of wisdom.

- 2.17 “Moreover, Śāriputra, bodhisattva great beings who want to ensure that the line of buddhas will be unbroken should train in the perfection of wisdom.
- 2.18 “Moreover, Śāriputra, bodhisattva great beings who want to stand in inner emptiness should train in the perfection of wisdom. Similarly, bodhisattva great beings who want to stand in outer emptiness, inner and outer emptiness, the emptiness of emptiness, great emptiness, the emptiness of ultimate reality, the emptiness of the compounded, the emptiness of the uncompounded, the emptiness of what transcends limits, the emptiness of no beginning and no end, the emptiness of nonrepudiation,³⁸ the emptiness of a basic nature, the emptiness of all dharmas, the emptiness of its own mark, the emptiness of not apprehending,³⁹ the emptiness of a nonexistent thing, the emptiness of an intrinsic nature, and the emptiness that is the nonexistence of an intrinsic nature should train in the perfection of wisdom.
- 2.19 “Moreover, Śāriputra, bodhisattva great beings who want to comprehend the suchness of all dharmas, the suchness of the dharma-constituent, and the suchness of the very limit of reality should train in the perfection of wisdom.
- 2.20 “Moreover, Śāriputra, bodhisattva great beings who want to know how many tiny particles of earth there are in the great billionfold world system; who want to know the tiny particles of water [F.15.a] in the oceans, torrents, lakes, ponds, wells, and rivulets; who want to know the tiny particles of fire; and who want to know the tiny particles of wind in all the world systems in the great billionfold world system should train in the perfection of wisdom.
- 2.21 “Moreover, Śāriputra, bodhisattva great beings who want to blow out with one puff of breath the fire in the great billionfold world system when the eon is burning up should train in the perfection of wisdom.
- 2.22 “Moreover, Śāriputra, bodhisattva great beings who want to blunt with the tip of one finger the force of the whirling, shaking circle of wind as it is circulating in the great billionfold world system, rocking, scattering, and pervasively shaking every mountain and the entire earth starting with the axial mountain Sumeru, the great Sumeru, the encircling mountain ranges, and the great encircling mountain ranges should train in the perfection of wisdom.
- 2.23 “Moreover, Śāriputra, bodhisattva great beings thinking, ‘I should toss immeasurable world systems by bundling up every mountain there is in the great billionfold world system—the axial mountain Sumeru, the great Sumeru, the encircling mountain ranges, the great encircling mountain ranges, and so on—with a single strand of hair,’ should train in the perfection of wisdom.

- 2.24 “Moreover, Śāriputra, bodhisattva great beings who want their single cross-legged posture to expand into and fill up the space of the great billionfold world system in its entirety should train in the perfection of wisdom.
- 2.25 “Moreover, Śāriputra, bodhisattva great beings [F.15.b] who want with a single begging bowl to distribute food to each of⁴⁰ the lord buddhas, together with their śrāvaka saṅghas, in as many world systems as there are sand particles in the Gaṅgā River to the east should train in the perfection of wisdom; and similarly, bodhisattva great beings who want to respect, want to revere, want to honor, and want to worship those tathāgatas, worthy ones, perfectly complete buddhas with clouds of flowers, incense, perfumes, garlands of flowers, creams, aromatic powders, clothes, parasols, flags, and banners should train in the perfection of wisdom. Similarly, bodhisattva great beings who want with a single alms bowl to distribute food to each of the lord buddhas, together with their śrāvaka saṅghas, in each of as many world systems as there are sand particles in the Gaṅgā River to the south, west, and north, in the intermediate directions to the northeast, southeast, southwest, and northwest, and below and above, and similarly want to respect, want to revere, want to honor, and want to worship with clouds of flowers, incense, perfumes, garlands of flowers, creams, aromatic powders, clothes, parasols, flags, and streamers those tathāgatas, worthy ones, perfectly complete buddhas should train in the perfection of wisdom. [B2]
- 2.26 “Moreover, Śāriputra, bodhisattva great beings who want to establish beings in as many world systems as there are sand particles in the Gaṅgā River to the east in the aggregate of morality; who want to establish them in [F.16.a] the aggregate of meditative stabilization, in the aggregate of wisdom, in the aggregate of liberation, and in the aggregate of knowledge and seeing of liberation; and similarly want to establish them in the result of stream enterer, once-returned, and non-returned, in the state of a worthy one, in a pratyekabuddha’s awakening, *up to* in the element of nirvāṇa without any aggregates left behind should train in the perfection of wisdom. As with the east, *also connect this with* as many world systems as there are sand particles in the Gaṅgā River in the south, west, and north, in the intermediate directions to the northeast, southeast, southwest, and northwest, and below and above.
- 2.27 “Moreover, Śāriputra, bodhisattva great beings practicing the perfection of wisdom should know, when giving a gift, that having given such a gift there is a great result: having given such a gift, they will be born in great sāla tree-like royal families, and similarly in great sāla tree-like brahmin families, and in great sāla tree-like business families; having given such a gift they will be born among the Cāturmahārājika gods, and similarly, born among the gods of Trāyastriṃśa, Yāma, Tuṣita, and Nirmāṇarati; having given such a gift,

they will reach the first concentration, and similarly reach the second concentration and the third concentration; having given such a gift they will reach the fourth concentration; having given such a gift they will reach the station of the nonperception absorption; having given such a gift they will reach [F.16.b] the station of the endless-space absorption, and similarly, having given such a gift, they will reach the station of endless consciousness and the station of the nothing-at-all absorption; having given such a gift they will reach the station of the neither perception nor nonperception absorption; and having given such a gift they will acquire the thirty-seven dharmas on the side of awakening, and similarly they will reach the result of stream enterer, and reach the result of once-returner, the result of non-returner, and the state of a worthy one.

2.28 “Moreover, Śāriputra, bodhisattva great beings practicing the perfection of wisdom should know that a gift thus given with skillful means completes the perfection of giving, and similarly completes the perfection of morality, the perfection of patience, the perfection of perseverance, the perfection of concentration, and the perfection of wisdom.”

2.29 The Lord having spoken thus, venerable Śāriputra then inquired of him, “How, Lord, does the perfection of giving become complete when bodhisattva great beings are giving a gift? How do the perfection of morality, the perfection of patience, the perfection of perseverance, the perfection of concentration, and the perfection of wisdom become complete when bodhisattva great beings are giving a gift?”

2.30 Venerable Śāriputra having thus inquired, the Lord said to him, “Śāriputra, the perfection of giving is completed by way of the purity of the three spheres, not apprehending a gift, giver, or recipient; the perfection of morality is completed because no downfall is incurred and no compounded downfall is incurred; [F.17.a] the perfection of patience is completed because of not being disturbed; the perfection of perseverance is completed because of not expending physical or mental effort; the perfection of concentration is completed because of not being distracted and not constructing any ideas; and the perfection of wisdom is completed by way of not apprehending the knowledge of all dharmas. Thus, Śāriputra, when bodhisattvas give a gift like that,⁴¹ the six perfections are completed. Similarly all six perfections are completed in the perfection of morality, and similarly all six perfections are completed in the perfection of patience, the perfection of perseverance, the perfection of concentration, and the perfection of wisdom.

2.31 “Moreover, Śāriputra, bodhisattva great beings who want to acquire all the buddha qualities of the past, future, and present lord buddhas should train in the perfection of wisdom.

- 2.32 “Moreover, Śāriputra, bodhisattva great beings who want to transcend all compounded and uncompounded phenomena should train in the perfection of wisdom.
- 2.33 “Moreover, Śāriputra, bodhisattva great beings who want to comprehend the suchness of all past, future, and present dharmas, and similarly, who want to reach the dharma-constituent, the limit of the absence of production,⁴² should train in the perfection of wisdom.
- 2.34 “Moreover, Śāriputra, bodhisattva great beings who want to be foremost among śrāvakas and pratyekabuddhas [F.17.b] should train in the perfection of wisdom.
- 2.35 “Moreover, Śāriputra, bodhisattva great beings who want to be attendants of the lord buddhas should train in the perfection of wisdom.
- 2.36 “Moreover, Śāriputra, bodhisattva great beings who want to be in the inner circle of the lord buddhas should train in the perfection of wisdom.
- 2.37 “Moreover, Śāriputra, bodhisattva great beings who want to be in the inner retinue of the lord buddhas should train in the perfection of wisdom.
- 2.38 “Moreover, Śāriputra, bodhisattva great beings who want to have a large retinue should train in the perfection of wisdom.
- 2.39 “Moreover, Śāriputra, bodhisattva great beings who want to purify a donation should train in the perfection of wisdom.
- 2.40 “Moreover, Śāriputra, bodhisattva great beings who want to stop miserly thoughts should train in the perfection of wisdom, and similarly, those who want to prevent immoral thoughts from arising, who want to prevent malicious thoughts from arising, who want to quit having lazy thoughts, who want to quit having distracted thoughts, and who want to quit having confused thoughts should train in the perfection of wisdom.
- 2.41 “Moreover, Śāriputra, bodhisattva great beings who want to establish all beings in the bases of meritorious action arisen from giving, and who want to establish all beings in the bases of meritorious action arisen from morality, arisen from meditation, that accompany service, and arisen from material things should train in the perfection of wisdom.
- 2.42 “Moreover, Śāriputra, bodhisattva great beings who want to produce the five eyes should train in the perfection of wisdom. And what are the five eyes? They are [F.18.a] the flesh eye, divine eye, wisdom eye, dharma eye, and buddha eye. If they want to produce them, they should train in the perfection of wisdom. Moreover, Śāriputra, bodhisattva great beings who want to see with their divine eye as many buddhas and lords as there are sand particles in the Gaṅgā River to the east should train in the perfection of wisdom, and similarly, if they want to see with their divine eye as many buddhas and lords as there are sand particles in the Gaṅgā River in the south, west, and north, in the intermediate directions to the northeast,

southeast, southwest and northwest, and below and above they should train in the perfection of wisdom. If they want to hear with their divine ear the doctrine those buddhas and lords explain they should train in the perfection of wisdom, and if they want to comprehend with their mind the thought of those buddhas and lords exactly as it is they should train in the perfection of wisdom.

2.43 “Moreover, Śāriputra, bodhisattva great beings who want to hear the entire doctrine that the lord buddhas in all world systems in all ten directions explain, and having heard it take it up perfectly by applying the power of memory uninterruptedly, and who do not want any to be lost up until they awaken to unsurpassed, perfect, complete awakening should train in the perfection of wisdom.

2.44 “Moreover, Śāriputra, bodhisattva great beings who want to see the buddhafi elds of past buddhas and lords, and of future buddhas and lords as well, and who want to see the buddhafi elds of present buddhas and lords now dwelling and maintaining themselves [F.18.b] in world systems in all ten directions should train in the perfection of wisdom.

2.45 “Moreover, Śāriputra, bodhisattva great beings who want to master all that the tathāgatas have taught in discourses, melodious narrations, predictions, verses, summaries, introductions, accounts, birth stories, expanded texts, marvels, tales, and expositions, and what has not been heard by śrāvakas or pratyekabuddhas, should train in the perfection of wisdom.

2.46 “Moreover, Śāriputra, bodhisattva great beings who want to take up all that the lord buddhas in the eastern direction have said, are saying, and will say, who want to bear it in mind, who want to read it aloud, and similarly who want to practice it and want to elaborate upon it in detail for others, should train in the perfection of wisdom. Similarly, if they want to take up all that the lord buddhas in the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, below and above, have said, are saying, and will say, want to bear it in mind, want to read it aloud, and similarly want to practice it and want to elaborate upon it in detail for others, they should train in the perfection of wisdom.

2.47 “Moreover, Śāriputra, bodhisattva great beings who want to shine down on the blinding darkness where the sun and moon do not shine, [F.19.a] in as many world systems in the eastern direction as there are sand particles in the Gaṅgā River, should train in the perfection of wisdom. Similarly, if they want to shine light down on the blinding darkness where the sun and moon do not shine, in as many world systems as there are sand particles in the

Gaṅgā River in the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, below and above, they should train in the perfection of wisdom.

2.48 “Moreover, Śāriputra, bodhisattva great beings who want to proclaim to all the beings born in various buddhafiels in as many world systems in the eastern direction as there are sand particles in the Gaṅgā River the word *Buddha*, the word *Dharma*, and the word *Śaṅgha*, and who want to establish them in right view, should train in the perfection of wisdom. Similarly, bodhisattva great beings who want to proclaim the words *Buddha*, *Dharma*, and *Śaṅgha* and establish in right view beings in as many world systems as there are sand particles in the Gaṅgā River in the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, below and above, where there is no sound of the words *Buddha*, *Dharma*, *Śaṅgha*, or *right view*, should train in the perfection of wisdom.

2.49 “Moreover, Śāriputra, bodhisattva great beings who want beings who are blind, in as many world systems in the eastern direction as there are sand particles in the Gaṅgā River, to see shapes with their eyes through their might should train in the perfection of wisdom. Similarly, [F.19.b] thinking, ‘May those who are deaf hear sounds with their ears, those who have gone mad regain their senses, the naked be clothed, hungry beings have their fill, the thirsty quench their thirst, beings who are stuck in terrible forms of life be freed from all the terrible forms of life and gain birth as humans, and may I establish the immoral in the aggregate of morality’; and similarly, thinking, ‘May I establish those who are not stabilized in meditation in the aggregate of meditative stabilization, in the aggregate of wisdom, in the aggregate of liberation, and in the aggregate of knowledge and seeing of liberation’; and thinking, ‘May I establish those who do not see the truths in the result of stream enterer’; and thinking, ‘May I establish them in the result of once-returner, the result of non-returner, the state of a worthy one, in a pratyekabuddha’s awakening, and in unsurpassed, perfect, complete awakening,’ they should train in the perfection of wisdom.

2.50 “Similarly, bodhisattva great beings who want beings who are blind, in as many world systems as there are sand particles in the Gaṅgā River in the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, below and above, to see shapes with their eyes through their might should train in the perfection of wisdom. Similarly, thinking, ‘May those who are deaf hear sounds with their ears, those who have gone mad regain their senses, the naked be clothed, hungry beings have their fill, the thirsty quench their thirst, beings who are stuck in terrible forms of life be freed from all the terrible forms of life and gain birth as humans, and may I establish the immoral in the aggregate of morality’; and

similarly, thinking, ‘May I establish those who are not stabilized in meditation in the aggregate of meditative stabilization, [F.20.a] in the aggregate of wisdom, in the aggregate of liberation, and in the aggregate of knowledge and seeing of liberation’; and thinking, ‘May I establish those who do not see the truths in the result of stream enterer’; and thinking, ‘May I establish them in the result of once-returner, the result of non-returner, the state of a worthy one, in a pratyekabuddha’s awakening, and in unsurpassed, perfect, complete awakening,’ they should train in the perfection of wisdom.

2.51 “Moreover, Śāriputra, bodhisattva great beings who want to train in the tathāgatas’ way of carrying themselves should train in the perfection of wisdom.

2.52 “Moreover, Śāriputra, bodhisattva great beings practicing the perfection of wisdom should contemplate like this: ‘When, oh when, will I look down as an elephant looks? How will it come to be that I will walk on the earth without my feet touching it by the measure of four fingers?’ Thinking thus, they should train in the perfection of wisdom.

2.53 “Moreover, Śāriputra, bodhisattva great beings practicing the perfection of wisdom should contemplate like this as well: ‘How will it come to be that I, surrounded by and at the head of many hundred thousand one hundred million billion Cāturmahārājika gods, and Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, Paranirmitavaśavartin, Brahmapurohita, Brahmakāyika, Brahmapārśadya, Parīttābha, Apramāṇābha, Ābhāsvara, Parīttāsubha, Apramāṇaśubha, Śubhakṛtsna, Bṛhatphala, Śuddhāvāsa,⁴³ Sudṛśa, Sudarśana, Avṛha, Atapa, and Akaniṣṭha gods, go forth to the site of awakening?’ Thinking thus, they should train in the perfection of wisdom.

2.54 “Moreover, Śāriputra, bodhisattva great beings practicing the perfection of wisdom should contemplate like this as well: ‘How will it come to be that the Cāturmahārājika gods, up to the Akaniṣṭha class, spread out my seat at the root of the tree at the site of awakening?’ Thinking thus, they should train in the perfection of wisdom. [F.20.b]

2.55 “Moreover, Śāriputra, bodhisattva great beings practicing the perfection of wisdom should contemplate like this as well: ‘How will it come to be that this region of the earth on which I will fully awaken to unsurpassed, perfect, complete awakening, and walk, stand, sit, or lie down, become all diamond?’ Thinking thus, they should train in the perfection of wisdom.

2.56 “Moreover, Śāriputra, bodhisattva great beings practicing the perfection of wisdom should contemplate like this as well: ‘How will it come to be that on that very day that I go forth I will fully awaken, on that very day, to unsurpassed, perfect, complete awakening, and, having fully awakened on that very day, that I will turn the wheel of the Dharma so that, having turned

it, dust-free and stainless, the Dharma eye of countless beings beyond measure will become clear about the dharmas, countless beings beyond measure will stop appropriating anything and their minds will become freed from outflows, and countless beings beyond measure will not turn back from unsurpassed, perfect, complete awakening?’ Thinking thus, they should train in the perfection of wisdom.

2.57 “Moreover, Śāriputra, bodhisattva great beings practicing the perfection of wisdom should contemplate like this as well: ‘How will I come to have a community of countless śrāvakas beyond measure? How through my one single teaching of the Dharma will countless beings beyond measure [F.21.a] become worthy ones in one sitting, become bodhisattvas in one sitting,⁴⁴ become bodhisattvas who will not turn back from unsurpassed, perfect, complete awakening? How will I come to have an infinite community of bodhisattvas, a measure of life that is infinite, and infinite splendid light?’ Thinking thus, they should train in the perfection of wisdom.

2.58 “Bodhisattva great beings thinking, ‘How will there come to be not even the sound of the words *greed*, *hatred*, and *confusion* in any way at all in that buddhafiield where I fully awaken to unsurpassed, perfect, complete awakening?’ should train in the perfection of wisdom.

2.59 “Bodhisattva great beings thinking, ‘How will all beings in that buddhafiield where I fully awaken to unsurpassed, perfect, complete awakening come to be endowed with the form of wisdom that knows “giving is good, discipline is good, restraint is good, celibacy is good, nonviolence toward all creatures and spirits is good”?; bodhisattva great beings thinking, ‘After I have passed into complete nirvāṇa, how will it come to be that there are not even the words *disappearance of the good Dharma*?; bodhisattva great beings thinking, ‘How will it come to be that just from hearing my name beings present in as many world systems as there are sand particles in the Gaṅgā River become assured of unsurpassed, perfect, complete awakening?’—they should train in the perfection of wisdom.

2.60 “Śāriputra, at the time a bodhisattva great being practicing the perfection of wisdom produces these good qualities, then the Four Mahārājas [F.21.b] present in the great billionfold world system are enraptured and think as follows: ‘Just as the Four Mahārājas of yore presented begging bowls to the tathāgatas, the worthy ones, the perfectly complete buddhas of yore, we too will present four begging bowls to this bodhisattva, this great being.’ The Trāyastriṃśa gods, along with the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin gods, are enraptured as well and think, ‘With this the hosts of asuras will decline and the hosts of gods will flourish, so we will make attendants available for this bodhisattva, this great being.’ And the gods in the great billionfold world system, from the Mahābrahmās and

Brahmakāyika, and all the Brahmās up to Akaniṣṭha, are enraptured and think, ‘We will request this bodhisattva, this great being, awakened to complete awakening, to turn the wheel of the Dharma.’

2.61 “Moreover, Śāriputra, at the time a bodhisattva great being practicing the perfection of wisdom prospers with the six perfections, the sons and daughters of good families are enraptured as well and think, ‘Let us become the mother and father, wife, son, friend, kinsman, and blood relative of that great being.’ The Four Māhārājas and the Trāyastriṃśa gods, as well as the gods up to the Akaniṣṭha gods, are enraptured and think, ‘In order to [F.22.a] definitely join beings to awakening the bodhisattva great being is celibate, not conjoined with the qualities that fetter.’ They make the prayer, ‘Starting from when I first produce the thought of awakening, I will be celibate, I will not be noncelibate. And why? Because pursuing sense objects becomes a block even to birth in the world of Brahmā, so it goes without saying it is a block to unsurpassed, perfect, complete awakening. Therefore, having gone forth to homelessness, I will fully awaken to unsurpassed, perfect, complete awakening just as a celibate person, not as a noncelibate person.’ Hence, they shun sexual intercourse.”

2.62 The Lord having spoken thus, venerable Śāriputra then asked him, “Lord, do bodhisattva great beings definitely have to be with parents, wives, sons, friends, kinsmen, and blood relatives?”

2.63 Venerable Śāriputra having asked this, the Lord said to him, “Śāriputra, some bodhisattva great beings definitely come with parents, a wife, and sons. Some bodhisattva great beings embrace celibacy starting from when they first produce the thought of awakening, always remaining unmarried persons practicing the bodhisattva practices until they fully awaken to unsurpassed, perfect, complete awakening. Some bodhisattva great beings, through skillful means, in order to bring beings to maturity, make use of the five sorts of sense objects and then go forth [F.22.b] from the harem⁴⁵ and fully awaken to unsurpassed, perfect, complete awakening. Śāriputra, some bodhisattva great beings gain a standing in the deep perfection of wisdom and, separated from the desire realm afflictions, in order to bring beings to maturity, make a show of taking to⁴⁶ the five sorts of sense objects, but they do not make use of them. To illustrate, Śāriputra, a clever, well-trained magician or magician’s apprentice with knowledge of magic spells and magic performance conjures up the five sorts of sense objects and makes a show of themselves dallying with, enjoying, and acting gratified by the five sorts of sense objects. What do you think, Śāriputra, does that magician or magician’s apprentice make use of those five sorts of sense objects?”

“No, Lord,” Śāriputra replied.

- 2.64 “Similarly, Śāriputra,” said the Lord, “bodhisattva great beings, through skillful means, make use of those five sorts of sense objects in order to bring beings to maturity, and still those bodhisattva great beings are not contaminated by those sense objects. Alternatively, bodhisattva great beings speak disparagingly of sense objects: ‘Sense objects are ablaze, disgusting, murderous, and against you.’ So, Śāriputra, bodhisattva great beings take to these sorts of sense objects in order to bring beings to maturity.”
- 2.65 *This was the second chapter, “Production of the Thought,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

3.

CHAPTER 3: DESIGNATION

3.1 Then [F.23.a] venerable Śāriputra inquired of the Lord, “Lord, how then should bodhisattva great beings practice the perfection of wisdom?”

3.2 Venerable Śāriputra having thus inquired, the Lord said to him, “Śāriputra, here bodhisattva great beings practicing the perfection of wisdom do not, even while they are bodhisattvas, see a bodhisattva. They do not see even the word *bodhisattva*. They do not see awakening either, and they do not see the perfection of wisdom. They do not see that ‘they practice,’ and they do not see that ‘they do not practice.’ They also do not see that ‘while practicing they practice and while not practicing do not practice,’ and they also do not see that ‘they do not practice, and do not *not* practice as well.’⁴⁷ They do not see form. Similarly, they do not see feeling, perception, volitional factors, or consciousness either. And why? Because, Śāriputra, the name *bodhisattva* is empty of the intrinsic nature of a name. The name *bodhisattva* is not empty because of emptiness. A bodhisattva is also empty of the intrinsic nature of a bodhisattva, but a bodhisattva is not empty because of emptiness. Awakening, too, is empty of the intrinsic nature of awakening, but awakening is not empty because of emptiness. The perfection of wisdom, too, is empty of the intrinsic nature of the perfection of wisdom, but the perfection of wisdom is not empty because of emptiness. Form, too, is empty of the intrinsic nature of form, but form is not empty because of emptiness. [F.23.b] And feeling ... perception ... volitional factors ... and consciousness is⁴⁸ also empty of the intrinsic nature of consciousness, but consciousness is not empty because of emptiness. And why? Because the emptiness of the name *bodhisattva* is not the name *bodhisattva*, and there is no name *bodhisattva* apart from emptiness, because the name *bodhisattva* itself is emptiness and emptiness is the name *bodhisattva* as well. The emptiness of the bodhisattva is not the bodhisattva and there is no bodhisattva apart from emptiness, because the bodhisattva is emptiness and emptiness is the bodhisattva as well. The emptiness of the perfection of wisdom is not the perfection of

wisdom and there is no perfection of wisdom apart from emptiness, because the perfection of wisdom itself is emptiness and emptiness is the perfection of wisdom as well. The emptiness of form is not form and there is no form apart from emptiness, because form itself is emptiness and emptiness is form as well. And the emptiness of feeling ... perception ... volitional factors ... and consciousness is not consciousness, and there is no consciousness apart from emptiness because consciousness itself is emptiness and emptiness is consciousness as well. And why? Because this—namely, *bodhisattva*—is just a name; because these—namely, *the name bodhisattva, awakening, [F.24.a] the perfection of wisdom, form, feeling, perception, volitional factors, and consciousness*—are just names; and because this—namely, *emptiness*—is just a name. Why? Because where there is no intrinsic nature there is no production, stopping,⁴⁹ decrease, increase, defilement, or purification. And why? Because form is like an illusion, feeling is like an illusion, perception is like an illusion, volitional factors are like an illusion, and consciousness is like an illusion. And an illusion is just a name that does not reside somewhere, does not reside in a particular place, so the sight of an illusion is mistaken and does not exist and is devoid of an intrinsic nature. Bodhisattva great beings practicing the perfection of wisdom like that do not see production, do not see stopping, do not see standing, do not see decrease, do not see increase, do not see defilement, and do not see purification in any dharma at all. They do not see ‘awakening,’ and they do not see a ‘bodhisattva’ anywhere. And why? Because names are made up. In the case of each of these different dharmas they are imagined,⁵⁰ unreal, names plucked out of thin air working subsequently as conventional labels, and just as they are subsequently conventionally labeled, so too are they settled down on as real. Bodhisattva [F.24.b] great beings practicing the perfection of wisdom do not see any of those names as inherently existing, and because they do not see them, they do not settle down on them as real.

3.3 “Moreover, Śāriputra, bodhisattva great beings practicing the perfection of wisdom think, ‘This *bodhisattva* is just a name. This *awakening* is just a name. This *awakened one* is just a name. This *perfection of wisdom* is just a name. This *practicing the perfection of wisdom* is just a name.’ They think, ‘This *form* is just a name, and these—*feeling, perception, volitional factors, and consciousness*—are just names.’

3.4 “For example, Śāriputra, ‘self’ is said again and again but a self cannot be apprehended; a being, a soul, and a person cannot be apprehended either. Thus they work conventionally as what has been designated by a name,⁵¹ yet they cannot be apprehended at all, because of the emptiness of not apprehending. Similarly, bodhisattva great beings practicing the perfection of wisdom also do not see a bodhisattva, they do not see *up to* consciousness,

and they do not see even the names through which they work as conventional labels. So, Śāriputra, setting aside the wisdom of a tathāgata, bodhisattva great beings thus practicing the perfection of wisdom surpass the wisdom of all śrāvakas and pratyekabuddhas because of the emptiness of not apprehending. And why? Because they do not see what would make them settle down on them as real. So bodhisattva great beings practicing thus, Śāriputra, [F.25.a] are practicing the perfection of wisdom.

3.5 “To illustrate, Śāriputra, if this Jambudvīpa were filled with monks similar in worth to Śāriputra and Maudgalyāyana—like a thicket of naḍa reeds, or a thicket of bamboo, or a thicket of sugarcane, or a thicket of rushes, or a thicket of rice, or a thicket of sesame—their wisdom would not approach the wisdom of a bodhisattva great being practicing the perfection of wisdom even by a hundredth part, or by a thousandth part, or by a hundred thousandth part; it would not stand up to any number, or fraction, or counting, or example, or comparison.⁵² And why? Because, Śāriputra, that wisdom of a bodhisattva great being has been established with the complete nirvāṇa of all beings as the aim.

3.6 “Furthermore, Śāriputra, even the wisdom cultivated⁵³ for a single day by a bodhisattva great being practicing the perfection of wisdom surpasses the wisdom of śrāvakas and pratyekabuddhas. Śāriputra, let alone this Jambudvīpa filled with monks similar in worth to Śāriputra and Maudgalyāyana, even if the great billionfold world system were filled with monks similar in worth to Śāriputra and Maudgalyāyana their wisdom would not approach the wisdom cultivated for a single day by a bodhisattva great being practicing the perfection of wisdom even by a hundredth part, *up to* it would not stand up to any comparison with it. Śāriputra, let alone the great billionfold world system filled with monks similar in worth to Śāriputra and Maudgalyāyana, Śāriputra, even if as many world systems as there are sand particles in the Gaṅgā River [F.25.b] to the east were filled with monks similar in worth to Śāriputra and Maudgalyāyana, and similarly, even if as many world systems as there are sand particles in the Gaṅgā River to the south, west, and north, in the intermediate directions to the northeast, southeast, southwest, and northwest, below and above were filled with monks similar in worth to Śāriputra and Maudgalyāyana, their wisdom would not approach the wisdom cultivated for a single day by a bodhisattva great being practicing the perfection of wisdom even by a hundredth part, *up to* it would not stand up to any comparison with it.”

3.7 Then venerable Śāriputra said to the Lord, “Lord, the wisdom of śrāvaka stream enterers, once-returners, non-returners, worthy ones, pratyekabuddhas, and tathāgatas, worthy ones, perfectly complete buddhas, all those wisdoms are not broken apart, they are a detachment, are not

produced, and are empty of an intrinsic nature; and, Lord, you do not find variation or distinction in something that has not been broken apart, that is a detachment, not produced, and empty of an intrinsic nature. So how, Lord, could the wisdom cultivated for a single day by a bodhisattva great being practicing the perfection of wisdom surpass the wisdom of all śrāvakas and pratyekabuddhas?”

3.8 Venerable Śāriputra having spoken thus, the Lord asked him, “What do you think, Śāriputra, is the wisdom of all śrāvakas and pratyekabuddhas concerned with a purpose⁵⁴ of the sort that concerns the wisdom cultivated for a single day by a bodhisattva great being practicing the perfection of wisdom furnished with the best of all aspects, [F.26.a] practicing the knowledge of all aspects,⁵⁵ working for the welfare of all beings with the thought, ‘I must, having fully awakened to all dharmas in all forms, lead all beings to complete nirvāṇa’?”⁵⁶

“No, Lord,” Śāriputra replied.

3.9 The Lord then asked, “What do you think, Śāriputra, do all śrāvakas and pratyekabuddhas think, ‘We must, having fully awakened to unsurpassed, perfect, complete awakening, lead all beings to complete nirvāṇa in the element of nirvāṇa without any aggregates left behind’?”

“No, Lord,” Śāriputra replied.

3.10 The Lord said, “You should understand from just this explanation, Śāriputra, that all the wisdom of śrāvakas and pratyekabuddhas does not approach the wisdom cultivated for a single day by a bodhisattva great being practicing the perfection of wisdom even by a hundredth part, *up to* it does not stand up to any comparison with it, hence it surpasses the wisdom of śrāvakas and pratyekabuddhas.

3.11 “What do you think, Śāriputra, do all these śrāvakas and pratyekabuddhas think, ‘We must, having practiced the six perfections, having brought beings to maturity, having purified a buddhafiield, having completed the ten tathāgata powers, having completed the four fearlessnesses, the four detailed and thorough knowledges, and the eighteen distinct attributes of a buddha, and having fully awakened to unsurpassed, perfect, [F.26.b] complete awakening, lead infinite, countless beings beyond measure to complete nirvāṇa’?”

“No, Lord,” Śāriputra replied.

3.12 “Śāriputra,” said the Lord, “a bodhisattva great being thinks, ‘I must, having practiced the six perfections, having brought beings to maturity, having purified a buddhafiield, having fulfilled the ten tathāgata powers, having fulfilled the four fearlessnesses, the four detailed and thorough

knowledges, and the eighteen distinct attributes of a buddha, and having fully awakened to the unsurpassed, perfect, complete awakening, lead infinite, countless beings beyond measure to complete nirvāṇa.’

3.13 “To illustrate, Śāriputra, just as a firefly-type creature does not think, ‘I should light up Jambudvīpa with my light, I should pervade Jambudvīpa with my light,’ so too, Śāriputra, no śrāvaka or pratyekabuddha thinks, ‘I must, having practiced the six perfections, having brought beings to maturity, having purified a buddhafield, having completed the ten tathāgata powers, having completed the four fearlessnesses, the four detailed and thorough knowledges, and the eighteen distinct attributes of a buddha, and having fully awakened to the unsurpassed, perfect, complete awakening, lead infinite, countless beings beyond measure to complete nirvāṇa.’

3.14 “Again to illustrate, Śāriputra, just as the circle of the sun, when it rises, lights up all Jambudvīpa [F.27.a] with its light and pervades all Jambudvīpa with its light, so too, Śāriputra, a bodhisattva great being, having practiced the six perfections, having brought beings to maturity, having purified a buddhafield, having completed the ten tathāgata powers, having completed the four fearlessnesses, the four detailed and thorough knowledges, and the eighteen distinct attributes of a buddha, and having fully awakened to the unsurpassed, perfect, complete awakening, leads infinite, countless beings beyond measure to complete nirvāṇa.”

3.15 The Lord having spoken thus, venerable Śāriputra then asked him, “How, Lord, do bodhisattva great beings, having passed beyond the śrāvaka or pratyekabuddha level, reach the irreversible bodhisattva level and practice⁵⁷ the bodhisattva path?”

3.16 Venerable Śāriputra having asked this, the Lord said to him, “Śāriputra, bodhisattva great beings, from their first production of the thought of awakening onward, stand in the dharmas of emptiness, signlessness, and wishlessness while practicing the six perfections, and, having passed beyond the śrāvaka or pratyekabuddha level, reach the irreversible bodhisattva level.”

3.17 The Lord having spoken thus, venerable Śāriputra asked him further, “Standing on which level, Lord, do bodhisattva great beings become worthy of the offerings of all śrāvakas and pratyekabuddhas?”

3.18 Venerable Śāriputra having asked this, the Lord said to him, [F.27.b] “Śāriputra, in the interval from their first production of the thought up to the site of awakening, bodhisattva great beings practicing the six perfections are constantly and always worthy of the offerings of all śrāvakas and pratyekabuddhas. And why? Because, Śāriputra, it is thanks to bodhisattva great beings that all wholesome dharmas appear in the world, that is, that the ten wholesome actions, the morality with five branches, the morality

with eight branches, and the four concentrations, four immeasurables, four formless absorptions, four noble truths, four applications of mindfulness, four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble path appear in the world; and that the six perfections, the ten tathāgata powers, the four fearlessnesses, the four detailed and thorough knowledges, *up to* great love, great compassion, and the eighteen distinct attributes of a buddha appear in the world. And it is because those wholesome dharmas appear in the world that there are⁵⁸ great sāla tree-like royal families in the world, great sāla tree-like brahmin families in the world, and great sāla tree-like business families in the world; that there are the Cāturmahārājika gods and gods of the Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, Paranirmitavaśavartin, Brahmāpurohita, Brahmakāyika, Brahmāpārśadya, Parittābha, Apramāṇābha, Ābhāsvara, [F.28.a] Parittaśubha, Apramāṇaśubha, Śubhakarṣṇa, Bṛhatphala, Asaṃjñisattva,⁵⁹ Śuddhāvāsa—Sudṛṣa, Sudarśana, Avṛha, Atapa, and Akaniṣṭha—and the Ākāśānantyāyatana, Vijñānānantyāyatana, Ākīṃcityāyatana, and Naiva-saṃjñānāsaṃjñāyatana; that stream enterers appear in the world, and that once-returners, non-returners, worthy ones, pratyekabuddhas, bodhisattva great beings, and tathāgatas, worthy ones, perfectly complete buddhas appear in the world.”

3.19 “Lord, do bodhisattva great beings purify the offering, or do they not do so?” asked Śāriputra.

3.20 “Śāriputra,” replied the Lord, “bodhisattva great beings metaphorically⁶⁰ purify the offering. And why? Because, Śāriputra, a bodhisattva great being’s offering is absolutely pure. Thus, Śāriputra, a bodhisattva great being is a giver, but a giver of what? A giver of wholesome dharmas. A giver of which wholesome dharmas? A giver of these: the ten wholesome actions, the five-point training, the eight-branched confession and restoration, *up to* the eighteen distinct attributes of a buddha.”

3.21 “Lord, how are bodhisattva great beings who engage with the perfection of wisdom ‘engaged’?”⁶¹ asked Śāriputra.

3.22 “Śāriputra,” replied the Lord, “here [F.28.b] bodhisattva great beings engaged with the emptiness of form are ‘engaged.’ Similarly, engaged with the emptiness of feelings, the emptiness of perceptions, the emptiness of volitional factors, and the emptiness of consciousness, they are engaged. Furthermore, Śāriputra, here bodhisattva great beings engaged with the emptiness of the eyes are engaged. Similarly, engaged with the emptiness of the ears, nose, tongue, body, and thinking mind they are engaged. When they are engaged with the emptiness of a form, a sound, a smell, a taste, a feeling, and a dharma they are engaged. When they are engaged with the emptiness of the eye consciousness constituent they are engaged. Similarly,

engaged with the emptiness of the ear consciousness constituent, nose consciousness constituent, tongue consciousness constituent, body consciousness constituent, and thinking-mind consciousness constituent they are engaged. When they are engaged with the emptiness of suffering they are engaged. When they are engaged with the emptiness of origination, cessation, and the path they are engaged. When they are engaged with the emptiness of ignorance they are engaged. When they are engaged with the emptiness of volitional factors, consciousness, name and form, the six sense fields, contact, feeling, craving, appropriation, existence, birth, and old age and death, they are engaged. When they are engaged with the emptiness of all dharmas they are engaged. When they are engaged with the emptiness of all compounded and uncompounded phenomena they are engaged. Furthermore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom who are engaged with the emptiness of a basic nature are engaged. Śāriputra, bodhisattva great beings practicing the perfection of wisdom who are engaged with these seven emptinesses are engaged. [F.29.a]

- 3.23 “Furthermore, Śāriputra, when those bodhisattvas are practicing the perfection of wisdom with these seven emptinesses you cannot say, first of all, that they ‘are engaged’ or ‘are not engaged.’ And why? Because they do not see form as qualified by production or qualified by stopping. They do not see feelings, perceptions, volitional factors, or consciousness as qualified by production or qualified by stopping. They do not see form as qualified by defilement or qualified by purification. They do not see feelings, perceptions, volitional factors, or consciousness as qualified by defilement or qualified by purification. Furthermore, Śāriputra, bodhisattva great beings do not see ‘a confluence of form with feeling,’ or similarly, ‘a confluence of feeling with perception, perception with volitional factors, or volitional factors with consciousness.’ They do not see ‘a confluence of consciousness with volitional factors.’ And why? Because no dharma is in a confluence with any other dharma, because they are empty of a basic nature. And why? Because that emptiness of form is not form, and because that emptiness of feeling ... perception ... volitional factors ... and consciousness is not consciousness. And why? Because, Śāriputra, that emptiness of form is not seeable,⁶² the emptiness of feeling does not experience, the emptiness of perception does not perceive, the emptiness of volitional factors [F.29.b] does not occasion anything, and the emptiness of consciousness does not make conscious. And why? Because, Śāriputra, form is not one thing and emptiness another; emptiness is not one thing and form another. Form is itself emptiness, and emptiness is form. Similarly, feeling is not one thing and emptiness another; emptiness is not one thing and feeling another. Perception is not one thing and emptiness another; emptiness is not one thing and perception another.

Volitional factors are not one thing and emptiness another; emptiness is not one thing and volitional factors another. And consciousness is not one thing and emptiness another; emptiness is not one thing and consciousness another. Consciousness is itself emptiness, and emptiness is consciousness. And why? Because, Śāriputra, that emptiness is not produced and does not stop, is not defiled and is not purified, does not decrease and does not increase, and is not past, is not future, and is not present.

3.24 “In such as that there is no form, there is no feeling, there is no perception, there are no volitional factors, and there is no consciousness. There is no earth element, water element, fire element, or wind element. There is no space element. There is no consciousness element.

3.25 “There is no eye sense field; there is no form sense field. There is no ear sense field; there is no sound sense field. There is no nose sense field; there is no smell sense field. There is no tongue sense field; there is no taste sense field. There is no body sense field; there is no touch sense field. There is no thinking-mind sense field; there is no dharma sense field.

3.26 “There is no eye constituent, there is no form constituent, there is no eye consciousness constituent. There is no ear constituent, there is no sound constituent, [F.30.a] there is no ear consciousness constituent. There is no nose constituent, there is no smell constituent, there is no nose consciousness constituent. There is no tongue constituent, there is no taste constituent, there is no tongue consciousness constituent. There is no body constituent, there is no touch constituent, there is no body consciousness constituent. There is no thinking-mind constituent, there is no dharma constituent, there is no thinking-mind consciousness constituent.

3.27 “There is no ignorance; there is no cessation of ignorance. There are no volitional factors; there is no cessation of volitional factors. There is no consciousness; there is no cessation of consciousness. There is no name and form; there is no cessation of name and form. There are no six sense fields; there is no cessation of the six sense fields. There is no contact; there is no cessation of contact. There is no feeling; there is no cessation of feeling. There is no craving; there is no cessation of craving. There is no appropriation; there is no cessation of appropriation. There is no existence; there is no cessation of existence. There is no birth; there is no cessation of birth. There is no old age and death; there is no cessation of old age and death.

3.28 “There is no suffering. There is no origination. There is no cessation. There is no path. There is no attainment. There is no clear realization. There is no stream enterer; there is no result of stream enterer. There is no once-returner; there is no result of once-returner. There is no non-returner; there is no result

of non-returner. There is no worthy one; there is no result of worthy one. There is no pratyekabuddha; there is no pratyekabuddha's awakening. There is no buddha; there is no awakening. [B3]

3.29 “Śāriputra, bodhisattva great beings practicing the perfection of wisdom like that are ‘engaged,’ but they do not see the practice of the perfection of wisdom as either ‘engaged’ or ‘not engaged’ with form. [F.30.b] They do not see it as either engaged or not engaged with feeling, perception, volitional factors, or consciousness. They do not see it as either engaged or not engaged with the eyes. They do not see it as either engaged or not engaged with the ears, nose, tongue, body, or thinking mind. They do not see it as either engaged or not engaged with form. They do not see it as either engaged or not engaged with sound, smell, taste, feeling, or dharmas.

3.30 “They do not see it as either engaged or not engaged with the eye constituent. They do not see it as either engaged or not engaged with the form constituent. They do not see it as either engaged or not engaged with the eye consciousness constituent ... *up to* ... They do not see it as either engaged or not engaged with the thinking-mind constituent, the dharma constituent, or the thinking-mind consciousness constituent.

3.31 “They do not see it as either engaged or not engaged with the applications of mindfulness. Similarly, they do not see it as either engaged or not engaged with the right efforts, the legs of miraculous power, the faculties, the powers, the limbs of awakening, or the path. They do not see it as either engaged or not engaged with the four truths. They do not see it as either engaged or not engaged with the ten tathāgata powers, the four detailed and thorough knowledges, the four fearlessnesses, the five clairvoyances, or the eighteen distinct attributes of a buddha, *up to* they do not see it as either engaged or not engaged with the knowledge of a knower of all aspects furnished with the best of all aspects.

3.32 “Śāriputra, in this way you should know bodhisattva great beings who have engaged in the perfection of wisdom like that [F.31.a] have ‘engaged.’

3.33 “Furthermore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom neither cause emptiness to engage with emptiness, nor disengage from it, and the same holds true for the yogic practice of emptiness as well.⁶³ They neither cause signlessness to engage with nor disengage from signlessness, and the same holds true for the yogic practice of signlessness as well. They neither cause wishlessness to engage with nor disengage from wishlessness, and the same holds true for the yogic practice of wishlessness as well. And why? Because emptiness is neither a yogic practice nor not a yogic practice. Similarly, signlessness and wishlessness are neither yogic practices nor not yogic practices.

“Śāriputra, bodhisattva great beings engaged like that are ‘engaged’ in the perfection of wisdom.

3.34 “Furthermore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom enter into⁶⁴ the emptiness of the marks particular to dharmas, and when they so enter they do not engage with nor disengage from form. Neither do they engage with nor disengage from feeling, perception, volitional factors, or consciousness.

3.35 “They do not join⁶⁵ form with the prior limit, because they do not even see the prior limit. They do not join form with the later limit, because they do not even see the later limit. They do not join form with the present because they do not even see the present. Similarly, they do not join feeling ... perception ... volitional factors ... or consciousness with the prior limit, because they do not even see the prior limit itself. They do not join consciousness with the later limit, because they do not even see [F.31.b] the later limit itself. They do not join consciousness with the present because they do not even see the present itself.

3.36 “Furthermore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom, because of the sameness of the three periods of time, do not join the prior limit with the later limit and do not join the later limit with the prior limit. They do not join the present with the prior limit or the later limit, and they do not join the prior limit or the later limit with the present. Śāriputra, bodhisattva great beings engaged like that are ‘engaged’ in the perfection of wisdom.

3.37 “Furthermore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom engage in such a way that they do not join the knowledge of all aspects with the past. How, without even seeing the past itself, could they join it with the past? They do not join the knowledge of all aspects with the future. How, without even seeing the future itself, could they join it with the future? They do not join the knowledge of all aspects with the present. How, without even seeing the present itself, could they join it with the present? Śāriputra, bodhisattva great beings engaged like that are ‘engaged’ in the perfection of wisdom.

3.38 “Furthermore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom do not join form with the knowledge of all aspects because they do not even see form. Similarly, they do not join feeling ... perception ... volitional factors ... [F.32.a] or consciousness with the knowledge of all aspects either because they do not even see consciousness itself. Similarly, they do not join the eyes with the knowledge of all aspects either because they do not even see the eyes themselves. They do not join the ears ... nose ... tongue ... body ... or thinking mind with the knowledge of all aspects either because they do not even see the thinking mind itself.

Similarly, they do not join a form with the knowledge of all aspects either because they do not even see a form itself. They do not join a sound ... a smell ... a taste ... a feeling ... or a dharma with the knowledge of all aspects either because they do not even see a dharma itself. Śāriputra, bodhisattva great beings engaged like that are 'engaged' in the perfection of wisdom.

3.39 "Furthermore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom do not join the perfection of giving with the knowledge of all aspects because they do not even see the perfection of giving itself. Similarly, they do not join the perfection of morality ... the perfection of patience ... the perfection of perseverance ... the perfection of concentration ... or the perfection of wisdom with the knowledge of all aspects either because they do not even see the perfection of wisdom itself. They do not join the applications of mindfulness with the knowledge of all aspects because they do not even see the applications of mindfulness themselves. Similarly, they do not join the right efforts ... the legs of miraculous power ... the five faculties ... the five powers ... the seven limbs of awakening ... the eightfold noble path ... the ten tathāgata powers ... the four fearlessnesses ... the four detailed and thorough knowledges ... [F.32.b] the five clairvoyances ... or the eighteen distinct attributes of a buddha with the knowledge of all aspects either because they do not even see the eighteen distinct attributes of a buddha themselves. Śāriputra, bodhisattva great beings engaged like that are 'engaged' in the perfection of wisdom.

3.40 "Furthermore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom do not join a buddha with the knowledge of all aspects, and they do not join the knowledge of all aspects with a buddha, because they do not even see a buddha. They do not join awakening with the knowledge of all aspects, and they do not join the knowledge of all aspects with awakening, because they do not even see awakening. And why? Because a buddha is the knowledge of all aspects, and the knowledge of all aspects is the buddha as well. And because awakening itself is the knowledge of all aspects, and the knowledge of all aspects is itself awakening as well. Śāriputra, bodhisattva great beings engaged like that are 'engaged' in the perfection of wisdom.

3.41 "Furthermore, Śāriputra, while bodhisattva great beings are practicing the perfection of wisdom, form is not joined with 'originating.' Form is not joined with 'perishing.' Similarly, feeling ... perception ... volitional factors ... and consciousness is not joined with 'originating.' Consciousness is not joined with 'perishing.' Form is not joined with 'permanent.' Form is not joined with 'impermanent.' Similarly, feeling ... perception ... volitional factors ... and consciousness is not joined with 'permanent.' Consciousness is not joined with 'impermanent.' Form is not joined with 'happiness.' Form is not joined

with 'suffering.' Similarly, feeling ... perception ... [F.33.a] volitional factors ... and consciousness is not joined with 'happiness.' Consciousness is not joined with 'suffering.' Form is not joined with 'self.' Form is not joined with 'no self.' Similarly, feeling ... perception ... volitional factors ... and consciousness is not joined with 'self.' Consciousness is not joined with 'no self.' Form is not joined with 'calm.' Form is not joined with 'not calm.' Similarly, feeling ... perception ... volitional factors ... and consciousness is not joined with 'calm.' Consciousness is not joined with 'not calm.' Form is not joined with 'empty.' Form is not joined with 'not empty.' Similarly, feeling ... perception ... volitional factors ... and consciousness is not joined with 'empty.' Consciousness is not joined with 'not empty.' Form is not joined with 'having a sign.' Form is not joined with 'being signless.' Similarly, feeling ... perception ... volitional factors ... and consciousness is not joined with 'having a sign.' Consciousness is not joined with 'being signless.' Form is not joined with 'having a wish.' Form is not joined with 'being wishless.' Similarly, feeling ... perception ... volitional factors ... and consciousness is not joined with 'having a wish.' Consciousness is not joined with 'being wishless.' Form is not joined with 'being produced' or 'stopping.' Similarly, feeling ... perception ... volitional factors ... and consciousness is not joined with 'being produced' or 'stopping.' Form is not joined with 'the past,' form is not joined with 'the future,' and form is not joined with 'the present.' Similarly, feeling ... perception ... volitional factors ... and consciousness is not joined with 'the past,' consciousness is not joined with 'the future,' and consciousness is not joined with 'the present.' Form is not joined with 'strong' or 'weak.' Similarly, feeling ... perception ... [F.33.b] volitional factors ... and consciousness is not joined with 'strong' or 'weak.' Form is not joined with 'is' or 'is not.' Similarly, feeling ... perception ... volitional factors ... and consciousness is not joined with 'is' or 'is not.'

3.42 “Śāriputra, if bodhisattva great beings do not assert ‘those who practice thus are practicing the perfection of wisdom’; if they do not assert ‘they are not practicing’; if they do not assert ‘they are practicing when they practice and not practicing when they do not practice’; and if they do not assert ‘they are not practicing and not *not* practicing,’ they are ‘engaged’ in the perfection of wisdom.

3.43 “Furthermore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom do not practice the perfection of wisdom for the sake of the perfection of giving. They do not practice the perfection of wisdom for the sake of the perfection of morality, the perfection of patience, the perfection of perseverance, the perfection of concentration, or the perfection of wisdom. They do not practice the perfection of wisdom for the sake of the

irreversible level. They do not practice the perfection of wisdom for the sake of bringing beings to maturity, for the sake of purifying a buddhafiield, for the sake of the ten tathāgata powers, for the sake of the four fearlessnesses, for the sake of the four detailed and thorough knowledges, or for the sake of the eighteen distinct attributes of a buddha. They do not practice the perfection of wisdom for the sake of inner emptiness. They do not practice the perfection of wisdom for the sake of outer emptiness, inner and outer emptiness, the emptiness of emptiness, great emptiness, the emptiness of ultimate reality, the emptiness of the compounded, the emptiness of the uncompounded, the emptiness of what transcends limits, the emptiness of no beginning and no end, the emptiness of nonrepudiation, the emptiness of a basic nature, the emptiness of its own mark, [F.34.a] the emptiness of all dharmas, the emptiness of the unproduced,⁶⁶ the emptiness of a nonexistent thing, the emptiness of an intrinsic nature, or the emptiness that is the nonexistence of an intrinsic nature. They do not practice the perfection of wisdom for the sake of suchness, the dharma-constituent, or the very limit of reality. And why? Because bodhisattva great beings practicing the perfection of wisdom do not see a difference in any dharma. Śāriputra, bodhisattva great beings engaged like that are 'engaged' in the perfection of wisdom.

3.44 "They do not practice the perfection of wisdom for the sake of divine eyes, for the sake of divine ears, for the sake of knowing others' thoughts, for the sake of the recollection of past lives, or for the sake of the performance of miraculous power. And why? Because bodhisattva great beings practicing the perfection of wisdom like that do not even see the perfection of wisdom itself, not to mention a bodhisattva, so however could they apprehend fully all the clairvoyances? Śāriputra, bodhisattva great beings engaged like that are 'engaged' in the perfection of wisdom.

3.45 "Furthermore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom do not think, 'With my divine eyes I will know the deaths and rebirths of beings established in as many world systems in the eastern direction as there are sand particles in the Gaṅgā River. With my divine ears I will listen to their words, I will know their thoughts, and having also recollected their past lives I will go with miraculous power and teach the Dharma.' Similarly, they do not think, 'With my divine eyes I will know the deaths and rebirth of beings established in as many world systems as there are sand particles in the Gaṅgā River in each of the southern, western, northern, northeastern, southeastern, southwestern, [F.34.b] and northwestern directions, below and above. With my divine ears I will listen to their words, I will know their thoughts, and having also recollected their

past lives I will go with miraculous power and teach the Dharma.’ Śāriputra, bodhisattva great beings engaged like that are ‘engaged’ in the perfection of wisdom.

3.46 “They lead infinite, countless beings to complete nirvāṇa, so, Śāriputra, Māra the wicked one does not gain entry to bodhisattva great beings practicing the perfection of wisdom like this. All those ordinary afflictive emotions, as many as there are, are destroyed.⁶⁷

3.47 “The lord buddhas in as many world systems in the eastern direction as there are sand particles in the Gaṅgā River, as well as the lord buddhas in as many world systems as there are sand particles in the Gaṅgā River to the south, west, and north, in the intermediate directions to the northeast, southeast, southwest, and northwest, below and above, guard the bodhisattva great beings so they will not fall to the śrāvaka level or to the pratyekabuddha level. The Cāturmahārājika gods and the Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin gods, and the Brahmakāyika gods *up to* the Akaniṣṭha gods who are standing there, also guard the bodhisattva great beings so that nothing will draw them toward hindrances. Whatever physical defects⁶⁸ they have, in each and every way they become nonexistent in this very life. And why? Because the bodhisattva great beings are filled with a love that extends to all beings. [F.35.a] Śāriputra, bodhisattva great beings engaged like that are ‘engaged’ in the perfection of wisdom.

3.48 “Furthermore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom come face to face, with little difficulty, with the dhāraṇī gateways and the meditative stabilization gateways.⁶⁹ In all their births they please the tathāgatas, the worthy ones, the perfectly complete buddhas, and are not separated from the lord buddhas, until fully awakening to unsurpassed, perfect, complete awakening. Śāriputra, bodhisattva great beings engaged like that are ‘engaged’ in the perfection of wisdom.

3.49 “Furthermore, Śāriputra, it does not occur to bodhisattva great beings practicing the perfection of wisdom to wonder, ‘Is any phenomenon conjoined with or separated from phenomena, or does it come together with or not come together with them?’ And why? Because they do not see any phenomenon that could be united or separated, or could come together or not come together. Śāriputra, bodhisattva great beings engaged like that are ‘engaged’ in the perfection of wisdom.

3.50 “Furthermore, Śāriputra, it does not occur to bodhisattva great beings practicing the perfection of wisdom to wonder, ‘Will I quickly fully awaken, or not fully awaken to the dharma-constituent?’ And why? Because the

dharma-constituent does not fully awaken by means of the dharma-constituent. Śāriputra, bodhisattva great beings engaged like that are ‘engaged’ in the perfection of wisdom.

3.51 “Furthermore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom [F.35.b] do not see any dharma over and above the dharma-constituent, they do not make a distinction between the dharma-constituent and any dharma,⁷⁰ and it does not occur to them to wonder, ‘Will I penetrate into the dharma-constituent, or will I not penetrate into it?’ This is because they do not see any dharma that is the dharma that would come to be penetrated into by means of a dharma, because they⁷¹ do not join the dharma-constituent to ‘empty’ and do not join it to ‘not empty.’ Śāriputra, bodhisattva great beings engaged like that are ‘engaged’ in the perfection of wisdom.

3.52 “Furthermore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom do not join form to emptiness and do not join emptiness to form. Similarly, they do not join feeling ... perception ... volitional factors ... or consciousness to emptiness and they do not join emptiness to consciousness. Furthermore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom do not join the eye constituent to emptiness and do not join emptiness to the eye constituent; do not join the form constituent to emptiness and do not join emptiness to the form constituent; and do not join the eye consciousness constituent to emptiness and do not join emptiness to the eye consciousness constituent. Similarly, they do not join the ear constituent ... the sound constituent ... and the ear consciousness constituent ... the nose constituent ... the smell constituent ... and the nose consciousness constituent ... the tongue constituent ... the taste constituent ... and the tongue consciousness constituent ... the body constituent ... the touch constituent ... and the body consciousness constituent ... and they do not join the thinking-mind constituent to emptiness and do not join emptiness to the thinking-mind constituent. They do not join the dharma constituent to emptiness and do not join emptiness to the dharma constituent. [F.36.a] They do not join the thinking-mind consciousness constituent to emptiness and do not join emptiness to the thinking-mind consciousness constituent. And why? Because, Śāriputra, this—the yogic practice of emptiness—is the bodhisattva great beings’ ultimate yogic practice. Śāriputra, bodhisattva great beings practicing emptiness do not fall to the śrāvaka level or the pratyekabuddha level, purify a buddhafiield, bring beings to maturity, and quickly and fully awaken to unsurpassed, perfect, complete awakening. Śāriputra, whatever the bodhisattva great beings’ yogic practices, of them the yogic practice of the perfection of wisdom is the highest, the foremost, the most excellent, the

best, the most superb, sublime, and unsurpassed. And why? Because this—the yogic practice of the perfection of wisdom, the yogic practice of emptiness, of singleness, and of wishlessness—is a yogic practice that is unsurpassed.

3.53 “Śāriputra, you should bear in mind that bodhisattva great beings engaged like that have been prophesied, or are close to being prophesied.⁷² Śāriputra, bodhisattva great beings engaging like that will work for the welfare of infinite, countless beings beyond measure, but it will not occur to them to think, ‘The lord buddhas will make a prophecy about me. I am close to being prophesied. I will purify a buddhafield. I will bring beings to maturity. Having fully awakened to unsurpassed, perfect, complete awakening I will turn the wheel of the Dharma.’ And why? Because they do not make the dharma-constituent into a causal sign,⁷³ and [F.36.b] do not see any dharma at all, over and above the dharma-constituent, that is a practice of the perfection of wisdom, or about which the lord buddhas will make a prophecy, or that will become fully awakened to unsurpassed, perfect, complete awakening. And why? Because the notion of a being does not occur to bodhisattva great beings practicing the perfection of wisdom like that. And why? Because a being is absolutely not produced and does not cease, because the true dharmic nature of dharmas is not produced and does not cease. How could what is not produced and does not cease practice the perfection of wisdom? Śāriputra, a bodhisattva great being practicing like that practices the perfection of wisdom as an unproduced and unceasing being,⁷⁴ practices the perfection of wisdom as a being who is emptiness, and practices the perfection of wisdom as a being who cannot be apprehended, is in an isolated state, is without a basic nature, and is without an intrinsic nature. Śāriputra, this—the yogic practice of emptiness—is the bodhisattva great beings’ ultimate yogic practice. Śāriputra, this is the bodhisattva great beings’ yogic practice of the practice of the perfection of wisdom that stands surpassing any other yogic practices. Śāriputra, bodhisattva great beings practicing this yogic practice accomplish the ten tathāgata powers, the four fearlessnesses, the four detailed and thorough knowledges, great love, great compassion, and the eighteen distinct attributes of a buddha. Śāriputra, bodhisattva great beings standing in this yogic practice do not produce a miserly [F.37.a] thought, and they do not produce an immoral thought, a malicious thought, a lazy thought, a distracted thought, or an intellectually confused thought.”

3.54 The Lord having spoken thus, venerable Śāriputra then inquired of him, “Where did they die, Lord, bodhisattva great beings dwelling by means of this yogic practice of the perfection of wisdom who have taken birth here? And having died here where will they take birth?”

- 3.55 Venerable Śāriputra having thus inquired, the Lord said to him, “Śāriputra, you should know that bodhisattva great beings dwelling by means of this yogic practice of the perfection of wisdom have taken birth here, having died in other buddhafiels; or have taken birth here, having died a god of the Tuṣita class; or have taken birth here, having died a human.⁷⁵
- 3.56 “Śāriputra, the bodhisattva great beings who have taken birth here, having died in other buddhafiels, quickly become absorbed in yogic practice, that is, in this yogic practice of the perfection of wisdom. This deep dharma manifests itself to them even after they have exchanged lives, and afterward they again become absorbed in the yogic practice of the perfection of wisdom. They take birth in whichever buddhafiels the tathāgatas, worthy ones, perfectly complete buddhas dwell and maintain themselves, and they please those tathāgatas.
- 3.57 “Śāriputra, the bodhisattva great beings who have taken birth here, having died a god of the Tuṣita class, are interrupted by a single birth, and insofar as they have not lost⁷⁶ their six perfections, all the dhāraṇī gateways and the meditative stabilization gateways [F.37.b] are brought together in them and are not lost either.
- 3.58 “Śāriputra, the bodhisattva great beings who, having died as humans, have taken birth sharing in the unique good fortune of humans, the faculties of those bodhisattva great beings are dull unless they are bodhisattva great beings who are irreversible from awakening. They do not quickly become absorbed in this yogic practice of the perfection of wisdom, and the dhāraṇī gateways and meditative stabilization gateways do not manifest themselves to them either.
- 3.59 “Śāriputra, you asked, ‘Where will bodhisattva great beings dwelling by means of this yogic practice of the perfection of wisdom, having died here, take birth?’ Śāriputra, having died in this buddhafiels, bodhisattva great beings dwelling by means of this yogic practice of the perfection of wisdom will pass on from buddhafiels to buddhafiels wherever the lord buddhas dwell and maintain themselves, and until they fully awaken to unsurpassed, perfect, complete awakening they will never be separated from the lord buddhas and will please those lord buddhas.
- 3.60 “Śāriputra, there are certain bodhisattva great beings without skillful means who become absorbed in the four concentrations and practice the perfections, but even if, having taken birth among the long-lived gods because of their acquisition of the concentrations, they acquire a human birth and please the lord buddhas, they are still those with dull, not keen, faculties.

- 3.61 “Śāriputra, there are bodhisattva great beings who become absorbed in the concentrations and practice the perfections but still, without skillful means, relax [F.38.a] the concentrations and so take birth even in the desire realm. Śāriputra, those bodhisattva great beings too are still those with dull, not keen, faculties.
- 3.62 “Śāriputra, there are also bodhisattva great beings who become absorbed in the four concentrations, and become absorbed in the four formless absorptions, the applications of mindfulness, the right efforts, the legs of miraculous power, the faculties, the powers, the limbs of awakening, and the path but still, with great compassion and skillful means do not take birth through the influence of the concentrations and do not take birth through the influence of the four immeasurables or the formless absorptions, but instead take birth wherever the lord buddhas dwell and maintain themselves and, inseparable from this yogic practice of the perfection of wisdom, will fully awaken to unsurpassed, perfect, complete awakening right here in the Fortunate Age.
- 3.63 “Śāriputra, there are also those bodhisattva great beings who, having produced the four concentrations, the four immeasurables, and the four formless absorptions stop all the concentrations and meditative stabilizations with skillful means, and, taking birth in the desire realms, are born in great sāla tree-like royal families, or in great sāla tree-like brahmin families, or in great sāla tree-like business families. This is not because they want another existence, but they take birth in order to bring beings to maturity.
- 3.64 “Śāriputra, there are also those bodhisattva great beings who become absorbed in the four concentrations, and become absorbed in the four immeasurables, and the four formless absorptions as well, but with skillful means do not take birth through the influence of the concentrations, [F.38.b] the meditative stabilizations, or the absorptions but instead take birth sharing in the good fortune of the Cāturmahārājika gods, or take birth sharing in the good fortune of the Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin gods. Living there they bring beings to maturity, purify a buddhafiield, and please the lord buddhas.
- 3.65 “Śāriputra, there are also those bodhisattva great beings who practice the six perfections and with skillful means become absorbed in the four concentrations, and become absorbed in the four immeasurables, and the four formless absorptions as well, who, having died here, take birth in the Brahmaloaka. Having become brahmās, mahābrahmās, there, standing in those brahmā dwellings they pass on from buddhafiield to buddhafiield in

order to request the tathāgatas to turn the wheel of the Dharma in whichever buddhafiield the tathāgatas, worthy ones, perfectly complete buddhas have fully awakened to unsurpassed, perfect, complete awakening.

3.66 “Śāriputra, there are also those bodhisattva great beings interrupted by a single birth who practice the six perfections and with skillful means become absorbed in the four concentrations, and become absorbed in the four immeasurables and the four formless absorptions as well, who also cultivate the applications of mindfulness, the right efforts, the legs of miraculous power, the faculties, the powers, the limbs of awakening, and the path, and become absorbed in the emptiness, signlessness, and wishlessness meditative stabilizations, but without taking birth through their influence. [F.39.a] Having pleased the lord buddhas who have manifested themselves, and practiced celibacy there, and having taken birth sharing in the good fortune of the Tuṣita gods, remaining there for as long as they live without their faculties declining, mindful, with introspection, and surrounded by, and at the head of, many hundred thousand one hundred million billion gods, they demonstrate a birth here and fully awaken to unsurpassed, perfect, complete awakening in various buddhafiields.

3.67 “Śāriputra, there are also those bodhisattva great beings who have acquired the six clairvoyances and do not take birth in the desire realm, do not take birth in the form and formless realms, but passing on from buddhafiield to buddhafiield they respect, revere, honor, and worship those lord buddhas, the tathāgatas, worthy ones, perfect complete buddhas.

3.68 “Śāriputra, there are also those bodhisattva great beings who have acquired the six clairvoyances and who,⁷⁷ sporting by means of the six clairvoyances, pass on from buddhafiield to buddhafiield—buddhafiields where, over and above the Buddha Vehicle, there is not even the sound of the words *Śrāvaka Vehicle* or *Pratyekabuddha Vehicle*.

3.69 “Śāriputra, there are also those bodhisattva great beings who have acquired the six clairvoyances and who, sporting by means of the six clairvoyances, pass on from buddhafiield to buddhafiield—buddhafiields where the lifespan of beings is infinite.

3.70 “Śāriputra, there are also those bodhisattva great beings who have acquired the six clairvoyances and who pass on from world system to world system—world systems where there is not even the sound of the word *Buddha*, of the word *Dharma*, or of the word *Saṅgha*, and, having arrived, [F.39.b] there they proclaim the word *Buddha*, proclaim the word *Dharma*, and proclaim the word *Saṅgha*, speaking in praise of the Three Jewels. The word *Buddha*, the word *Dharma*, and the word *Saṅgha* cause those beings, furthermore, to become serenely confident and to take birth, after their death there, where the lord buddhas are dwelling.

- 3.71 “Śāriputra, there are bodhisattva great beings who, after producing the first thought of awakening, have acquired the four concentrations, four immeasurables, and four formless absorptions; who cultivate the applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and the noble path; and who have acquired the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha. They do not take birth in the desire realm, do not take birth in the form realm, and do not take birth in the formless realm but work there for the welfare of beings.
- 3.72 “Śāriputra, there are bodhisattva great beings who, having entered right from the production of the first thought of awakening into flawlessness,⁷⁸ stand on the irreversible level.
- 3.73 “Śāriputra, there are bodhisattva great beings who, right from the production of the first thought of awakening, fully awaken to unsurpassed, perfect, complete awakening, turn the wheel of the Dharma, work for the welfare of countless beings beyond measure, and enter into complete nirvāṇa in the element of nirvāṇa without any aggregates left behind. Even though they have entered into nirvāṇa, their good Dharma lasts for an eon or more than an eon.
- 3.74 “Śāriputra, there are bodhisattva great beings who, right from the production of the first thought, [F.40.a] become absorbed in the yogic practice of the perfection of wisdom and pass on from buddhafiield to buddhafiield together with many hundred thousand one hundred million billion bodhisattvas in order to see the lord buddhas and in order to bring beings to maturity and purify a buddhafiield.
- 3.75 “Śāriputra, there are bodhisattva great beings who practice the six perfections and have acquired the four concentrations, have acquired the four immeasurables, and have acquired the four formless absorptions. They sport with the concentrations, the immeasurables, and the formless absorptions in different ways, that is, they become absorbed in the first concentration and, having emerged from that, become absorbed in the cessation absorption; having emerged from that, they become absorbed in the second concentration, and having emerged from that become absorbed in the cessation absorption; having emerged from that, they become absorbed in the third concentration, and having emerged from that become absorbed in the cessation absorption; having emerged from that, they become absorbed in the fourth concentration, and having emerged from that become absorbed in the cessation absorption; having emerged from that, they become absorbed in the station of endless space, and having emerged from that become absorbed in the cessation absorption; having emerged from that, they become absorbed in the station of endless consciousness, and

having emerged from that become absorbed in the cessation absorption; having emerged from that, they become absorbed in the station of nothing-at-all, and having emerged from that become absorbed in the cessation absorption; having emerged from that, [F.40.b] they become absorbed in the station of neither perception nor nonperception, and having emerged from that become absorbed in the cessation absorption. Śāriputra, those bodhisattva great beings thus practicing the perfection of wisdom with skillful means become absorbed into those concentrations, immeasurables, meditative stabilizations, and absorptions by leaping above.⁷⁹

3.76 “Śāriputra, there are bodhisattva great beings who have acquired the applications of mindfulness, the right efforts, the legs of miraculous power, the faculties, the powers, the limbs of awakening, and the noble path; who have acquired the ten tathāgata powers, the four fearlessnesses, the four detailed and thorough knowledges, and the eighteen distinct attributes of a buddha; who do not reach the result of stream enterer, and who do not reach the result of once-returner, the result of non-returner, the state of a worthy one, or a pratyekabuddha’s awakening. They practice the perfection of wisdom and with skillful means cause the mental continuums of beings to be led into the path, cause them to be purified, and cause them to reach the result of stream enterer and to reach the result of once-returner, the result of non-returner, the state of a worthy one, and a pratyekabuddha’s awakening. Śāriputra, the knowledge that is the cause of reaching the result state of a worthy one and a pratyekabuddha’s awakening is a bodhisattva great being’s *forbearance*. Śāriputra, you should know those bodhisattva great beings dwelling in this perfection of wisdom are irreversible from awakening.

3.77 “Śāriputra, there are bodhisattva great beings standing in the six perfections who make the Tuṣita abode pure. Śāriputra, you should know that they are bodhisattva great beings [F.41.a] of the Fortunate Age.

3.78 “Śāriputra, there are bodhisattva great beings who acquire the four concentrations, *up to* who acquire the eighteen distinct attributes of a buddha. They practice in order to understand the four truths but do not penetrate the four truths. Śāriputra, you should know that they are bodhisattva great beings interrupted by a single birth.

3.79 “Śāriputra, there are bodhisattva great beings standing in the six perfections who pass on from world system to world system. They cause beings to be led to awakening. They make a buddhafield pure. Śāriputra, you should know that they are bodhisattva great beings who will fully awaken to unsurpassed, perfect, complete awakening over the course of immeasurable, incalculable eons.

- 3.80 “Śāriputra, there are bodhisattva great beings standing in the six perfections who, ever striving for the sake of beings, never speak an unprofitable word and never do an unprofitable physical, verbal, or mental deed.
- 3.81 “Śāriputra, there are bodhisattva great beings practicing the six perfections who, ever striving for the sake of beings, pass on from buddhafiield to buddhafiield, cutting off the path to the terrible forms of life.
- 3.82 “Śāriputra, there are bodhisattva great beings standing in the six perfections who, focusing⁸⁰ on the perfection of giving, supply beings with all their requirements for happiness: food for those seeking food and drink for those seeking drink. They supply as appropriate flowers, flower garlands, perfumes, creams, incense, [F.41.b] beds and seats, clothes, ornaments, sustenance, homes, money, grain, jewels, pearls, gold, silver, and coral.
- 3.83 “Śāriputra, there are bodhisattva great beings standing in the six perfections who, focusing on the perfection of morality, establish beings in restraint of body, speech, and mind.
- 3.84 “Śāriputra, there are bodhisattva great beings standing in the six perfections who, focusing on the perfection of patience, establish beings in non-anger and non-malice.
- 3.85 “Śāriputra, there are bodhisattva great beings standing in the six perfections who, focusing on the perfection of perseverance, establish beings in a zeal for all wholesome dharmas.
- 3.86 “Śāriputra, there are bodhisattva great beings standing in the six perfections who, focusing on the perfection of concentration, establish beings in a calm abiding single-pointedness and detachment from sense objects.
- 3.87 “Śāriputra, there are bodhisattva great beings standing in the six perfections who, focusing on the perfection of wisdom, magically produce a body just like the shape a tathāgata assumes⁸¹ and teach the Dharma in order to lead beings in the hells, those in the animal world, and beings in the world of Yama beyond all the terrible forms of life.
- 3.88 “Śāriputra, there are bodhisattva great beings standing in the six perfections who magically produce a body just like the shape a buddha assumes, [F.42.a] betake themselves to as many buddhafiields in the eastern direction as there are sand particles in the Gaṅgā River, teach the Dharma, attend on the tathāgatas, worthy ones, perfectly complete buddhas, listen to the Dharma, see the bodhisattva saṅgha and the array of buddhafiield qualities, apprehend the causal signs⁸² of those buddhafiields and perfect many buddhafiields even more expansive and more special than those, perfecting themselves in those buddhafiields as bodhisattva great beings

interrupted by a single birth. Similarly, they betake themselves to each of as many buddhafiels as there are sand particles in the Gaṅgā River to the south, west, and north, in the intermediate directions to the northeast, southeast, southwest, and northwest, below and above, teach the Dharma, attend on the tathāgatas, worthy ones, perfectly complete buddhas, listen to the Dharma, see the bodhisattva saṅgha and the array of buddhafiels qualities, apprehend the causal signs of those buddhafiels and perfect many buddhafiels even more expansive and more special than those, perfecting themselves in those buddhafiels as bodhisattva great beings interrupted by a single birth.

3.89 “Śāriputra, there are bodhisattva great beings practicing the six perfections who, having become fully endowed with the thirty-two major marks of a great person, become endowed with refined and purified faculties. With their purified bodies they make beings feel a joy and serene confidence. They become dear to and loved by many people. Just that wholesome root of those beings [F.42.b] with that serene mental confidence furthermore causes them to gradually enter into complete nirvāṇa by means of the three vehicles.

3.90 “Thus indeed, Śāriputra, should bodhisattva great beings practicing the six perfections train in the purified body; thus should they train in the purified speech and in the purified mind.

3.91 “Śāriputra, there are bodhisattva great beings practicing the six perfections who, having acquired refined faculties, do not, on account of their refined faculties, praise themselves and disparage others.

3.92 “Śāriputra, there are bodhisattva great beings who, after producing the first thought of awakening, stand in the perfection of giving and the perfection of morality. Until they reach the irreversible stage they never become destitute and never tumble into terrible, catastrophic forms of life.

3.93 “Śāriputra, there are bodhisattva great beings who, after producing the first thought of awakening until they reach the irreversible stage, never quit the ten wholesome actions.

3.94 “Śāriputra, there are bodhisattva great beings standing in the perfection of giving and the perfection of morality who become wheel-turning emperors, establish beings in the ten wholesome actions, and gather beings together through giving and kind words.

3.95 “Śāriputra, there are bodhisattva great beings standing in the perfection of giving and the perfection of morality who, protecting many empires of wheel-turning emperors, dealing with many hundreds of thousands of empires of wheel-turning emperors, standing there pleasing many hundred thousand one hundred million billion buddhas, respect, revere, honor, and worship those lord buddhas [F.43.a] with all requirements and all offerings.

- 3.96 “Śāriputra, there are bodhisattva great beings standing in the six perfections who lighten the darkness of beings standing in wrong views with the light of the buddhadharmas, and they never separate themselves from the light of the buddhadharmas up until they fully awaken to the unsurpassed, perfect, complete awakening.⁸³
- 3.97 “This, Śāriputra, is the origination of the bodhisattva great beings in the buddhadharmas.⁸⁴
- 3.98 “Therefore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom would provide no opportunity for basic⁸⁵ immoral physical, verbal, and mental action.” [B4]
- 3.99 The Lord having spoken thus, venerable Śāriputra then inquired of him, “What, Lord, is a bodhisattva great being’s basic immoral physical action, basic immoral verbal action, and basic immoral mental action?”
- 3.100 Venerable Śāriputra having thus inquired, the Lord said to him, “Śāriputra, when it occurs to a bodhisattva great being, ‘This is the body with which I should undertake physical action, this the voice with which I should undertake verbal action, and this the thinking mind with which I should undertake mental action,’ Śāriputra, that undertaking of a physical, verbal, or mental action is a basic immorality of a bodhisattva great being. This is because, Śāriputra, a bodhisattva great being’s practice of the perfection of wisdom does not apprehend a body, does not apprehend a voice, and does not apprehend a thinking mind. [F.43.b]
- 3.101 “Śāriputra, were bodhisattva great being practicing the perfection of wisdom to apprehend a body, to apprehend a voice, and to apprehend a thinking mind, they would with that body, voice, and thinking mind cause a miserly thought to arise, or cause an immoral thought, a malicious thought, a lazy thought, a distracted thought, or a confused thought to arise. But something like that, Śāriputra, will never be known, because it is impossible for bodhisattva great beings practicing the perfection of wisdom to cause the final physical, verbal, and thinking mind basis of suffering to arise. And why? Because, Śāriputra, bodhisattva great beings practicing the six perfections are causing the final physical basis of suffering to be cleansed, the final verbal basis of suffering to be cleansed, and the final thinking mind basis of suffering to be cleansed. And that, Śāriputra, is the bodhisattva great beings’ absence of basic immoral physical, verbal, and mental action.”
- 3.102 “How, Lord, do bodhisattva great beings cleanse basic immoral physical, verbal, and mental action?” asked Śāriputra.
- 3.103 The Lord replied, “Śāriputra, because bodhisattva great beings do not apprehend a body, do not apprehend a voice, and do not apprehend a thinking mind, they thus cleanse basic immoral physical, verbal, and mental action. I say, Śāriputra, were bodhisattva great beings after producing the

first thought of awakening to have taken and pursued the ten wholesome actions without producing a śrāvaka thought or a pratyekabuddha thought, were they to have constantly attended to a greatly compassionate thought for beings, in that case bodhisattva great beings [F.44.a] would have thoroughly cleansed the final physical basis of suffering, the final verbal basis of suffering, and the final mental basis of suffering.

3.104 “Śāriputra, there are bodhisattva great beings practicing the perfection of wisdom cleansing the awakening path who are practicing the perfection of giving and practicing the perfection of morality, the perfection of patience, the perfection of perseverance, the perfection of concentration, and the perfection of wisdom.”

3.105 “What, Lord, is the bodhisattva great beings’ awakening path?” asked Śāriputra.

The Lord replied, “Śāriputra, when bodhisattva great beings practice the awakening path they do not apprehend a body, do not apprehend a voice, do not apprehend a thinking mind, do not apprehend the perfection of giving, do not apprehend the perfection of morality, do not apprehend the perfection of patience, do not apprehend the perfection of perseverance, do not apprehend the perfection of concentration, do not apprehend the perfection of wisdom, do not apprehend a Śrāvaka Vehicle, do not apprehend a Pratyekabuddha Vehicle, do not apprehend a Bodhisattva Vehicle, and do not apprehend a perfectly complete Buddha Vehicle. That is to say, this not apprehending all dharmas is the bodhisattva great beings’ awakening path because, Śāriputra, nobody is capable of breaking bodhisattva great beings traveling on this path practicing the six perfections.”

3.106 “How, Lord, do bodhisattva great beings who cannot be broken practice?” asked Śāriputra.

3.107 The Lord replied, “Śāriputra, here bodhisattva great beings [F.44.b] practicing the six perfections do not falsely project form, and they do not falsely project feeling, perception, volitional factors, or consciousness; they do not falsely project the earth element, and they do not falsely project the water element, fire element, wind element, space element, or consciousness element; they do not falsely project eyes and form, and they do not falsely project ears and sound, nose and smell, tongue and taste, body and touch, or thinking mind and dharmas; they do not falsely project the eye constituent, form constituent, and eye consciousness constituent, and they do not falsely project the ear constituent, sound constituent, and ear consciousness constituent, the nose constituent, smell constituent, and nose consciousness constituent, the tongue constituent, taste constituent, and tongue consciousness constituent, the body constituent, touch constituent, and

body consciousness constituent, or the thinking mind constituent, dharma constituent, and thinking-mind consciousness constituent. They do not falsely project the applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, or path; they do not falsely project the perfection of giving, and they do not falsely project the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, or perfection of wisdom; they do not falsely project the ten tathāgata powers, and they do not falsely project the four fearlessnesses, four detailed and thorough knowledges, or eighteen distinct attributes of a buddha; [F.45.a] they do not falsely project the result of stream enterer, and they do not falsely project the result of once-returner, the result of non-returner, or the state of a worthy one; and they do not falsely project a pratyekabuddha's awakening, they do not falsely project a bodhisattva, and they do not falsely project unsurpassed, perfect, complete awakening. Śāriputra, bodhisattva great beings growing in the six perfections like that cannot be broken by anyone.

3.108 “Śāriputra, there are bodhisattva great beings standing in the six perfections who perfect the knowledge of a knower of all aspects. In possession of that knowledge they block all the gateways to terrible forms of life, do not become destitute, worn-out people, and do not appropriate the sort of body⁸⁶ this world with its celestial beings criticizes.”

3.109 Venerable Śāriputra then asked the Lord, “What, Lord, is the bodhisattva great beings' knowledge of a knower of all aspects?”

3.110 The Lord replied, “Śāriputra, bodhisattva great beings in possession of that knowledge behold as many tathāgatas, worthy ones, perfectly complete buddhas as there are sand particles in the Gaṅgā River residing in as many world systems in the eastern direction as there are sand particles in the Gaṅgā River. They listen to their Dharma, and they also see the bodhisattva saṅghas and behold the arrays of buddhafield qualities. Similarly, they behold as many tathāgatas, worthy ones, perfectly complete buddhas as there are sand particles in the Gaṅgā River residing in world systems to the south, west, and north, in the intermediate directions to the northeast, southeast, southwest, and northwest, below and above, [F.45.b] as many as there are sand particles in the Gaṅgā River. They listen to their Dharma, and they also see those bodhisattva saṅghas and behold the arrays of buddhafield qualities.

3.111 “Bodhisattva great beings in possession of that knowledge form no notion of a buddha, form no notion of a bodhisattva, form no notion of a śrāvaka, form no notion of a pratyekabuddha, form no notion of a self, form no notion of an other, and form no notion of a buddhafield. Bodhisattva great beings in possession of that knowledge practice the perfection of giving and practice

the perfection of morality, patience, perseverance, concentration, and wisdom but do not apprehend those six perfections. They cultivate the applications of mindfulness but do not apprehend the applications of mindfulness. They cultivate the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path but do not apprehend the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path. They do not apprehend the powers, fearlessnesses, detailed and thorough knowledges, or distinct attributes of a buddha. That, Śāriputra, is the bodhisattva great beings' knowledge of a knower of all aspects, and bodhisattva great beings in possession of that knowledge perfect all the buddhadharmas but still do not see⁸⁷ all the buddhadharmas.

3.112 “Śāriputra, there are bodhisattva great beings practicing the perfection of wisdom who acquire the five eyes and cleanse them. [F.46.a] And what are the five? They are the flesh eye, divine eye, wisdom eye, dharma eye, and buddha eye.”

3.113 “What, Lord, is a bodhisattva great being's perfectly pure flesh eye?” asked Śāriputra.

The Lord replied, “There is the flesh eye of a bodhisattva great being that sees for one hundred yojanas. There is the flesh eye of a bodhisattva great being that sees Jambudvīpa. There is the flesh eye of a bodhisattva great being that sees two continents. There is the flesh eye of a bodhisattva great being that sees a four-continent world system. There is the flesh eye of a bodhisattva great being that sees a thousand world systems. There is the flesh eye of a bodhisattva great being that sees a million world systems. And there is the flesh eye of a bodhisattva great being that sees the great billionfold world system. That, Śāriputra, is a bodhisattva great being's perfectly pure flesh eye.”

3.114 “What, Lord, is a bodhisattva great being's perfectly pure divine eye?” asked Śāriputra.

The Lord replied, “Śāriputra, bodhisattvas know the divine eye of the Cāturmahārājika gods. Bodhisattvas know the divine eye of the Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin gods. Bodhisattvas know the divine eye of the Brahmapurohita, Brahmakāyika, Brahmapārśadya, Parīttābha, Apramāṇābha, Ābhāsvara, Parīttāsubha, Apramāṇasubha, and Śubhakṛtsna; of the Anabhrakā, Puṇyaprasava, and Br̥hatphala; and [F.46.b] of the Asaṃjñisattva, Śuddhāvāsa,⁸⁸ Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha gods. Śāriputra, the Cāturmahārājika gods do not know the divine eye of bodhisattva great beings. *Construe as before, up to the Akaniṣṭha gods do not know the divine eye of bodhisattvas.*

3.115 “With just that perfectly pure divine eye they know as they are the deaths and rebirths of beings established in as many world systems in the eastern direction as there are sand particles in the Gaṅgā River. Similarly, they know as they are the deaths and rebirths of beings established in as many world systems in each of the southern, western, northern, northeastern, southeastern, southwestern, and northwestern directions, below and above, as there are sand particles in the Gaṅgā River. That, Śāriputra, is the perfectly pure divine eye of bodhisattva great beings.”

3.116 “What, Lord, is a bodhisattva great being’s perfectly pure wisdom eye?” asked Śāriputra.

The Lord replied, “There is no phenomenon that is compounded or un compounded, wholesome or unwholesome, a basic immorality or not a basic immorality, with outflows or without outflows, with afflictions or without afflictions, ordinary or extraordinary, defiled or purified that bodhisattva great beings in possession of that wisdom eye do not know. There is no phenomenon at all that bodhisattva great beings in possession of that wisdom eye have not seen, or heard, or of which they have not been mindful, or of which they have not been aware. That, Śāriputra, is [F.47.a] the perfectly pure wisdom eye of a bodhisattva great being.”

3.117 “What, Lord, is a bodhisattva great being’s perfectly pure dharma eye?” asked Śāriputra.

The Lord replied,⁸⁹ “Here a bodhisattva great being’s dharma eye knows, ‘This person is a faith follower, this one is a Dharma follower, this one dwells in emptiness, this one dwells in signlessness, this one dwells in wishlessness. Through the gateways to liberation the five faculties of this person will be produced, with the five faculties they will experience the uninterrupted meditative stabilization, with the uninterrupted meditative stabilization they will produce the knowledge and seeing of liberation, and with the knowledge and seeing of liberation they will eliminate the three fetters—the view of the perishable collection, doubt, and grasping rules and rituals as absolute. That person is called a stream enterer. This one, having reached the path of meditation, weakens attachment to sense objects and malice. That person is called a once-returner. And this one, by intense meditation on just that path eliminates attachment to sense objects and malice. That person is called a non-returner. This one, by intense meditation on just that path eliminates attachment to forms, attachment to formless states, ignorance, pride, and gross mental excitement. That person is called a worthy one.’⁹⁰

3.118 “ ‘This person dwells in emptiness. Through the emptiness gateway to liberation they will gain the five faculties, with the five faculties they will experience the uninterrupted meditative stabilization, with the

uninterrupted meditative stabilization they will produce the knowledge and seeing of liberation, *construing it as before, up to* that person will reach the state of a worthy one.

3.119 “ ‘This person dwells in signlessness. Through the signless gateway to liberation they will gain the five faculties, *construing it as before, up to* that person will reach the state of a worthy one. [F.47.b]

3.120 “ ‘This person dwells in wishlessness. Through the wishless gateway to liberation they will gain the five faculties. Then, with the five faculties they will experience the uninterrupted meditative stabilization; having reached the uninterrupted meditative stabilization they will produce the knowledge and seeing of liberation, *up to* they will reach the state of a worthy one.’ That, Śāriputra, is a bodhisattva great being’s perfectly pure dharma eye.

3.121 “Furthermore,⁹¹ Śāriputra, that a bodhisattva, having thus realized that everything qualified by origination is qualified by cessation, will gain the five faculties, faith, and so on—that too, Śāriputra, is a bodhisattva great being’s perfectly pure dharma eye.

3.122 “Furthermore, Śāriputra, bodhisattva great beings know as follows: ‘This bodhisattva great being has produced the first thought of awakening, practices the perfection of giving, the perfection of morality, *up to* the perfection of wisdom, and gains the faculty of faith and the faculty of perseverance from that. Possessed of skillful means and stable with wholesome roots, they intentionally appropriate a body. This bodhisattva great being is born in great sāla tree-like royal families, this one in great sāla tree-like brahmin families, this one in great sāla tree-like business families, this one is born among the Cāturmahārājika gods, this one among the Trāyastriṃśa gods, this one the Yāma, this one the Tuṣita, this one the Nirmāṇarati, and this one the Paranirmitavaśavartin gods. [F.48.a] One, standing there, will bring beings to maturity, make available to those beings all their requirements for happiness, purify a buddhafiield, please the tathāgatas, worthy ones, perfectly complete buddhas, and respect, revere, honor, and worship them. One will not fall to the śrāvaka level or to the pratyekabuddha level. This bodhisattva great being will be irreversible up until they have fully awakened to unsurpassed, perfect, complete awakening.’ That too, Śāriputra, is a bodhisattva great being’s perfectly pure dharma eye.

3.123 “Furthermore, Śāriputra, bodhisattva great beings know that these bodhisattva great beings have been prophesied to reach unsurpassed, perfect, complete awakening, these are definite, these are indefinite, these will be prophesied, these will not be prophesied, these are irreversible, these are not irreversible, the clairvoyances of these are complete, and the clairvoyances of these are not complete. These bodhisattva great beings with

their completed clairvoyances go to as many world systems in the eastern direction as there are sand particles in the Gaṅgā River, please the tathāgatas, worthy ones, perfectly complete buddhas, and respect, revere, honor, and worship them. Similarly, they go to as many world systems as there are sand particles in the Gaṅgā River to the south, west, and north, in the intermediate directions to the northeast, southeast, [F.48.b] southwest, and northwest, below and above, please the tathāgatas, worthy ones, perfectly complete buddhas, and respect, revere, honor, and worship them. This one will acquire the clairvoyances, this one will not acquire the clairvoyances. This one has acquired the forbearance,⁹² this one has not acquired the forbearance. The buddhafiield of this bodhisattva great being will become perfectly pure, the buddhafiield of this one will not become perfectly pure. This bodhisattva great being has made the great prayer that is a vow, this one has not made the great prayer that is a vow.⁹³ This one has brought beings to maturity, this one has not brought beings to maturity. The lord buddhas in the ten directions in as many world systems as there are sand particles in the Gaṅgā River speak in praise of this bodhisattva great being, but they do not speak in praise of this one. These bodhisattva great beings will stay close⁹⁴ to the lord buddhas, these ones will not stay close. This bodhisattva's lifespan will be finite, this one's lifespan will be infinite. This one's radiance, voice, and community of monks⁹⁵ will be infinite, this one's will be finite. This one will undertake the difficult practices, this one will not undertake them. This one is in a final existence, this one is not in a final existence. This one will be seated at the site of awakening, [F.49.a] this one will not be seated there. These bodhisattva great beings will have Māras, these will not have them.' That too, Śāriputra, is a bodhisattva great being's perfectly pure dharma eye."

3.124 "What, Lord, is a bodhisattva great being's perfectly pure buddha eye?" asked Śāriputra.

The Lord replied, "Bodhisattva great beings, right after the thought of awakening, become absorbed in the *vajropama* meditative stabilization and gain the knowledge of all aspects. They are endowed with the ten tathāgata powers, and they are endowed with the four fearlessnesses, four detailed and thorough knowledges, eighteen distinct attributes of a buddha, great love, great compassion, and a buddha's liberation without obscurations. This is their eye, endowed with which there is nothing bodhisattva great beings do not see, or hear, or remember, or know. That, Śāriputra, is a bodhisattva great being's perfectly pure eye of a buddha who has fully awakened to unsurpassed, perfect, complete awakening.

3.125 “Therefore, Śāriputra, bodhisattva great beings who want to cleanse and want to acquire the five eyes should make endeavors in the six perfections. And why? Because, Śāriputra, all wholesome dharmas, all śrāvaka dharmas, all pratyekabuddha dharmas, all bodhisattva dharmas, and all buddha dharmas are included in the six perfections. Śāriputra, if perfect teachers teach that all wholesome dharmas are inside the perfection of wisdom they are perfect teachers [F.49.b] teaching perfectly. And why? Because, Śāriputra, the perfection of wisdom produces all the perfections and those five eyes, because bodhisattva great beings training in the five eyes will fully awaken to unsurpassed, perfect, complete awakening.

3.126 “Śāriputra, those bodhisattva great beings practicing the perfection of wisdom will acquire the six clairvoyances and experience⁹⁶ the performance of miraculous power in its various aspects. They will, furthermore, cause shaking.⁹⁷ They will experience being one and becoming many, being many and becoming one, and appearing and disappearing. They will even go right through walls, even go right through fences, and even go right through mountains without them obstructing their bodies, just as they would through the sky. They will even travel cross-legged through the air like a bird on the wing. They will also emerge onto the earth and sink down into it, as they would do in water. They will also walk on water without sinking, as they would do on the earth. They will also emit smoke and flames, like a big bonfire. Even the sun and the moon, as incredibly magical, powerful, and grand as they are, they will touch and stroke with their hands. They extend their power up to the Brahmaloḥa with their bodies.

3.127 “Because its intrinsic nature is empty, its intrinsic nature is isolated,⁹⁸ and its intrinsic nature is not produced, they do not apprehend a false projection of miraculous power, they do not apprehend what they might falsely project, or what might be falsely projecting; apart from paying attention to the knowledge of all aspects they do not intend miraculous power, or intend to accomplish miraculous power. [F.50.a] Śāriputra, bodhisattva great beings practicing the perfection of wisdom like that accomplish knowledge of the clairvoyance that realizes the performance of miraculous power.

3.128 “Because its intrinsic nature is empty, its intrinsic nature is isolated, and its intrinsic nature is not produced, they hear sounds with the purified divine ear that transcends the human—namely, human and divine ones.⁹⁹ Thus they do not apprehend the sound, thinking, ‘I hear a sound with my divine hearing,’ so they do not falsely project it. Apart from paying attention to the knowledge of all aspects they do not intend that, or intend to accomplish that. Śāriputra, bodhisattva great beings practicing the perfection of wisdom like that accomplish knowledge of the clairvoyance that realizes divine hearing.

3.129 “With their mind they know the thought of other beings, of other persons, for what it is. They know a greedy thought for what it is: a greedy thought. They know a mind free from greed for what it is: a mind free from greed. Similarly, they know a mind with hate and free from hate, with confusion and free from confusion, with craving and free from craving, with appropriation and free from appropriation, collected and distracted, narrow and inclusive,¹⁰⁰ absorbed and not absorbed, emancipated and not emancipated, with outflows and without outflows, blemished and unblemished, and they know a surpassed thought for what it is—a surpassed thought—and they know an unsurpassed thought for what it is: an unsurpassed thought. Because even that thought is no thought—because it is inconceivable—it [F.50.b] does not falsely project anything. They do not apprehend even that very thought that does not falsely project anything. Because its intrinsic nature is empty, its intrinsic nature is isolated, and its intrinsic nature is not produced, they do not falsely project ‘I know.’ Apart from paying attention to the knowledge of all aspects, they do not intend a thought. Śāriputra, bodhisattva great beings practicing the perfection of wisdom like that accomplish knowledge of the clairvoyance that realizes the thought activity of all beings.

3.130 “Śāriputra, they accomplish knowledge of the clairvoyance that realizes knowledge that recollects past lives in various aspects: they recollect from one thought up to even a hundred thoughts, or they recollect one day up to a hundred days, one month up to a hundred months, one year up to a hundred years, one eon up to a hundred eons, or even up to many hundred eons, or up to many thousand eons, or up to many hundred thousand eons, or up to many hundred thousand one hundred million billion eons, recollecting right up to the very limit of the past. ‘I was in such-and-such a place, named so-and-so, in such-and-such a lineage, with such-and-such a birth status, following such-and-such a diet, pursuing such-and-such a livelihood, with an allotted lifespan of such-and-such a duration, actually living for such-and-such a length of time; having died there I was born in such-and-such places, and having died there then I took birth here.’ Thus, they recollect their own and others’ past lives in their various aspects along with the appearances,¹⁰¹ locations, and places of origin. Because even that knowledge is no knowledge—because it is inconceivable—that knowledge of clairvoyance that recollects past lives does not falsely project anything. They do not apprehend even that very knowledge [F.51.a] that does not falsely project anything. Because its intrinsic nature is empty, its intrinsic nature is isolated, and its intrinsic nature is not produced, they do not falsely project ‘I know.’ Apart from paying attention to the knowledge of all aspects,

they do not intend to know recollection. Śāriputra, bodhisattva great beings practicing the perfection of wisdom like that accomplish knowledge of the clairvoyance that realizes previous states of existence.

3.131 “With their purified divine eye that far surpasses the human they see beings, and they know beings that are dying and being born; are beautiful, ugly, vile, or exemplary; are in a good form of life and in a terrible form of life—exactly in accord with the action.¹⁰² They know those beings who have bad physical behavior, who have bad verbal behavior and bad mental behavior, who speak ill of noble beings, and who hold wrong views, and who with the action of those wrong views as a foundation and cause, on the breakup of their body after death tumble into and take birth in terrible, catastrophic forms of life. They know those beings who have good physical behavior, who have good verbal behavior and good mental behavior, who do not speak ill of noble beings, and who hold right views, and who with the action of that good physical, verbal, and mental behavior as a foundation and cause, take birth among the gods in good forms of life in the heavenly worlds. Thus, with their purified divine eye that far surpasses the human they know as they are the deaths and births of beings in the six forms of life in worlds in the ten directions as vast as the dharma-constituent and as far-reaching as the space element in all world systems. Because even that eye is no eye—because it is inconceivable—it does not falsely project anything. They do not apprehend even that very eye [F.51.b] that does not falsely project anything. Because its intrinsic nature is empty, its intrinsic nature is isolated, and its intrinsic nature is not produced, they do not falsely project ‘I know.’ Apart from paying attention to the knowledge of all aspects, they do not intend an eye. Śāriputra, bodhisattva great beings practicing the perfection of wisdom like that accomplish knowledge of the clairvoyance that realizes the divine eye.

3.132 “They accomplish knowledge of the clairvoyance that realizes the extinction of outflows and do not fall to the śrāvaka or pratyekabuddha level. They do not wish to attain any dharma apart from full awakening to unsurpassed, perfect, complete awakening.¹⁰³ With that clairvoyance, based on the *vajropama* meditative stabilization they eliminate all residual impressions, connections, and afflictions. Because even that knowledge is no knowledge—because it is inconceivable—the wholesomeness, when knowledge of the clairvoyance that realizes the extinction of outflows has been accomplished, does not falsely project anything. They do not apprehend even that very knowledge. Because its intrinsic nature is empty, its intrinsic nature is isolated, and its intrinsic nature is not produced, they do not falsely project ‘I know.’ Apart from paying attention to the knowledge of all aspects, they do not intend even that knowledge. Śāriputra,

bodhisattva great beings practicing the perfection of wisdom like that accomplish knowledge of the clairvoyance that realizes the extinction of outflows.

3.133 “Śāriputra, practicing the perfection of wisdom like that the six clairvoyances of bodhisattva great beings are perfected and purified, and those purified clairvoyances cause them to gain the knowledge of all aspects.

3.134 Therefore, Śāriputra, there are bodhisattva great beings [F.52.a] practicing the perfection of wisdom who, standing in the perfection of giving, cleanse the path to the knowledge of all aspects based on not holding on to anything because of the emptiness that transcends limits.

3.135 “Śāriputra, there are bodhisattva great beings practicing the perfection of wisdom who, standing in the perfection of morality, cleanse the path to the knowledge of all aspects based on not incurring a downfall or a compounded downfall because of the emptiness that transcends limits.

3.136 “Śāriputra, there are bodhisattva great beings practicing the perfection of wisdom who, standing in the perfection of patience, cleanse the path to the knowledge of all aspects based on there being no disturbance because of the emptiness that transcends limits.

3.137 “Śāriputra, there are bodhisattva great beings practicing the perfection of wisdom who, standing in the perfection of perseverance, cleanse the path to the knowledge of all aspects based on being physically and mentally indefatigable because of the emptiness that transcends limits.

3.138 “Śāriputra, there are bodhisattva great beings practicing the perfection of wisdom who, standing undistracted in the perfection of concentration, cleanse the path to the knowledge of all aspects because of the emptiness that transcends limits.

3.139 “Śāriputra, there are bodhisattva great beings practicing the perfection of wisdom who, standing in the perfection of wisdom, cleanse the path to the knowledge of all aspects based on not apprehending intellectually confused thoughts¹⁰⁴ because of the emptiness that transcends limits.

3.140 “Śāriputra, bodhisattva great beings practicing the perfection of wisdom like that, standing in the six perfections, cleanse the path to the knowledge of all aspects based on not having gone, not having come, and not having grasped anything [F.52.b] because of the emptiness that transcends limits.

3.141 “Śāriputra, giving is designated¹⁰⁵ based on holding on to things; morality is designated based on immorality; patience is designated based on disturbance; perseverance is designated based on laziness; concentration is designated based on an uncollected state; and wisdom is designated based on intellectual confusion.

3.142 “They do not falsely project ‘they have gotten beyond that.’ They do not falsely project ‘they have not gotten beyond that.’ They do not falsely project ‘giving and miserliness.’ They do not falsely project ‘morality and not morality.’ They do not falsely project ‘patience and disturbance.’ They do not falsely project ‘perseverance and laziness.’ They do not falsely project ‘a collected state and an uncollected state.’ They do not falsely project ‘wisdom and intellectual confusion.’ They do not falsely project ‘I have been snubbed.’ They do not falsely project ‘I have been saluted.’ They do not falsely project ‘I have been honored.’ They do not falsely project ‘I have not been honored.’ And why? Because, Śāriputra, a nonproduction does not falsely project ‘I have been snubbed.’ It does not falsely project ‘I have been saluted.’ It does not falsely project ‘I have been honored.’ It does not falsely project ‘I have not been honored.’ And why? Because the perfection of wisdom cuts off all false projection.

3.143 “Here, Śāriputra, no śrāvakas or pratyekabuddhas have these good qualities that bodhisattva great beings practicing the perfection of wisdom have. Completing those qualities, they bring beings to maturity, purify a buddhafield, [F.53.a] and reach the knowledge of all aspects.

3.144 “Furthermore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom produce the thought, in regard to all beings, that they are the same, and having produced the thought that all beings are the same, they attain the state in which all phenomena are the same; having attained the state in which all phenomena are the same, they establish all beings in the state in which all phenomena are the same.¹⁰⁶ In this very life they become loved by and a pleasure to the lord buddhas; they also become loved by and a pleasure to all bodhisattvas, all śrāvakas, and all pratyekabuddhas. Wherever they are born they will never again see unpleasant shapes with their eyes, will not hear unpleasant sounds with their ears, will not smell unpleasant smells with their noses, will not taste unpleasant tastes with their tongues, will not feel unpleasant feelings with their bodies, and will not know unpleasant dharmas with their thinking minds. Śāriputra, bodhisattva great beings practicing the perfection of wisdom are not lacking in what is necessary for unsurpassed, perfect, complete awakening.”

3.145 While this exposition of the perfection of wisdom was being expounded three hundred monks¹⁰⁷ dressed¹⁰⁸ the body of the lord in whatever clothes they were wearing and produced the thought of unsurpassed, perfect, complete awakening.¹⁰⁹

3.146 At that moment the Lord smiled. Venerable Ānanda then got up from his seat, adjusted his upper robe so it hung down from one shoulder, knelt down with his right knee on the ground, cupped his palms together in a gesture of supplication specifically to the Lord, bowed forward to him, and

said to the Lord, “Lord, the tathāgatas, worthy ones, [F.53.b] perfectly complete buddhas do not give a smile without a cause, or without a condition. So why did you smile? What is the cause, and what is the condition?”

3.147 The Lord said to venerable Ānanda, “Ānanda, these three hundred monks, having died here, will be reborn in the buddhafiield of the tathāgata, worthy one, perfectly complete buddha Akṣobhya. In sixty-one eons, during the Tārakopama eon, they will arise in the world as tathāgatas, worthy ones, perfectly complete buddhas named Mahāketu. And sixty thousand gods living in the desire realm have also produced the thought of unsurpassed, perfect, complete awakening, and they will please the tathāgata, worthy one, perfectly complete buddha Maitreya. Having gone forth to homelessness right there, they will practice celibacy, and the tathāgata Maitreya will prophesy their unsurpassed, perfect, complete awakening.”

3.148 Then at that time, through the buddha’s might, the four retinues saw from there ten thousand buddhas seated in the eastern direction. They saw ten thousand buddhas seated in each of the ten directions up to the encircling mountain ranges.¹¹⁰ The array of the good qualities of the buddhafiields of those lord buddhas that appears in those lord buddhas’ world systems is an array of good qualities of buddhafiields that does not appear in this Saha world system. As well, ten thousand of those who were in the retinue made this prayer that is a vow: “We will do the work that needs to be done so that we may take birth in those buddhafiields.”

3.149 Then the Buddha, aware of the aspiration of those children of good families, gave a smile.

3.150 Venerable Ānanda then said to the Lord, “Lord, the lord buddhas [F.54.a] do not give a smile without a cause, or without a condition. So why did you smile? What is the cause, and what is the condition?”

3.151 The Lord asked venerable Ānanda, “Ānanda, do you see these ten thousand beings?”

“I see them, Lord,” he replied.

3.152 The Lord said, “Ānanda these ten thousand beings, having died here, will take birth in those buddhafiields and will never be separated from the tathāgatas, worthy ones, perfectly complete buddhas. Afterward they will become the tathāgatas, worthy ones, perfectly complete buddhas named Vyuharāja.

3.153 *This was the third chapter, “Designation,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

4. CHAPTER 4: EQUAL TO THE UNEQUALED

- 4.1 Then venerable Śāriputra, venerable Mahāmaudgalyāyana, venerable Subhūti, venerable Pūrṇa Maitrāyaṇīputra, and venerable Mahākāśyapa, as well as other monks, nuns, laymen, and laywomen celebrated for the state of their clairvoyance, and very many bodhisattva great beings said to the Lord, “This, Lord—that is, the perfection of wisdom—is the great perfection of bodhisattva great beings. This perfection of wisdom, Lord, is the vast perfection of bodhisattva great beings. This perfection of wisdom, Lord, is the highest perfection of bodhisattva great beings. It is the special perfection, it is the best perfection, it is the superb perfection, it is the sublime [F.54.b] perfection, it is the unsurpassed perfection, it is the unrivaled perfection, it is the unequaled perfection, it is the perfection equal to the unequaled, it is the calm and gentle perfection, it is the matchless perfection, it is the perfection for which no example does justice, it is the space-like perfection, it is the perfection of the emptiness of particular defining marks, it is the perfection endowed with all good qualities. This, Lord—that is, the perfection of wisdom—is the uncrushable perfection of bodhisattva great beings.
- 4.2 “Lord, bodhisattva great beings practicing in this perfection of wisdom have bestowed a gift equal to the unequaled. They have fulfilled the perfection of giving equal to the unequaled. They have obtained a body equal to the unequaled. And they will obtain this, namely, the dharmas of unsurpassed, perfect, complete awakening equal to the unequaled.
- 4.3 “Similarly with morality, patience, perseverance, and concentration, and they have developed wisdom equal to the unequaled.¹¹¹ They have obtained a body equal to the unequaled. And they will obtain this, namely, the dharmas of unsurpassed, perfect, complete awakening equal to the unequaled.

4.4 “The Lord, too, practicing this very perfection of wisdom came to acquire a form equal to the unequaled; and he came to acquire feeling, perception, and volitional factors equal to the unequaled, and consciousness [F.55.a] equal to the unequaled. He fully awakened to an awakening equal to the unequaled. He turned the wheel of the Dharma equal to the unequaled. Similarly, past, future, and present buddhas, having practiced this very perfection of wisdom, have fully awakened, will fully awaken, and are awakening to unsurpassed, perfect, complete awakening. Therefore, Lord, bodhisattva great beings who want to perfect all dharmas should make an effort at the perfection of wisdom. Lord, the world with its gods, humans, and asuras rightly bows down to any bodhisattva great being who has practiced in this perfection of wisdom.”

4.5 Those great śrāvakas having spoken thus, the Lord said to them, and to those very many bodhisattva great beings, “Exactly so, children of a good family, exactly so. It is just as you say.¹¹² The world with its gods, humans, and asuras rightly bows down to any bodhisattva great being who practices this perfection of wisdom. Śāriputra, it is thanks to bodhisattva great beings that the human realm appears in the world and that the realm of gods appears in the world. Similarly, that great sāla tree-like royal families, great sāla tree-like brahmin families, great sāla tree-like business families, and wheel-turning emperors; the Cāturmahārājika gods; the Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, [F.55.b] Parānirmitavaśavartin, Brahmāpurohita, Brahmakāyika, Brahmāpārśadya, Parīttābha, Apramāṇābha, Ābhāsvara, Parīttāśubha, Apramāṇāśubha, Śubhakṛtsna, Bṛhatphala, Asaṃjñisattva, and Śuddhāvāsa—Avṛha, Sudarśana, Sudṛśa, Atapa, and Akaniṣṭha—gods; and the gods in the Ākāśānantyāyatana, in the Vijñānānantyāyatana, in the Ākimcityāyatana, and in the Naivasamjñānāsamjñāyatana appear in the world, and that stream enterers appear in the world, and that once-returners, non-returners, worthy ones, pratyekabuddhas, bodhisattvas, and tathāgatas, worthy ones, perfectly complete buddhas appear in the world. Śāriputra, it is thanks to bodhisattva great beings that the Three Jewels appear in this world, and that ordinary requirements for sustaining oneself—food, drink, beds and seats, and medicines for sicknesses, tools, gems, pearls, beryl, conch shells, crystals, corals, silver, and gold—appear in the world. Śāriputra, all the requirements for all the happiness of gods and humans, the happiness of existence, and the happiness of nirvāṇa, they all, Śāriputra, appear in the world thanks to bodhisattva great beings. And why? Because bodhisattvas practicing the bodhisattva practice, standing in the six perfections, personally give gifts and connect others with giving as well, personally protect morality and connect others with morality, personally develop patience and connect others [F.56.a] with patience, personally work

hard at perseverance and connect others with perseverance, personally produce concentration and connect others with concentration, and personally develop wisdom and connect others with wisdom. Thereby, Śāriputra, bodhisattva great beings have set forth for the benefit and happiness of all beings.”

- 4.6 *This was the fourth chapter, “Equal to the Unequaled,” of “The Perfection of Wisdom in Eighteen Thousand Lines.” [B5]*

CHAPTER 5: TONGUE

- 5.1 Then at that time the Lord extended his tongue and with it covered the great billionfold world system. Then from his tongue light beams of many colors, various colors, issued forth. Having issued forth, a great illumination spread through as many world systems as there are sand particles in the Gaṅgā River to the east. Similarly, a great illumination spread through as many world systems as there are sand particles in the Gaṅgā River to the south, west, and north, in the intermediate directions to the northeast, southeast, southwest, and northwest, below and above.
- 5.2 Then those infinite countless bodhisattva great beings in as many world systems as there are sand particles in the Gaṅgā River to the east saw that array of light and asked the lord buddhas of each of their respective buddhafi elds, “Lord, through whose power has such a great illumination spread through these worlds like this?”
- 5.3 Those lord buddhas said to those bodhisattva great beings, “In the western direction, O children of a good family, there is a world system called Sahā. There the tathāgata, the worthy one, the perfectly [F.56.b] complete buddha Śākyamuni has extended his tongue in order to demonstrate the perfection of wisdom to the bodhisattva great beings, causing this great illumination to pervade as many world systems as there are sand particles in the Gaṅgā River in each of the ten directions.”
- 5.4 *Connect this in the same way with* as many world systems as there are sand particles in the Gaṅgā River in the south, west, and north, below, and above, *up to* in all the ten directions in the same way.
- 5.5 The bodhisattva great beings then said to those lord buddhas, “Lord, we will also go to that Sahā world system to see, salute, and honor that tathāgata, worthy one, perfectly complete buddha Śākyamuni, to see those bodhisattva great beings who have gathered from the ten directions, and to listen to the perfection of wisdom.”

- 5.6 Those lord buddhas replied, “Go then, you children of a good family, if you feel that now is the right time.”
- 5.7 Those bodhisattva great beings then bowed their heads to the feet of those tathāgatas, worthy ones, perfectly complete buddhas, circumambulated them seven times, and, carrying many parasols, flags, and banners, flowers, garlands, incense, creams, powders, and robes, and gold flowers and silver flowers, proceeded toward the tathāgata, worthy one, perfectly complete buddha Śākyamuni with a great chorus produced by a marching band with instruments and drums¹¹³ from the ten directions.
- 5.8 Then the Cāturmahārājika gods, *up to* the Akaniṣṭha gods, took [F.57.a] celestial flowers, garlands, incense, creams, and powders; celestial blue lotus, lotus, red lotus, white lotus, mandārava, big mandārava, and nāgavṛkṣa flowers; and tamāla leaves and approached the tathāgata, worthy one, perfectly complete buddha Śākyamuni. Then those bodhisattva great beings and those gods strewed near, strewed in front, and strewed flowers all around the body of the tathāgata, worthy one, perfectly complete buddha Śākyamuni those flowers, garlands, incenses, creams, powders, robes, parasols, flags, and banners.
- 5.9 Those flowers and so on then rose up and stayed there suspended in the sky over the great billionfold world system—a second floor of flowers, square with four corners and four pillars, equidimensional, and perfectly proportioned, delightful and pleasing to the mind.
- 5.10 Then from that retinue hundreds of thousands of a hundred million billion beings rose from their seats, cupped their palms together in a gesture of supplication to the Lord, bowed forward to him, and said to the Lord, “Lord, in a future time may we too obtain just such attributes as the tathāgata, worthy one, perfect, complete Buddha has acquired; may we impart moral instructions¹¹⁴ to the śrāvaka community just as the Tathāgata teaches today; and may we teach the Dharma to just this sort of retinue.”¹¹⁵
- 5.11 Then the Lord, aware of the aspiration of those children of a good family, and aware of their forbearance for all dharmas that are not produced,¹¹⁶ do not occasion anything, and do not appear, smiled. [F.57.b]
- 5.12 Venerable Ānanda then inquired of the Lord, “Lord, why did you smile? What is the cause, and what is the condition?”
- 5.13 “Ānanda,” replied the Lord, “from this retinue a hundred thousand one hundred million billion beings have gained forbearance for dharmas that are not produced. In a future time in sixty four ten millions eons,¹¹⁷ during the Puṣpākara eon they will arise in the world as tathāgatas, worthy ones, perfectly complete buddhas called Bodhyaṅgapuṣpa.”
- 5.14 *This was the fifth chapter, “Tongue,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*¹¹⁸

6.

CHAPTER 6: SUBHŪTI

- 6.1 The Lord then said to venerable Subhūti, “Subhūti, starting with the perfection of wisdom, be confident in your readiness to give a Dharma discourse to the bodhisattva great beings about how bodhisattva great beings go forth in the perfection of wisdom.”
- 6.2 Then it occurred to those bodhisattva great beings, those great śrāvakas, and those gods to think, “Will venerable Subhūti instruct the bodhisattva great beings in the perfection of wisdom on account of armor in which reposes the power of his own intellect and confident readiness, or will he instruct them through the power of the Buddha?”
- 6.3 Then through the power of the Buddha venerable Subhūti, understanding in his mind the thought processes occurring to those bodhisattva great beings, those great śrāvakas, and those gods, said to venerable Śāriputra, “Venerable Śāriputra, whatever the Lord’s śrāvakas say, teach, and expound, it is all through the Tathāgata’s power. [F.58.a] And whatever the Tathāgata teaches, none of it contradicts the true nature of dharmas. When those children of a good family are training in that Dharma teaching they are also directly confronting the true nature of dharmas. Śāriputra, it is just the Tathāgata who, by skillful means, will expound the perfection of wisdom to the bodhisattva great beings. Śāriputra, teaching the perfection of wisdom here is not within the scope of any of the śrāvakas or pratyekabuddhas or bodhisattva great beings.”¹¹⁹
- 6.4 Venerable Subhūti then said to the Lord, “Lord, you say this—namely, ‘bodhisattva great being.’ What phenomenon is this, the word *bodhisattva great being*, for? Lord, I do not see that—namely, the phenomenon with the name *bodhisattva*. Lord, I do not see those bodhisattva great beings, that perfection of wisdom, nor that word *bodhisattva*, so which bodhisattva great beings will I advise and instruct in what perfection of wisdom?”

- 6.5 “Subhūti,” the Lord replied, “those—namely, *perfection of wisdom, bodhisattva*, and *the word bodhisattva*—are just words. They do not exist inside, they do not exist outside, and they cannot be apprehended where both do not exist.¹²⁰ Subhūti, it is like this: the word *being* is uttered again and again, but you cannot apprehend any being. It is a mere name designation, and except for being used conventionally as a mere word and conventional term, any phenomenon that is a designation is not produced and does not stop.¹²¹ Similarly with *self*, [F.58.b] *living being, creature, one who lives, individual, person, one born of Manu, a child of Manu, one who does, one who makes someone else do, motivator, one who motivates, one who feels, one who makes someone else feel, one who knows, and one who sees*—they are all phenomena that are designations, and thus, being used conventionally as just names and conventional terms, phenomena that are designations are not produced and do not stop. Those names do not exist inside, they do not exist outside, and they cannot be apprehended where both do not exist.
- 6.6 “Similarly, Subhūti, *perfection of wisdom, bodhisattva*, and *the word bodhisattva* are all phenomena that are designations, and that phenomenon that is a designation, except for being used conventionally as just a name and a conventional term, is not produced and does not stop.
- 6.7 “Subhūti it is like this: the *form* this inner body¹²² has is just a dharma designation, and that dharma designation, except for being used conventionally as just a name and a conventional term, is not produced and does not stop. That name does not exist inside, it does not exist outside, and it cannot be apprehended where both do not exist.
- 6.8 “Similarly, *feeling ... perception ... volitional factors ... and consciousness* is just a dharma designation, and except for being used conventionally as just a name and a conventional term, is not produced and does not stop. That name does not exist inside, it does not exist outside, and it cannot be apprehended where both do not exist. Similarly, Subhūti, *perfection of wisdom, bodhisattva*, and *the word bodhisattva* are all phenomena that are designations; that phenomenon that is a designation, except for being used conventionally as just a name and a conventional term, is not produced and does not stop.
- 6.9 “Subhūti, this—namely, [F.59.a] *eyes*—is just a dharma designation, and, except for being used conventionally as just a name and a conventional term, a dharma designation is not produced and does not stop. That name—*eyes*—does not exist inside, it does not exist outside, and it cannot be apprehended where both do not exist. Similarly, Subhūti, *ears ... nose ... tongue ... body ... and thinking mind* is just a dharma designation, and that dharma designation, except for being used conventionally as just a name and a conventional term,

is not produced and does not stop. That name—*thinking mind*—does not exist inside, it does not exist outside, and it cannot be apprehended where both do not exist.

6.10 “Subhūti, *a form* is just a dharma designation, and, except for being used conventionally as just a name and a conventional term, a dharma designation is not produced and does not stop. That name also does not exist inside, it does not exist outside, and it cannot be apprehended where both do not exist. Similarly, Subhūti, *a sound ... a smell ... a taste ... a feeling ...* and *a dharma* is just a dharma designation, and that dharma designation, except for being used conventionally as just a name and a conventional term, is not produced and does not stop. That name *dharma* does not exist inside, it does not exist outside, and it cannot be apprehended where both do not exist.

6.11 “Subhūti, *eye constituent*¹²³ is just a dharma designation, and, except for being used conventionally as just a name and a conventional term, a dharma designation is not produced and does not stop. That name *eye constituent* does not exist inside, it does not exist outside, and it cannot be apprehended where both do not exist.

6.12 “Subhūti, *form constituent* is just a dharma designation, and, except for being used conventionally as just a name and a conventional term, a dharma designation is not produced and does not stop. That name *form constituent* does not exist inside, does not exist outside, [F.59.b] and it cannot be apprehended where both do not exist.

6.13 “Subhūti, *eye consciousness constituent* is just a dharma designation, and, except for being used conventionally as just a name and a conventional term, a dharma designation is not produced and does not stop. That name *eye consciousness constituent* does not exist inside, it does not exist outside, and it cannot be apprehended where both do not exist.

6.14 “Similarly, Subhūti, *ear constituent ... sound constituent ...* and *ear consciousness constituent ...*; *nose constituent ... smell constituent ...* and *nose consciousness constituent ...*; *tongue constituent ... taste constituent ...* and *tongue consciousness constituent...*; *body constituent ... touch constituent ...* and *body consciousness constituent...*; and *thinking-mind constituent ... dharma constituent ...* and *thinking-mind consciousness constituent* is just a dharma designation, and except for being used conventionally as just a name and a conventional term, a dharma designation is not produced and does not stop. That name *thinking-mind consciousness constituent* does not exist inside, it does not exist outside, and it cannot be apprehended where both do not exist.

6.15 “Similarly, Subhūti, *perfection of wisdom, bodhisattva*, and *the word bodhisattva* are thus phenomena that are designations; those phenomena that are designations, except for being used conventionally as just names and

conventional terms, are not produced and do not stop. Those terms—*perfection of wisdom*, *bodhisattva*, and *the word bodhisattva*—do not exist inside, do not exist outside, and cannot be apprehended where both do not exist.

6.16 “Subhūti, it is like this: *inner body*¹²⁴ is being used conventionally as a mere term. *Skull, neck bone, shoulder blade, arm bone, spine, rib, hip bone, thigh bone, [F.60.a] lower leg bone, and foot bone* are conventions designated just by names. They are just dharma designations, and those dharma designations, except for being used conventionally as just names and conventional terms, are not produced and do not stop. Those names do not exist inside, do not exist outside, and cannot be apprehended where both do not exist.

6.17 “Similarly, Subhūti, *perfection of wisdom, bodhisattva, and the word bodhisattva* are phenomena that are designations, and those phenomena that are designations, except for being used conventionally as just names and conventional terms, are not produced and do not stop. Those terms do not exist inside, do not exist outside, and cannot be apprehended where both do not exist.

6.18 “Subhūti, it is like *outer grass*,¹²⁵ *wood, branch, leaf, and petal*. Those are all are just conventions designated by various words, and those words, except for being used conventionally as just names and conventional terms, are not produced and do not stop. Those names do not exist inside, do not exist outside, and cannot be apprehended where both do not exist.

6.19 “Similarly, Subhūti, *perfection of wisdom, bodhisattva, and the word bodhisattva* are phenomena that are designations, and those phenomena that are designations, except for being used conventionally as just names and conventional terms, are not produced and do not stop. Those terms do not exist inside, do not exist outside, and cannot be apprehended where both do not exist.

6.20 “Subhūti, it is like¹²⁶ the names of past lord buddhas—except for being used conventionally as just names and conventional terms, they are not produced and do not stop. Those names do not exist inside, do not exist outside, and cannot be apprehended where both do not exist.

6.21 “Subhūti, it is like [F.60.b] *a dream, an echo, an apparition, an illusion, a mirage, a reflection of the moon in water, and a tathāgata’s magical creation*. All those phenomena are just merely designated and, except for being used conventionally as just names and conventional terms, are not produced and do not stop. Those terms do not exist inside, do not exist outside, and cannot be apprehended where both do not exist.

6.22 “Similarly, Subhūti, all those phenomena—namely, *perfection of wisdom, bodhisattva, and the word bodhisattva*—are just merely designated, and those phenomena that are designations, except for being used conventionally as

just names and conventional terms, are not produced and do not stop. Those terms do not exist inside, do not exist outside, and cannot be apprehended where both do not exist.

6.23 “Therefore, Subhūti, bodhisattva great beings thus practicing the perfection of wisdom should train in names that are conventional terms making things known, in advice that makes things known, and in dharmas that make things known.¹²⁷

6.24 “Subhūti, bodhisattva great beings thus practicing the perfection of wisdom do not view ‘form is permanent.’ They do not view ‘form is impermanent.’ They do not view ‘form is happiness’ or ‘is suffering,’ ‘has a self’ or ‘is selfless,’ ‘is calm’ or ‘is not calm,’ ‘is empty’ or ‘is not empty,’ ‘has a sign,’ or ‘is signless,’ ‘is wished for’ or ‘is wishless,’ ‘is compounded’ or ‘is uncompounded,’ ‘is arising’ or ‘is stopping,’ ‘is isolated’ or ‘is not isolated,’ ‘is wholesome’ or ‘is unwholesome,’ ‘is with basic immorality’ or ‘is without basic immorality,’ ‘is with outflows’ or ‘is without outflows,’ [F.61.a] ‘is afflicted’ or ‘is unafflicted,’ ‘is ordinary’ or ‘is extraordinary,’ ‘is defilement’ or ‘is purification,’ or ‘form is saṃsāra.’ Neither do they view ‘form is nirvāṇa.’

6.25 “Similarly, they do not view ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ or ‘consciousness is permanent.’ They do not view ‘it is impermanent.’ Similarly they do not view it ‘is happiness’ or ‘is suffering,’ ‘has a self’ or ‘is selfless,’ ‘is calm’ or ‘is not calm,’ ‘is empty’ or ‘is not empty,’ ‘has a sign,’ or ‘is signless,’ ‘is a wish for’ or ‘is wishless,’ ‘is compounded’ or ‘is uncompounded,’ ‘is arising’ or ‘is stopping,’ ‘is isolated’ or ‘is not isolated,’ ‘is wholesome’ or ‘is unwholesome,’ ‘is with basic immorality’ or ‘is without basic immorality,’ ‘is with outflows’ or ‘is without outflows,’ ‘is afflicted’ or ‘is unafflicted,’ ‘is ordinary’ or ‘is extraordinary,’ ‘is defilement’ or ‘is purification,’ or ‘is saṃsāra’ or ‘is nirvāṇa.’

6.26 “Similarly, they do not view ‘the eye constituent is permanent’ or ‘is impermanent,’ ‘the form constituent is permanent’ or ‘is impermanent,’ or ‘the eye consciousness constituent is permanent’ or ‘is impermanent,’ *up to* they do not view it ‘is saṃsāra’ or ‘is nirvāṇa.’

6.27 “Similarly, they do not view ‘the ear constituent...,’ the sound constituent...,’ or ‘the ear consciousness constituent...’; ‘the nose constituent...,’ ‘the smell constituent...,’ or ‘the nose consciousness constituent...’; ‘the tongue constituent...,’ ‘the taste constituent...,’ or ‘the tongue consciousness constituent...’; ‘the body constituent...,’ [F.61.b] ‘the touch constituent...,’ or ‘the body consciousness constituent...’; or the thinking-mind constituent...,’ ‘the dharma constituent...,’ or ‘the thinking-mind consciousness constituent is permanent’ or ‘is impermanent,’ *up to* they do not view it ‘is saṃsāra’ or ‘is nirvāṇa.’

6.28 “They do not view that any ‘pleasurable feeling’ or ‘suffering feeling’ or ‘neither pleasurable nor suffering feeling’ that arises from the condition of contact between the eyes, form, and eye consciousness ‘is permanent’ or ‘is impermanent,’ *up to* they do not view that it ‘is saṃsāra’ or ‘is nirvāṇa.’ Similarly, they do not view that any ‘pleasurable feeling’ or ‘suffering feeling’ or ‘neither pleasurable nor suffering feeling’ that arises from the condition of contact between the ear constituent, sound constituent, and ear consciousness constituent; the nose constituent, smell constituent, and nose consciousness constituent; the tongue constituent, taste constituent, and tongue consciousness constituent; the body constituent, touch constituent, and body consciousness constituent; or the thinking-mind constituent, dharma-constituent, and thinking-mind consciousness constituent ‘is permanent’ or ‘is impermanent,’ *up to* they do not view that it ‘is saṃsāra’ or ‘is nirvāṇa.’

6.29 “And why? Because bodhisattva great beings practicing the perfection of wisdom do not view the perfection of wisdom, a bodhisattva, or the word *bodhisattva* in the compounded element or uncompounded element. And why? Because, Subhūti, bodhisattva great beings practicing the perfection of wisdom do not mentally construct and do not conceptualize any of those dharmas. Standing without mentally constructing any dharma,¹²⁸ they cultivate the applications of mindfulness. Practicing the perfection of wisdom, they do not view [F.62.a] the perfection of wisdom or even the name *perfection of wisdom*; they do not view a bodhisattva or even the name *bodhisattva*. Similarly, when they cultivate the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path; the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom; the powers and fearlessnesses, *up to* the distinct attributes of a buddha, and are practicing the perfection of wisdom, they do not, except for paying attention to the knowledge of all aspects, view the perfection of wisdom, the name *perfection of wisdom*, a bodhisattva, or the name *bodhisattva*. Those bodhisattva great beings practicing the perfection of wisdom excellently realize the defining marks of the dharmas. And that defining mark of a dharma, of the dharmas, is not defiled and is not purified.

6.30 “Subhūti, bodhisattva great beings thus practicing the perfection of wisdom should understand that they are just names and conventional terms that are dharma designations. Having understood that they are just names and conventional terms that are dharma designations, they do not settle down on form. They do not settle down on feeling, perception, volitional factors, or consciousness. They do not settle down on the eyes. They do not settle down on a form, eye consciousness, and eye contact. They do not

settle down on any pleasurable feeling or suffering feeling or neither pleasurable nor suffering feeling that arises from the condition of eye contact. [F.62.b]

6.31 “Similarly, they do not settle down on the ears..., the nose..., the tongue..., or the body..., or on the thinking-mind, dharma, thinking-mind consciousness, and thinking-mind contact. They do not settle down on any pleasurable feeling or suffering feeling or neither pleasurable nor suffering feeling that arises from the condition of thinking-mind contact. They do not settle down on the compounded element or the uncompounded element. They do not settle down on the perfection of giving. They do not settle down on the perfection of morality, patience, perseverance, concentration, or wisdom. They do not settle down on any of their names or marks.

6.32 “They do not settle down on a bodhisattva’s body. They do not settle down on the flesh eye, divine eye, wisdom eye, dharma eye, or buddha eye. Similarly, they do not settle down on the perfection of clairvoyance, inner emptiness, outer emptiness, or inner and outer emptiness, *up to* they do not settle down on emptiness that is the nonexistence of an intrinsic nature. They do not settle down on suchness. They do not settle down on the very limit of reality. They do not settle down on the dharma-constituent. They do not settle down on bringing beings to maturity, purifying a buddhafiield, or skillful means. And why? Because something that might settle down, something on account of which it might settle down, and something on which it might settle down—none of those dharmas exist.

6.33 “Subhūti, bodhisattva great beings thus practicing the perfection of wisdom who do not settle down on [F.63.a] all dharmas grow in the perfection of giving. They grow in the perfection of morality, patience, perseverance, concentration, and wisdom. They enter into the secure state of a bodhisattva, step onto the irreversible level, complete the clairvoyances, and, having completed the clairvoyances, bring beings to maturity, and they respect, revere, honor, and worship the lord buddhas. They roam from buddhafiield to buddhafiield in order to purify a buddhafiield and behold the lord buddhas. Having beheld those lord buddhas, the wholesome roots on account of which they would respect, revere, honor, and worship those lord buddhas will come about in them. And because of those wholesome roots they will come to be right in the presence of the lord buddhas.¹²⁹ They will hear the Dharma from those lord buddhas, and the continuum of the Dharma they have heard will not be cut until reaching the site of awakening. They will obtain the dhāraṇī gateways. They will obtain the meditative stabilization gateways.

6.34 “Subhūti, bodhisattva great beings thus practicing the perfection of wisdom should understand that it is a designation that is a name and conventional term for something.

6.35 “This ‘bodhisattva’¹³⁰—what do you think, Subhūti, is the bodhisattva form, or is the bodhisattva other than form, or is the bodhisattva in form, or is form in the bodhisattva, or is the bodhisattva without form?”

“None of those, Lord,” he replied. [F.63.b]

6.36 The Lord then asked, “What do you think, Subhūti, is the bodhisattva feeling ... perception ... volitional factors ... or consciousness, or is the bodhisattva other than consciousness, or is the bodhisattva in consciousness, or is consciousness in the bodhisattva, or is the bodhisattva without consciousness?”

“None of those, Lord,” he replied.

6.37 The Lord then asked, “What do you think, Subhūti, is the bodhisattva eyes, or is the bodhisattva other than eyes, or is the bodhisattva in eyes, or are eyes in the bodhisattva, or is the bodhisattva without eyes?”

“None of those, Lord,” he replied.

6.38 The Lord then asked, “What do you think, Subhūti, is the bodhisattva ears ... a nose ... a tongue ... a body ... or a thinking mind, or is the bodhisattva other than a thinking mind, or is the bodhisattva in a thinking mind, or is a thinking mind in the bodhisattva, or is the bodhisattva without a thinking mind?”

“None of those, Lord,” he replied.

6.39 The Lord then asked, “What do you think, Subhūti, is the bodhisattva a form, or is the bodhisattva other than a form, or is the bodhisattva in a form, or is a form in the bodhisattva, or is the bodhisattva without a form?”

“None of those, Lord,” he replied.

6.40 The Lord then asked, “What do you think, Subhūti, is the bodhisattva a sound ... a smell ... a taste ... [F.64.a] a feeling ... or dharmas, or is the bodhisattva other than dharmas, or is the bodhisattva in dharmas, or are dharmas in the bodhisattva, or is the bodhisattva without dharmas?”

“None of those, Lord,” he replied.

6.41 The Lord then asked, “What do you think, Subhūti, is the bodhisattva eyes, form, and eye consciousness; or is the bodhisattva other than eyes, form, and eye consciousness; or is the bodhisattva in eyes, form, and eye consciousness; or are eyes, form, and eye consciousness in the bodhisattva; or is the bodhisattva without eyes, form, and eye consciousness?”

“None of those, Lord,” he replied.

6.42 The Lord then asked, “What do you think, Subhūti, is the bodhisattva ears, sound, and ear consciousness ... nose, smell, and nose consciousness ... tongue, taste, and tongue consciousness ... body, touch, and body

consciousness ... or thinking mind, dharma, and thinking-mind consciousness? Or is the bodhisattva other than them, or is the bodhisattva in them, or are they in the bodhisattva, or is the bodhisattva without thinking mind, dharma, and thinking-mind consciousness?"

"None of those, Lord," he replied.

6.43 The Lord then asked, "What do you think, Subhūti, is the bodhisattva the earth element, or is the bodhisattva other than the earth element, or is the bodhisattva in the earth element, or is the earth element in the bodhisattva, or is the bodhisattva without the earth element?"

"None of those, Lord," he replied. [F.64.b]

6.44 The Lord then asked, "What do you think, Subhūti, is the bodhisattva the water element ... the fire element ... the wind element ... the space element ... or the consciousness element, or is the bodhisattva other than the consciousness element, or is the bodhisattva in the consciousness element, or is the consciousness element in the bodhisattva, or is the bodhisattva without the consciousness element?"

"None of those, Lord," he replied.

6.45 The Lord then asked, "What do you think, Subhūti, is the bodhisattva ignorance, or is the bodhisattva other than ignorance, or is the bodhisattva in ignorance, or is ignorance in the bodhisattva, or is the bodhisattva without ignorance?"

"None of those, Lord," he replied.

6.46 The Lord then asked, "What do you think, Subhūti, is the bodhisattva volitional factors ... consciousness ... name and form ... the six sense fields ... contact ... feeling ... craving ... appropriation ... existence ... birth ... or old age and death, or is the bodhisattva other than old age and death, or is the bodhisattva in old age and death, or is old age and death in the bodhisattva, or is the bodhisattva without old age and death?"

"None of those, Lord," he replied.

6.47 The Lord then asked, "What do you think, Subhūti, is the bodhisattva the suchness of form, or is the bodhisattva other than the suchness of form, or is the bodhisattva in the suchness [F.65.a] of form, or is the suchness of form in the bodhisattva, or is the bodhisattva without the suchness of form?"

"None of those, Lord," Subhūti replied.

6.48 The Lord then asked, "Similarly, is the bodhisattva the suchness of feeling ... the suchness of perception ... the suchness of volitional factors ... or the suchness of consciousness, or is the bodhisattva other than the suchness of consciousness, or is the bodhisattva in the suchness of consciousness, or is the suchness of consciousness in the bodhisattva, or is the bodhisattva without the suchness of consciousness?"

"None of those, Lord," Subhūti replied.

6.49 The Lord then asked, “Similarly, is the bodhisattva the suchness of the constituents, sense fields, or dependent origination, *up to* old age and death? Or is the bodhisattva other than the suchness of old age and death, or is the bodhisattva in the suchness of old age and death, or is the suchness of old age and death in the bodhisattva, or is the bodhisattva without the suchness of old age and death?”

“None of those, Lord,” Subhūti replied.

6.50 The Lord then asked, “Subhūti, for what reason do you say, ‘The bodhisattva is not form, and the bodhisattva is not the aggregates, constituents, sense fields, or dependent origination, *up to* the suchness of old age and death?’ ”

6.51 “Lord,” Subhūti replied, “when a being¹³¹ absolutely does not exist and cannot be apprehended, how could that form be a bodhisattva? How could something other than form be a bodhisattva? How could a bodhisattva [F.65.b] be in form? How could form be in a bodhisattva? How could something without form be a bodhisattva? How could feeling ... perception ... volitional factors ... or consciousness be a bodhisattva? How could something other than consciousness be a bodhisattva? How could a bodhisattva be in consciousness? How could consciousness be in a bodhisattva? How could something without consciousness be a bodhisattva?”

Connect this in the same way with constituents, sense fields, and dependent origination.

6.52 “Lord, when a being absolutely does not exist and cannot be apprehended, how could old age and death be a bodhisattva? How could something other than old age and death be a bodhisattva? How could a bodhisattva be in old age and death? How could old age and death be in a bodhisattva? How could something without old age and death be a bodhisattva?

6.53 “Lord, when a being absolutely does not exist and cannot be apprehended, how could the suchness of form be apprehended in it?”

6.54 *Connect this in the same way with* the aggregates, constituents, sense fields, and dependent origination.

6.55 “Lord, when a being absolutely does not exist and cannot be apprehended, how could the suchness of old age and death be apprehended in it? It is impossible.”

6.56 “Excellent, excellent, Subhūti!” said the Lord. “Bodhisattvas, Subhūti, should train in the perfection of wisdom like that, without apprehending a being.

6.57 “And again, Subhūti, where you said, ‘Lord, [F.66.a] you say this, that is, “bodhisattva great being.”¹³² What phenomenon is this, the word *bodhisattva* great being, for?’ What do you think? Is *bodhisattva* the word for form? Or do you think *bodhisattva* is the word for feeling, perception, or volitional factors, or consciousness?”

“None of those, Lord,” Subhūti replied.

6.58 The Lord then asked, “What do you think, Subhūti, is *bodhisattva* the word for the permanence of form, or is *bodhisattva* the word for the impermanence of form? Similarly, is *bodhisattva* the word for the pleasurable state of form, the suffering state of form, the selfness of form, the selflessness of form, the calmness of form, or the noncalmness of form?

6.59 “Similarly, is *bodhisattva* the word for the permanence of feeling ... perception ... volitional factors ... or consciousness? Or for the impermanence of consciousness, the pleasurable state of consciousness, the suffering state of consciousness, the selfness of consciousness, the selflessness of consciousness, the calmness of consciousness, or the noncalmness of consciousness?

6.60 “What do you think, Subhūti, is *bodhisattva* the word for the emptiness of form, the nonemptiness of form, the sign of a form, the signlessness of form, the form that is wished for, or the wishlessness of form? Is *bodhisattva* the word for the emptiness of feeling ... perception ... volitional factors ... or consciousness, [F.66.b] the nonemptiness of consciousness, the sign of consciousness, the signlessness of consciousness, the consciousness that is wished for, or the wishlessness of consciousness?”

“None of those, Lord.” Subhūti replied.

6.61 The Lord said, “Subhūti, for what reason do you say that *bodhisattva* is not the word for the permanence of form and is not the word for the impermanence of form? Similarly, that *bodhisattva* is not the word for the pleasurable state or the suffering state of form, it is not the word for the self, it is not the word for selflessness, it is not the word for calmness, and it is not the word for noncalmness? That it is not the word for emptiness, it is not the word for nonemptiness, it is not the word for the state of having a sign, it is not the word for signlessness, it is not the word for the state of being a wish for, and it is not the word for wishlessness? Similarly, that *bodhisattva*¹³³ is not the word for the permanence and is not the word for the impermanence of feeling, perception, volitional factors, or consciousness? And that neither is it the word for the pleasurable state, the suffering state, the self, selflessness, calmness, noncalmness, emptiness, nonemptiness, the state of having a sign, signlessness, the state of being a wish for, or wishlessness?”

- 6.62 “Lord,” Subhūti replied, “when a form absolutely does not exist and cannot be apprehended, how could *bodhisattva* be the word for form? Lord, when feeling ... perception ... volitional factors ... and consciousness absolutely do not exist and cannot be apprehended, how could *bodhisattva* be the word for consciousness? [F.67.a]
- 6.63 “Lord, when permanence and impermanence absolutely do not exist and cannot be apprehended, how could *bodhisattva* be the word for the permanence and the word for the impermanence of form?
- 6.64 “Similarly, when the pleasurable state ... the suffering state ... self ... selflessness ... calmness ... noncalmness ... emptiness ... nonemptiness ... the state of having a sign ... signlessness ... the state of being a wish for ... and wishlessness absolutely does not exist and cannot be apprehended, how could *bodhisattva* be the word for the wishlessness of form?
- 6.65 “Similarly, Lord, when permanence and impermanence absolutely do not exist and cannot be apprehended, how could *bodhisattva* be the word for the permanence and for the impermanence of consciousness?
- 6.66 “Similarly, when the pleasurable state ... the suffering state ... self ... selflessness ... calmness ... noncalmness ... emptiness ... nonemptiness ... the state of having a sign ... signlessness ... the state of being a wish for ... and wishlessness absolutely does not exist and cannot be apprehended, how could *bodhisattva* be the word for the wishlessness of consciousness?”
- 6.67 “Excellent, excellent, Subhūti!” said the Lord. “Bodhisattva great beings practicing the perfection of wisdom like that should train in the perfection of wisdom without apprehending a word for form; without apprehending a word for feeling, perception, volitional factors, or consciousness; without apprehending the words for form as permanent, impermanent, a pleasurable state, a suffering state, self, selflessness, calmness, noncalmness, emptiness, nonemptiness, the state of having a sign, signlessness, the state of being a wish for, or wishlessness; and without apprehending the words for feeling, [F.67.b] perception, volitional factors, or consciousness as permanent, impermanent, a pleasurable state, a suffering state, selfness, selflessness, calmness, noncalmness, emptiness, nonemptiness, the state of having a sign, signlessness, the state of having a wish, or wishlessness.
- 6.68 “Again, Subhūti, you say, ‘I do not see that—namely, the phenomenon with the name *bodhisattva*.’ The dharma does not see the dharma-constituent; the dharma-constituent does not see the dharma. Subhūti, the form constituent does not see the dharma-constituent, and the dharma-constituent does not see the form constituent. Similarly, Subhūti, the feeling constituent ... the perception constituent ... the volitional factors constituent ... and the consciousness constituent do not see the dharma-constituent, and the dharma-constituent does not see the consciousness

constituent. The eye constituent does not see the dharma-constituent. Similarly, the ear constituent ... the nose constituent ... the tongue constituent ... the body constituent ... and the thinking-mind constituent does not see the dharma constituent, and the dharma-constituent does not see the thinking-mind constituent. Subhūti, the compounded element does not see the uncompounded element, and the uncompounded element does not see the compounded element. And why? You cannot make the uncompounded known without the compounded, and you cannot make the compounded known without the uncompounded. Subhūti, bodhisattva great beings practicing the perfection of wisdom [F.68.a] like that do not see any dharma at all, but they do not tremble, feel frightened, or become terrified at not seeing; their minds are not cowed by any dharma, do not tense up, and do not experience regret.

6.69 “And why? Subhūti, bodhisattva great beings practicing the perfection of wisdom do not see form; do not see feeling, perception, volitional factors, or consciousness; do not see eyes; do not see ears, nose, tongue, body, or thinking mind; do not see a form, a sound, a smell, a taste, a feeling, or a dharma; do not see ignorance; do not see volitional factors, consciousness, name and form, the six sense fields, contact, feeling, craving, appropriation, existence, birth, or old age and death; do not see greed; do not see hatred or confusion; do not see a self; do not see a being, a living being, one who lives, an individual, a person, one born of Manu, a child of Manu, one who does, one who feels, one who knows, or one who sees; do not see the desire realm; do not see the form realm or formless realm; do not see śrāvakas and the śrāvaka dharmas; do not see pratyekabuddhas and the pratyekabuddha dharmas; do not see bodhisattvas and do not see bodhisattva dharmas; do not see buddhas [F.68.b] and do not see buddha dharmas; do not see awakening, *up to* do not see all dharmas. And while not seeing all dharmas they do not tremble, feel frightened, or become terrified.”

6.70 “Lord, why do the minds of a bodhisattva great beings practicing the perfection of wisdom not become cowed by all dharmas and not tense up?” asked Subhūti.

6.71 The Lord replied, “It is because, Subhūti, bodhisattva great beings do not apprehend and do not view mind and mental factor dharmas. Therefore, Subhūti, the minds of bodhisattva great beings practicing the perfection of wisdom do not become cowed by all dharmas and do not tense up.”

6.72 “Lord, how is it that the thinking minds of bodhisattva great beings do not tremble?” asked Subhūti.

6.73 The Lord replied, “Because, Subhūti, bodhisattva great beings do not apprehend and do not view mind and mental factor dharmas or thinking mind and thinking-mind dharmas. Therefore the thinking minds of

bodhisattva great beings do not tremble at all dharmas.

- 6.74 “Subhūti, bodhisattva great beings should practice the perfection of wisdom like that, without apprehending all dharmas. Subhūti, if bodhisattva great beings practicing the perfection of wisdom do not apprehend a perfection of wisdom, that bodhisattva, that word for bodhisattva, or even that bodhicitta, then just that is the advice about the perfection of wisdom of bodhisattvas; just that is the instruction.” [F.69.a]

- 6.75 *This was the sixth chapter, “Subhūti,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

7. CHAPTER 7: ENTRY INTO FLAWLESSNESS

- 7.1 Venerable Subhūti then said to the Lord, “Lord, bodhisattva great beings who want to comprehend¹³⁴ form should train in the perfection of wisdom. Bodhisattva great beings who want to comprehend feeling, perception, volitional factors, and consciousness should train in the perfection of wisdom. Bodhisattva great beings who want to comprehend eyes should train in the perfection of wisdom. Similarly, bodhisattva great beings who want to comprehend ears, nose, tongue, body, and thinking mind should train in the perfection of wisdom. Bodhisattva great beings who want to comprehend a form should train in the perfection of wisdom. Similarly, bodhisattva great beings who want to comprehend a sound, a smell, a taste, a feeling, and a dharma should train in the perfection of wisdom. Bodhisattva great beings who want to comprehend eye consciousness should train in the perfection of wisdom. Bodhisattva great beings who want to comprehend *up to* thinking-mind consciousness should train in the perfection of wisdom. Bodhisattva great beings who want to comprehend eye contact *up to* who want to comprehend thinking-mind contact should train in the perfection of wisdom. Bodhisattva great beings who want to comprehend the feeling that arises from the condition of eye contact, *up to* [F.69.b] who want to comprehend the feeling that arises from the condition of thinking-mind contact should train in the perfection of wisdom. Bodhisattva great beings who want to comprehend ignorance should train in the perfection of wisdom. Similarly, bodhisattva great beings who want to comprehend volitional factors, consciousness, name and form, the six sense fields, contact, feeling, craving, appropriation, existence, birth, and old age and death should train in the perfection of wisdom.
- 7.2 “Bodhisattva great beings who want to eliminate greed, hatred, and confusion should train in the perfection of wisdom. Bodhisattva great beings who want to eliminate the view of the perishable collection, doubt, and grasping rules and rituals as absolute, as well as attachment to sense objects

- and malice; who want to eliminate attachment to sense objects, attachment to forms, and attachment to formless states; and who want to eliminate fetters, proclivities, and obsessions should train in the perfection of wisdom.
- 7.3 “Furthermore, bodhisattva great beings who want to eliminate the four bonds, four floods, four knots, four appropriations, and four errors¹³⁵ should train in the perfection of wisdom.
- 7.4 “Bodhisattva great beings who want to eliminate the ten unwholesome actions should train in the perfection of wisdom.
- 7.5 “Bodhisattva great beings who want to complete the ten wholesome actions should train in the perfection of wisdom.
- 7.6 “Bodhisattva great beings who want to complete the [F.70.a] perfection of giving should train in the perfection of wisdom. Similarly, bodhisattva great beings who want to complete the perfection of morality, the perfection of patience, the perfection of perseverance, the perfection of concentration, and the perfection of wisdom should train in the perfection of wisdom.
- 7.7 “Bodhisattva great beings who want to complete the four concentrations, four immeasurables, four formless absorptions, four applications of mindfulness, four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and the eightfold noble path, as well as the four detailed and thorough knowledges, four fearlessnesses, six clairvoyances, ten tathāgata powers, and eighteen distinct attributes of a buddha should train in the perfection of wisdom.
- 7.8 “Bodhisattva great beings who want to become absorbed in the *bodhyaṅgavatin*¹³⁶ meditative stabilization should train in the perfection of wisdom. Bodhisattva great beings who want to become absorbed in the *simhaviṅkṛḍita* meditative stabilization, who want to become absorbed in the *simhaviṅmbhita* meditative stabilization, who want to obtain all the dhāraṇī gateways and meditative stabilization gateways, who want to become absorbed in the *śūraṅgama* meditative stabilization, and who want to become absorbed in the *ratnamudra* meditative stabilization, *candraprabha* meditative stabilization, *candradhvajaketu* meditative stabilization, *sarvadharmamudrāgata* meditative stabilization, *avalokita*¹³⁷ meditative stabilization, *dharmadhātuniyata* meditative stabilization, *niyatadhvajaketu* meditative stabilization, [F.70.b] *vajropama* meditative stabilization, *sarvadharmapraveśamukha* meditative stabilization, *samādhirāja* meditative stabilization, *rājamudra* meditative stabilization, *balavyūha* meditative stabilization, *samudgata* meditative stabilization, *sarvadharmāniruktiniyatapraveśa* meditative stabilization, *sarvadharmajñānādhivāsanapraveśa*¹³⁸ meditative stabilization, *daśadigvyavalokita* meditative stabilization, *sarvadharmadhāraṇīmukhamudra* meditative stabilization, *sarvadharmāsaṃpramoṣa* meditative stabilization, *sarvadharmasamavasaraṇākāramudra*¹³⁹ meditative stabilization, *trimaṇḍalapariśuddha*

meditative stabilization, *ākāśāvasthita* meditative stabilization, *acyutābhijñā* meditative stabilization, *pātragata* meditative stabilization, *dhvajāgrakeyūna* meditative stabilization, *sarvakleśanirdahana* meditative stabilization, *caturmāra-balavikaraṇa*¹⁴⁰ meditative stabilization, *jñānolka* meditative stabilization, *daśabalodgata* meditative stabilization, and *ākāśasaṃgavimuktinirupalepa* meditative stabilization should train in the perfection of wisdom. Bodhisattva great beings who want to obtain all those meditative stabilization gateways and others as well should train in the perfection of wisdom. [B6]

7.9 “Furthermore, Lord, bodhisattva great beings who want to fulfill all the intentions of beings should train in the perfection of wisdom.

7.10 “Furthermore, Lord, bodhisattva great beings who want to complete all the wholesome roots which, when those wholesome roots are completed, cause them not to fall into terrible forms of life, not to be born [F.71.a] in families that are wanting, not to fall to the śrāvaka level or the pratyekabuddha level, and not to fall into a bodhisattva’s hardheadedness¹⁴¹ should train in the perfection of wisdom.”

7.11 Then venerable Śāriputra asked venerable Subhūti, “How, Venerable Subhūti, do they fall into a bodhisattva’s hardheadedness?”

7.12 Venerable Subhūti replied, “Venerable Śāriputra, bodhisattva great beings practice the six perfections without skillful means. Having resorted to the meditative stabilization on emptiness, signlessness, and wishlessness without skillful means, they do not fall to the śrāvaka level or the pratyekabuddha level, but still they do not enter into the secure state of a bodhisattva.¹⁴² This is called ‘a bodhisattva’s hardheadedness.’ ”¹⁴³

7.13 “Why, Venerable Subhūti, is this a bodhisattva’s hardheadedness?” asked Śāriputra.

Subhūti replied, “Venerable Śāriputra, a bodhisattva great being’s ‘hardheadedness’ is just this: a love for dharmas.”

7.14 “What, Venerable Subhūti, is a love for dharmas?” asked Śāriputra.

Subhūti replied, “Venerable Śāriputra, here bodhisattva great beings practicing the perfection of wisdom settle down on, stand upon, and form the notion¹⁴⁴ that form is ‘empty.’ Similarly, they settle down on, stand upon, and form the notion that feeling, perception, volitional factors, and consciousness are ‘empty.’ That, Venerable Śāriputra, is the love for dharmas called *hardheadedness* that can come along with being a bodhisattva great being.

7.15 “Furthermore, Venerable Śāriputra, bodhisattvas bodhisattvas settle down on, stand upon, and form the notion that form is ‘impermanent,’ and they also settle down on, stand upon, [F.71.b] and form the notion that to the

notion that form is ‘suffering, selfless, unpleasant, and calm, empty, signless, and wishless.’¹⁴⁵ Venerable Śāriputra, that love for dharmas that can come along with being a bodhisattva is hardheadedness.

7.16 “Similarly, they settle down on, stand upon, and form the notion that feeling, perception, volitional factors, and consciousness are ‘impermanent,’ and they also settle down on, stand upon, and form the notion that feeling, perception, volitional factors, and consciousness are ‘suffering, selfless, unpleasant, and calm, empty, signless, and wishless.’ Venerable Śāriputra, that love for dharmas that can come along with being a bodhisattva is hardheadedness.

7.17 “Bodhisattva great beings practicing the perfection of wisdom might settle down on, stand upon, and form the notion about these dharmas: ‘Thus form should be abandoned; with this, form should be abandoned. Thus feeling, perception, volitional factors, and consciousness should be abandoned; with this, they should be abandoned. Thus should suffering be comprehended; with this should suffering be comprehended. Thus should origination be abandoned; with this should origination be abandoned. Thus should cessation be actualized; with this should cessation be actualized. Thus should the path be cultivated; with this should the path be cultivated. This is defilement, this is purification; these dharmas are to be resorted to, these dharmas are not to be resorted to; this should be practiced by a bodhisattva, this should not be practiced; this is a bodhisattva’s path, this is not the path; this is a bodhisattva’s training, this is not the training; this is a bodhisattva’s perfection of giving, and this is the perfection of morality, patience, perseverance, concentration, and wisdom; [F.72.a] this is not a bodhisattva’s perfection of giving, morality, patience, perseverance, concentration, or wisdom; this is a bodhisattva’s skillful means, this is not skillful means; and this is the secure state of a bodhisattva, this is hardheadedness.’ If so, then that love for dharmas that can come along with being a bodhisattva is hardheadedness.”

7.18 “What, Venerable Subhūti, is a bodhisattva great being’s flawlessness?”¹⁴⁶ asked venerable Śāriputra.

7.19 Venerable Subhūti replied, “Venerable Śāriputra, here bodhisattva great beings practicing the perfection of wisdom do not see in inner emptiness outer emptiness, and do not see in outer emptiness inner emptiness; do not see in inner and outer emptiness the emptiness of emptiness, and do not see in the emptiness of emptiness inner and outer emptiness; do not see in the emptiness of emptiness the great emptiness, and do not see in the great emptiness the emptiness of emptiness; do not see in the great emptiness the emptiness of ultimate reality, and do not see in the emptiness of ultimate reality the great emptiness; do not see in the emptiness of ultimate reality the

emptiness of the compounded, and do not see in the emptiness of the compounded the emptiness of ultimate reality; do not see in the emptiness of the compounded the emptiness of the uncompounded, and do not see in the emptiness of the uncompounded the emptiness of the compounded; do not see in the emptiness of the uncompounded the emptiness of what transcends limits, and do not see in the emptiness of what transcends limits the emptiness of the uncompounded; do not see in the emptiness of what transcends limits the emptiness of no beginning and no end, and do not see in the emptiness of no beginning and no end the emptiness of what transcends limits; do not see in the emptiness of no beginning and no end the emptiness of nonrepudiation, and do not see in the emptiness of nonrepudiation the emptiness of no beginning and no end; do not see in the emptiness of nonrepudiation the emptiness of a basic nature, and do not see in the emptiness of a basic nature the emptiness of nonrepudiation; [F.72.b] do not see in the emptiness of a basic nature the emptiness of its own mark, and do not see in the emptiness of its own mark the emptiness of a basic nature; do not see in the emptiness of its own mark the emptiness of all dharmas, and do not see in the emptiness of all dharmas the emptiness of its own mark;¹⁴⁷ do not see in the emptiness of all dharmas the emptiness of a nonexistent thing, and do not see in the emptiness of a nonexistent thing the emptiness of all dharmas; do not see in the emptiness of a nonexistent thing the emptiness of an intrinsic nature, and do not see in the emptiness of an intrinsic nature the emptiness of a nonexistent thing; do not see in the emptiness of an intrinsic nature the emptiness that is the nonexistence of an intrinsic nature, and do not see in the emptiness that is the nonexistence of an intrinsic nature the emptiness of an intrinsic nature. Venerable Śāriputra, when bodhisattva great beings practice the perfection of wisdom like that they enter into the secure state of a bodhisattva.

7.20 “Furthermore, Venerable Śāriputra, here bodhisattva great beings practicing the perfection of wisdom train so that¹⁴⁸ they know form but do not falsely project anything because of it; they know feeling, perception, volitional factors, and consciousness but do not falsely project anything because of them; they know the eyes, ears, nose, tongue, body, and thinking mind but do not falsely project anything because of them; they know a form, a sound, a smell, a taste, a feeling, and a dharma but do not falsely project anything because of them; they know the perfection of giving but do not falsely project anything because of it; they know the perfection of morality, patience, perseverance, [F.73.a] concentration, and wisdom but do not falsely project anything because of them; they know the concentrations, immeasurables, and formless absorptions but do not falsely project anything because of them; and similarly they know the five clairvoyances, five eyes,

applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, path, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha but do not falsely project anything because of them.

7.21 “Venerable Śāriputra, bodhisattva great beings practicing the perfection of wisdom train so that they do not falsely project anything even because of the thought of awakening; they do not falsely project anything even because of the thought equal to the unequaled, the prodigious thought.¹⁴⁹ And why? Because that thought is no thought¹⁵⁰ because the basic nature of thought is clear light.”¹⁵¹

7.22 “Venerable Subhūti, what is the clear light that is the basic nature of thought?” asked Śāriputra.

Subhūti replied, “Venerable Śāriputra, a thought that is neither conjoined with greed nor disjoined from greed, neither conjoined with hatred and confusion nor disjoined from hatred and confusion, and neither conjoined with obsessions, obscurations, proclivities, fetters, distortions, and śrāvaka and pratyekabuddha thoughts nor disjoined from them—that, venerable Śāriputra, is the clear light that is the basic nature of a bodhisattva great being’s thought.”

7.23 “Venerable Subhūti, the thought of which you say ‘it is no thought,’ does it exist?”¹⁵² asked Śāriputra.

7.24 “Venerable Śāriputra,” Subhūti asked in return, “can you apprehend existence or nonexistence there, in that state of no thought? [F.73.b]

“No, Venerable Subhūti,” replied Śāriputra.

7.25 Subhūti then asked, “Venerable Śāriputra, if you cannot apprehend existence or nonexistence there, in that state of no thought, is then, Venerable Śāriputra, this argumentative investigation of yours—‘The thought of which you say “it is no thought,” does it exist?’—appropriate?”

7.26 “Venerable Subhūti,” Śāriputra asked in return, “what is the state of no thought?”

“Venerable Śāriputra,” replied Subhūti, “the state of no thought is a state without distortion and without conceptualization; it is the state in which all dharmas are just so. It is called the state of no thought’s ‘unthinkability.’ ”

7.27 Śāriputra then asked, “Venerable Subhūti, just as thought is without distortion and without conceptualization, so too is form without distortion and without conceptualization, and similarly feeling, perception, volitional factors, and consciousness are without distortion and without conceptualization as well; and just as thought is without distortion and without conceptualization so too are the eye constituent, form constituent, and eye consciousness constituent without distortion and without conceptualization, and similarly the ear constituent ... the nose

constituent ... the tongue constituent ... the body constituent ... and the thinking-mind constituent, dharma-constituent, and thinking-mind consciousness constituent without distortion and without conceptualization as well—similarly, are the sense fields, dependent originations, perfections, clairvoyances, applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, path, fearlessnesses, detailed and thorough knowledges, powers, distinct attributes of a buddha, and unsurpassed, perfect, complete awakening without distortion and without conceptualization as well?”

7.28 “Exactly so, Venerable Śāriputra!” replied Subhūti. [F.74.a] “Just as thought is without distortion and without conceptualization, so too are the aggregates, constituents, sense fields, dependent origination, perfections, clairvoyances, dharmas on the side of awakening, powers, fearlessnesses, distinct attributes of a buddha, and unsurpassed, perfect, complete awakening without distortion and without conceptualization as well.”

7.29 “Excellent, excellent, Venerable Subhūti!” said Śāriputra. “Because you are the Lord’s son, close to his bosom, born from his mouth, born from his Dharma, magically produced from his Dharma, his Dharma heir and not heir to material possessions, a direct eyewitness to the dharmas who witnesses with your body—that is, because the Lord has proclaimed you the foremost of śrāvakas who are at the conflict-free stage, this is an exhibition of that fact.

7.30 “Venerable Subhūti, bodhisattva great beings should train in the perfection of wisdom like that, and because of that bodhisattva great beings must be considered irreversible, and should be known as not lacking in the perfection of wisdom. Venerable Subhūti, bodhisattva great beings who want to train in the śrāvaka level should concentrate and listen to, take up, bear in mind, read aloud, study, and properly pay attention to this perfection of wisdom; and bodhisattva great beings who want to train in the pratyekabuddha level, the bodhisattva level, and the buddha level should also concentrate and listen to, take up, bear in mind, read aloud, master, and properly pay attention to this perfection of wisdom. And why? [F.74.b] Because in this perfection of wisdom is detailed instruction for the three vehicles in which bodhisattva great beings should train on the level of śrāvakas and pratyekabuddhas, bodhisattvas, and buddhas.”¹⁵³

7.31 *This was the seventh chapter, “Entry into Flawlessness,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

8. CHAPTER 8: THE RELIGIOUS MENDICANT ŚREṆIKA

- 8.1 Then venerable Subhūti said to the Lord, “Lord, given that I do not find, do not apprehend, and do not see a bodhisattva or the perfection of wisdom, to which bodhisattva will I give advice and instruction in what perfection of wisdom? Lord, given that I do not find, do not apprehend, and do not see any real basis, this really is something I might be uneasy about—Lord, while not finding, not apprehending, and not seeing any real basis, which dharma will advise and instruct which dharma? Because, Lord, given that I do not find, do not apprehend, and do not see all dharmas, this really is something I might be uneasy about, how I might make just the name *bodhisattva* and just the name *perfection of wisdom* wax and wane.
- 8.2 “Lord, furthermore, that name does not stand alone and does not meet up with anything.¹⁵⁴ And why? It is because that name does not exist that it does not stand alone and does not meet up with anything. Lord, given that I do not apprehend and do not see the waxing and waning of form, and, Lord, given that I do not apprehend and do not see the waxing and waning of feeling, perception, volitional factors, or consciousness either, what will I label [F.75.a] with the name *bodhisattva*?¹⁵⁵ By the same token, Lord, that name does not stand alone and does not meet up with anything. And why? That name does not exist, therefore it does not stand alone and does not meet up with anything.
- 8.3 “Lord, given that I do not apprehend and do not see the waxing and waning of the eyes, and, Lord, given that I do not apprehend and do not see the waxing and waning of the ears, nose, tongue, body, or thinking mind, and similarly, given that I do not apprehend and do not see the waxing and waning of the constituents, sense fields, or dependent origination, how will I label anything with¹⁵⁶ the name *bodhisattva*?

- 8.4 “The name *form*, and the names *feeling*, *perception*, *volitional factors*, and *consciousness*, as well as *ears*, *nose*, *tongue*, *body*, and *thinking mind*, do not stand alone and do not meet up with anything. And why? Those names do not exist, therefore they do not stand alone and do not meet up with anything.
- 8.5 “Lord, I do not apprehend and do not see the waxing and waning of eye consciousness. Lord, I do not apprehend and do not see the waxing and waning of ear consciousness, nose consciousness, tongue consciousness, body consciousness, or thinking-mind consciousness, so how will I, while not apprehending and not seeing eye consciousness, or ear, nose, tongue, body, or thinking-mind consciousness, label anything with the name *bodhisattva*? Lord, also those names do not stand alone and do not meet up with anything. And why? Those names do not exist, therefore they do not stand alone and do not meet up with anything.
- 8.6 “Lord, I [F.75.b] do not apprehend and do not see the waxing and waning of eye contact, of ear, nose, tongue, body, and thinking-mind contact, or of feeling that arises from the condition of eye contact. Lord, I do not apprehend and do not see the waxing and waning of feeling that arises from the condition of ear, nose, tongue, and body, or thinking-mind contact. Lord, I do not apprehend and do not see the waxing and waning of the earth element, and I do not apprehend and do not see the waxing and waning of the water element, fire element, wind element, space element, or consciousness element. Lord, I do not apprehend and do not see the waxing and waning of ignorance, and, Lord, I do not apprehend and do not see the waxing and waning of volitional factors, consciousness, name and form, the six sense fields, contact, feeling, craving, appropriation, existence, birth, or old age and death. Lord, I do not apprehend and do not see the waxing and waning of greed, hatred, or confusion. Lord, I do not apprehend and do not see the waxing and waning of obsessions, obscurations, proclivities, or fetters. Lord, I do not apprehend and do not see the waxing and waning of the sixty-two views. Lord, I do not apprehend and do not see the waxing and waning of self, and, Lord, I do not apprehend and do not see the waxing and waning of a living being, a creature, one who lives, an individual, a person, one born of Manu, a child of Manu, one who does, [F.76.a] one who feels, one who knows, or one who sees. Lord, I do not apprehend and do not see the waxing and waning of the perfection of giving, and, Lord, I do not apprehend and do not see the waxing and waning of the perfection of morality, patience, perseverance, concentration, or wisdom. Lord, I do not apprehend and do not see the waxing and waning of any of the emptinesses. Lord, I do not apprehend and do not see the waxing and waning of the applications of mindfulness, Lord, and similarly I do not apprehend and do not see the waxing and waning of the four right efforts, legs of miraculous

power, faculties, powers, limbs of awakening, or path. Lord, I do not apprehend and do not see the waxing and waning of the gateways to liberation—emptiness, signlessness, and wishlessness. Lord, I do not apprehend and do not see the waxing and waning of the four concentrations, four immeasurables, or four formless absorptions. Lord, I do not apprehend and do not see the waxing and waning of mindfulness of the Buddha, mindfulness of the Dharma, mindfulness of the Saṅgha, mindfulness of morality, mindfulness of giving away, mindfulness of the gods, mindfulness of what is included in the body, mindfulness of disgust, mindfulness of breathing in and out, or mindfulness of death.

8.7 “And, Lord, given that I do not apprehend and do not see the waxing and waning of the five eyes, six clairvoyances, ten powers, four fearlessnesses, four detailed and thorough knowledges, [F.76.b] or eighteen distinct attributes of a buddha, what will I label with the name *bodhisattva*? That name, furthermore, does not stand alone and does not meet up with anything. And why? That name does not exist, therefore it does not stand alone and does not meet up with anything.

8.8 “Lord, I do not apprehend and do not see the waxing and waning of the five appropriating aggregates, which are like a dream, and, Lord, I do not apprehend and do not see the waxing and waning of the five appropriating aggregates, which are like an illusion, a mirage, a city of the gandharvas, an echo, an apparition, a reflection in the mirror, and a magical creation. Lord, I do not apprehend and do not see the waxing and waning of isolation, calm, nonproduction, nonstopping, nonappearing, not occasioning anything, nondefilement, or nonpurification. Lord, I do not apprehend and do not see the waxing and waning of suchness, unmistakable suchness, unaltered suchness, the true nature of dharmas, the dharma-constituent, the establishment of dharmas, the certification of dharmas, the very limit of reality, or the inconceivable element.¹⁵⁷

8.9 “Similarly, Lord, I do not apprehend and do not see the waxing and waning of the dharmas that are wholesome and unwholesome, basic immorality and not basic immorality, with outflows and without outflows, with afflictions and without afflictions, ordinary and extraordinary, compounded and uncompounded, defiled and purified, [F.77.a] or saṃsāra and nirvāṇa. Lord, I do not apprehend and do not see the waxing and waning of dharmas that are past, future, or present. Lord, I do not apprehend and do not see the waxing and waning of the Lord. Lord, I do not apprehend and do not see the waxing and waning of tathāgatas, worthy ones, unsurpassed, perfect, complete buddhas seated together with their śrāvaka saṅghas and bodhisattva communities in as many world systems in the eastern direction as there are sand particles in the Gaṅgā River. Lord, given

that I do not apprehend and do not see the waxing and waning of tathāgatas, worthy ones, unsurpassed, perfect, complete buddhas seated together with their śrāvaka saṅghas and bodhisattva communities in as many world systems as there are sand particles in the Gaṅgā River in each of the southern, western, northern, northeastern, southeastern, southwestern, or northwestern directions, below or above, which bodhisattva will I advise and instruct in what perfection of wisdom? Lord, that name, furthermore, does not stand alone and does not meet up with anything. And why? That name does not exist, therefore it does not stand alone and does not meet up with anything.

8.10 “Thus, Lord, I do not apprehend and do not see the waxing and waning of the suchness of all phenomena. Given that I do not apprehend and do not see even the waxing and waning of the name of the suchness of all phenomena, which bodhisattva will I advise and instruct in what perfection of wisdom? Lord, that name *suchness*, furthermore, does not stand alone [F.77.b] and does not meet up with anything. And why? That name does not exist, therefore it does not stand alone and does not meet up with anything.

8.11 “Lord, whatever this designation *bodhisattva* that is a conventional term for the true nature of dharmas is, it cannot be said to be aggregates, or constituents, or sense fields, *up to* the distinct attributes of a buddha—or anything at all, insofar as it is just a dharma designation. Lord, it is just as the name *dream* cannot be said to be anything at all, and the names *illusion*, *echo*, *apparition*, *mirage*, *a reflection of the moon in water*, and *magical creation* cannot be said to be anything at all. That which is the name *space* cannot be said to be anything at all, and similarly the names *earth*, *water*, *fire*, and *wind* cannot be said to be anything at all. That which is the name *suchness* cannot be said to be anything at all, and the names *unmistaken suchness*, *unaltered suchness*, *true nature of dharmas*, *dharma-constituent*, *establishment of dharmas*, *certification of dharmas*, and *very limit of reality* cannot be said to be anything at all; the names *perfection of giving*, *morality*, *patience*, *perseverance*, *concentration*, and *perfection of wisdom* cannot be said to be anything at all; and the names *morality*, *meditative stabilization*, *wisdom*, *liberation*, and *knowledge and seeing of liberation* cannot be said to be anything at all. That which is the name *stream enterer* cannot be said to be anything at all, and the name *stream enterer dharmas* and the names *once-returner*, *non-returner*, [F.78.a] *worthy one*, *pratyekabuddha*, *bodhisattva*, and *bodhisattva dharmas* cannot be said to be anything at all. That which is the name *buddha* and the name *buddha dharmas* cannot be said to be anything at all—to be wholesome or unwholesome or neutral, to be basic immorality or not basic immorality, to be permanent or impermanent, or to be happiness or suffering, self or no self, calm or not calm, isolated or not isolated, or a real thing or not a real thing. Having seen the reason for this, Lord, I said, ‘Given

that I do not apprehend and do not see the waxing and waning of all dharmas, this really is something I might be uneasy about, namely, were I to label with the name *bodhisattva* or *perfection of wisdom*.’ Lord, that name, furthermore, does not stand alone and does not meet up with anything. And why? That name does not exist, therefore it does not stand alone and does not meet up with anything.

8.12 “Lord, if the minds of bodhisattva great beings are not cowed, do not tense up, and do not experience regret, and if they do not tremble, feel frightened, or become terrified when the perfection of wisdom is being spoken about, you should know that those bodhisattva great beings stand on the irreversible level by way of not taking their stand on it and will go forth to the knowledge of all aspects.¹⁵⁸

8.13 “Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in form; they should not stand in feeling, perception, volitional factors, [F.78.b] or consciousness; they should not stand in the eyes, ears, nose, tongue, body, or thinking mind; and they should not stand in a form, a sound, a smell, a taste, a feeling, or a dharma. They should not stand in the eye consciousness, and they should not stand in the ear consciousness, nose consciousness, tongue consciousness, body consciousness, or thinking-mind consciousness. They should not stand in eye contact; they should not stand in feeling that arises from the condition of eye contact; they should not stand in ear, nose, tongue, body, or thinking-mind contact; and they should not stand in feeling that arises from the condition of ear, nose, tongue, body, or thinking-mind contact. They should not stand in the earth element, and they should not stand in the water element, fire element, wind element, space element, or consciousness element. They should not stand in ignorance, and they should not stand in volitional factors, consciousness, name and form, the six sense fields, contact, feeling, craving, appropriation, existence, birth, or old age and death.

8.14 “And why? Lord, it is because form is empty of form, and because feeling ... perception ... volitional factors ... and consciousness is empty of consciousness. Lord, that emptiness of form is not form, and emptiness is not other than form. Form itself is emptiness, and emptiness itself is form. Lord, that emptiness of feeling is not feeling, and emptiness is not other than feeling. Feeling itself is emptiness, and emptiness itself is feeling. Lord, that emptiness of perception is not perception, and emptiness is not other [F.79.a] than perception. Perception itself is emptiness, and emptiness itself is perception. Lord, that emptiness of volitional factors is not volitional factors, and emptiness is not other than volitional factors. Volitional factors themselves are emptiness, and emptiness itself is volitional factors. Lord,

that emptiness of consciousness is not consciousness, and emptiness is not other than consciousness. Consciousness itself is emptiness, and emptiness itself is consciousness.

8.15 “Because of this one of many explanations, bodhisattva great beings practicing the perfection of wisdom should not stand in form, and they should not stand in feeling, perception, volitional factors, or consciousness. *Connect this in the same way with the constituents and sense fields.*

8.16 “The earth element is empty of the earth element. The emptiness of the earth element is not the earth element, and emptiness is not other than the earth element. The earth element itself is emptiness, and emptiness itself is the earth element. The water element ... the fire element ... the wind element ... the space element ... and the consciousness element is empty of the consciousness element. The emptiness of the consciousness element is not the consciousness element, and emptiness is not other than the consciousness element. The consciousness element itself is emptiness, and emptiness itself is the consciousness element.

8.17 “Ignorance is empty of ignorance. The emptiness of ignorance is not ignorance, and emptiness is not other than ignorance. Ignorance itself is emptiness, and emptiness itself is ignorance. Volitional factors ... consciousness ... [F.79.b] name and form ... the six sense fields ... contact ... feeling ... craving ... appropriation ... existence ... birth ... and old age and death is empty of old age and death. The emptiness of old age and death is not old age and death, and emptiness is not other than old age and death. Old age and death themselves are emptiness, and emptiness itself is old age and death. Because of this one of many explanations, bodhisattva great beings practicing the perfection of wisdom should not stand in ignorance, *up to* old age and death.

8.18 “Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in the applications of mindfulness. And why? Because the applications of mindfulness are empty of the applications of mindfulness. That emptiness of the applications of mindfulness is not the applications of mindfulness, and emptiness is not other than the applications of mindfulness. The applications of mindfulness themselves are emptiness, and emptiness itself is the applications of mindfulness. Because of this one of many explanations, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in the applications of mindfulness.

8.19 “Similarly, they should not stand in the right efforts ... legs of miraculous power ... faculties ... powers ... limbs of awakening ... path ... noble truths ... concentrations ... immeasurables ... formless absorptions ... eight deliverances ... nine serial absorptions ... emptiness, signlessness, and

wishlessness ... clairvoyances ... ten powers ... fearlessnesses ... detailed and thorough knowledges ... great love ... great [F.80.a] compassion ... or the distinct attributes of a buddha.

8.20 “And why? Because the distinct attributes of a buddha are empty of the distinct attributes of a buddha. That emptiness of the distinct attributes of a buddha is not the distinct attributes of a buddha, and emptiness is not other than the distinct attributes of a buddha. The distinct attributes of a buddha themselves are emptiness, and emptiness itself is the distinct attributes of a buddha. Because of this one of many explanations, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in the distinct attributes of a buddha.

8.21 “Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in the perfection of giving. And why? Because the perfection of giving is empty of the perfection of giving. Lord, that emptiness of the perfection of giving is not the perfection of giving, and emptiness is not other than the perfection of giving. The perfection of giving itself is emptiness, and emptiness itself is the perfection of giving. Similarly, bodhisattva great beings practicing the perfection of wisdom should not stand in the perfection of morality ... the perfection of patience ... the perfection of perseverance ... the perfection of concentration ... or the perfection of wisdom. And why? Because the perfection of wisdom is empty of the perfection of wisdom. Lord, that emptiness of the perfection of wisdom is not the perfection of wisdom, and emptiness is not other than the perfection of wisdom. The perfection of wisdom itself is emptiness, and [F.80.b] emptiness itself is the perfection of wisdom. Because of this one of many explanations, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in the perfection of wisdom.

8.22 “Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in syllables, in syllable accomplishment,¹⁵⁹ in a single explanation, in two explanations, or in a number of different explanations. And why? Lord, it is because syllables are empty of syllables. Lord, that emptiness of syllables is not syllables, and emptiness is not other than syllables. The syllables themselves are emptiness, and emptiness itself is the syllables. Because of this one of many explanations, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in syllables.

8.23 “Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in ‘form is impermanent,’ and they should not stand in ‘feeling, perception, volitional factors, or consciousness is impermanent.’ And why? Lord, it is because form that is impermanent¹⁶⁰ is empty of the intrinsic nature of form that is impermanent. That which is the

emptiness of impermanence is not impermanence, and impermanence is not other than emptiness. Impermanence itself is emptiness, and emptiness itself is impermanence. Because of this one of many explanations, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in 'form is impermanent.'

8.24 "Similarly, they should not stand in 'feeling is impermanent' ... 'perception is impermanent' ... [F.81.a] 'volitional factors are impermanent' ... or 'consciousness is impermanent.' And why? Lord, it is because consciousness that is impermanent is empty of the intrinsic nature of consciousness that is impermanent. That which is the emptiness of impermanence is not impermanence, and impermanence is not other than emptiness. Impermanence itself is emptiness, and emptiness itself is impermanence. Because of this one of many explanations, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in consciousness.

8.25 "Similarly, they should not stand in 'form is suffering, selfless, calm, empty, signless, wishless, or isolated.' Similarly, they should not stand in 'feeling...'; 'perception...'; 'volitional factors...'; or consciousness is suffering, selfless, calm, empty, signless, wishless, or isolated.' And why? Lord, it is because consciousness that is isolated is empty of consciousness that is isolated. Lord, the isolation of consciousness is not consciousness, and isolation is not other than consciousness. Consciousness itself is isolation, and isolation itself is consciousness. Because of this one of many explanations, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in 'consciousness is isolated.'

8.26 "Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in suchness. And why? Lord, it is because suchness is empty of suchness. Lord, the emptiness of suchness is not suchness, [F.81.b] and suchness is not other than emptiness. Suchness itself is emptiness, and emptiness itself is suchness. Because of this one of many explanations, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in suchness. Similarly, they should not stand in the true nature of dharmas, the dharma-constituent, the certification of dharmas, or the very limit of reality.

8.27 "Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in all the dhāraṇī gateways. And why? Lord, it is because the dhāraṇī gateways are empty of the dhāraṇī gateways. Lord, the emptiness of the dhāraṇī gateways is not the dhāraṇī gateways, and the dhāraṇī gateways are not other than emptiness. The dhāraṇī gateways themselves are emptiness, and emptiness itself is the dhāraṇī gateways.

Because of this one of many explanations, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in all the dhāraṇī gateways.

8.28 “Furthermore, Lord, if bodhisattva great beings practicing the perfection of wisdom without skill in means stand in form with a mind that has descended¹⁶¹ into grasping at ‘I’ and grasping at ‘mine,’ they practice an enactment of form,¹⁶² and they do not practice the perfection of wisdom. If they stand in feeling ... perception ... volitional factors ... or consciousness, they practice an enactment of consciousness, and they do not practice the perfection of wisdom. And why? Because bodhisattva great beings practicing an enactment do not cultivate the perfection of wisdom, do not fully grasp¹⁶³ the perfection of wisdom, do not [F.82.a] become absorbed in the yoga of the perfection of wisdom, and therefore do not fulfill the perfection of wisdom and go forth to the knowledge of all aspects.

8.29 “Lord, if bodhisattva great beings practicing the perfection of wisdom without skill in means stand in the dhāraṇī gateways with minds that have descended into grasping at ‘I’ and grasping at ‘mine,’ they practice an enactment of them, and they do not practice the perfection of wisdom. And why? Because bodhisattva great beings practicing an enactment do not cultivate the perfection of wisdom, do not fully grasp the perfection of wisdom, do not become absorbed in the yoga of the perfection of wisdom, and therefore do not fulfill the perfection of wisdom and go forth to the knowledge of all aspects.

8.30 “Lord, if bodhisattva great beings practicing the perfection of wisdom without skill in means stand in suchness, unmistaken suchness, unaltered suchness, the true nature of dharmas, the dharma-constituent, the establishment of dharmas, the certification of dharmas, or the very limit of reality with minds that have descended into grasping at ‘I’ and grasping at ‘mine,’ they practice an enactment of those, and they do not practice the perfection of wisdom. And why? Because bodhisattva great beings practicing an enactment do not cultivate the perfection of wisdom, do not fully grasp the perfection of wisdom, do not become absorbed in the yoga of the perfection of wisdom, and therefore do not complete the perfection of wisdom and go forth to the knowledge of all aspects. [F.82.b]

8.31 “And why? It is because, Lord, form is not fully grasped, and feeling, perception, volitional factors, and consciousness are not fully grasped. And why? Because a form not fully grasped is not form because of the emptiness of a basic nature, and feeling ... perception ... volitional factors ... and consciousness not fully grasped is not consciousness, because of the emptiness of a basic nature, *up to* the very limit of reality is not fully grasped. And why? Because the very limit of reality not fully grasped is not the very

limit of reality because of the emptiness of a basic nature. *And also*, the perfection of wisdom is not fully grasped ... because of the emptiness of a basic nature.

8.32 “Lord, bodhisattva great beings thus practicing the perfection of wisdom should analyze how all dharmas are empty of a basic nature, and the investigation of them should be done in such a way that the thinking mind does not consider any dharma at all. Lord, this meditative stabilization sphere of bodhisattva great beings is called *sarvadharmāparigṛhīta*; it is vast, prized, infinite, fixed,¹⁶⁴ cannot be stolen, and is not shared in common with śrāvakas and pratyekabuddhas.

8.33 “Bodhisattva great beings abiding in that sphere of meditative stabilizations will go forth to the knowledge of all aspects. And that knowledge of all aspects is not fully grasped, because of inner emptiness, outer emptiness, inner and outer emptiness, the emptiness of emptiness, great emptiness, the emptiness of ultimate reality, the emptiness of the compounded, the emptiness of the uncompounded, the emptiness of what transcends limits, [F.83.a] the emptiness of no beginning and no end, the emptiness of nonrepudiation, the emptiness of a basic nature, the emptiness of all dharmas, the emptiness of its own mark, the emptiness of not apprehending, the emptiness of a nonexistent thing, the emptiness of an intrinsic nature, and the emptiness that is the nonexistence of an intrinsic nature. And why? Because it cannot be expressed as a causal sign, because a causal sign is an affliction.

8.34 “What is a causal sign? Form is a causal sign. Feeling, perception, volitional factors, and consciousness are causal signs. Eyes are a causal sign. Ears, nose, tongue, body, and thinking mind are causal signs. A form is a causal sign. A sound, a smell, a taste, a feeling, and a dharma are causal signs. Eye consciousness is a causal sign. Ear consciousness, nose consciousness, tongue consciousness, body consciousness, and thinking-mind consciousness are causal signs. Eye contact is a causal sign. Ear contact, nose contact, tongue contact, body contact, and thinking-mind contact are causal signs. Feeling that arises from the condition of eye contact is a causal sign. Feeling that arises from the condition of ear contact, feeling that arises from the condition of nose contact, feeling that arises from the condition of tongue contact, feeling that arises from the condition of body contact, and feeling that arises from the condition of thinking-mind contact are causal signs. The earth element is a causal sign. The water element, fire element, wind element, space element, and consciousness element are causal signs. Ignorance is a causal sign. [F.83.b] Volitional factors, consciousness, name and form, the six sense fields, contact, feeling, craving, appropriation, existence, birth, and old age and death are causal signs. The

applications of mindfulness, the right efforts, the legs of miraculous power, the faculties, the powers, the limbs of awakening, the path, the perfections, the ten powers, the fearlessnesses, the detailed and thorough knowledges, the distinct attributes of a buddha, emptiness, signlessness, wishlessness, not occasioning anything, the dharma-constituent, the true nature of dharmas, the certification of dharmas, the meditative stabilization gateways, and the dhāraṇī gateways are all causal signs. Syllables are causal signs. A single explanation, two explanations, and a number of different explanations are causal signs. Clairvoyance is a causal sign. All the meditative stabilization gateways and dhāraṇī gateways are causal signs. They are all called *affliction*.

8.35 “If the perfection of wisdom were something that could be taken up through a causal sign, then the religious mendicant Śreṇika¹⁶⁵ would not have gained faith in the knowledge of a knower of all here in this teaching. Which faith? The trust, feeling of confidence, and belief in the perfection of wisdom, the feeling that it is reliable, and the thinking about, weighing, and testing of it—and this not by way of a causal sign and not by way of the absence of a causal sign. Thus, it should be taken up by way of no causal sign and no absence of causal sign, without taking it up.

8.36 “The religious mendicant Śreṇika also believed in this knowledge of a knower of all. As a faith follower he comprehended with partial knowledge, and having thus comprehended did not fully grasp form. Similarly, he did not fully grasp feeling, perception, volitional factors, [F.84.a] or consciousness. And why? Because he did not apprehend a grasper of all dharmas that are empty of their own mark. And again, why? Because he did not see that knowledge as an inner attainment and clear realization, and he did not see it as an outer one. He did not see that knowledge as an inner and outer attainment and clear realization, and he did not see that knowledge as some other attainment and clear realization either.

8.37 “And why? Because he did not apprehend and see any dharma with which he might know, or which might know, or which he might know, because he did not see that knowledge inside form, and he did not see that knowledge inside feeling, perception, volitional factors, or consciousness; he did not see that knowledge outside form, and he did not see that knowledge outside feeling, perception, volitional factors, or consciousness; he did not see that knowledge inside and outside of form, and he did not see that knowledge inside and outside of feeling, perception, volitional factors, or consciousness; and he did not see that knowledge as other than form, and he did not see that knowledge as other than feeling, perception, volitional factors, or consciousness, because of the emptiness of outer and inner. Similarly, *up to* he did not see that knowledge inside the very limit of reality,

he did not see that knowledge outside the very limit of reality, he did not see that knowledge inside and outside the very limit of reality, and he did not see that knowledge as other than the very limit of reality, [F.84.b] because of the emptiness of outer and inner.

8.38 “The religious mendicant Śreṇika believed in this one of many explanations, and, because he could not find all dharmas, as a faith follower believing in it he took the true nature of dharmas as his authority and entered into the knowledge of a knower of all. Believing like that, he did not fully grasp any dharma, because he did not pay attention to any causal signs. He did not apprehend any dharma to seize or release, because all dharmas are not seized and are not released; and he did not even falsely project nirvāṇa, because he did not falsely project all dharmas. Lord, this—namely, that he does not fully grasp form, that he does not fully grasp feeling, perception, volitional factors, or consciousness because he has not fully grasped all dharmas, *up to* that he has not fully grasped even the very limit of reality because he has not fully grasped all dharmas—is the state in which the bodhisattva great beings have gone beyond the others;¹⁶⁶ it is the perfection of wisdom.

8.39 “In the interim they do not pass into complete nirvāṇa until their prayers are completed, *up to* until the eighteen distinct attributes are completed. And why? Because those prayers are nonprayers, those powers are nonpowers, those fearlessnesses are nonfearlessnesses, those detailed and thorough knowledges are nondetailed and nonthorough knowledges, *up to* those eighteen distinct attributes of a buddha are nonbuddhadharmas—they are not dharmas and they are not nondharmas. Lord, this—namely, that they do not fully grasp form, *up to* that they do not fully grasp even the very limit of reality because they have not fully grasped all dharmas—is the state in which [F.85.a] bodhisattva great beings have gone beyond the others; it is the perfection of wisdom. [B7]

8.40 “Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom should make an investigation like this: ‘Just what is the perfection of wisdom? Of what is it a perfection of wisdom? Why is it the perfection of wisdom? And what is the perfection of wisdom for?’ If, when they investigate and ponder like that, they see that the dharma that does not exist and that they do not find *is* the perfection of wisdom, they see it well, because, Lord, all dharmas do not exist and are not found.”

8.41 Then venerable Śāriputra asked venerable Subhūti, “Venerable Subhūti, what dharmas do not exist and are not found?”

8.42 “Venerable Śāriputra,” replied Subhūti, “because of inner emptiness, outer emptiness, inner and outer emptiness, the emptiness of emptiness, great emptiness, the emptiness of ultimate reality, the emptiness of the

compounded, the emptiness of the un compounded, the emptiness of what transcends limits, the emptiness of no beginning and no end, the emptiness of nonrepudiation, the emptiness of a basic nature, the emptiness of all dharmas, the emptiness of its own mark, the emptiness of not apprehending, the emptiness of a nonexistent thing, the emptiness of an intrinsic nature, and the emptiness that is the nonexistence of an intrinsic nature, the perfection of wisdom, Venerable Śāriputra, does not exist and is not found. The perfection of concentration, the perfection of perseverance, the perfection of patience, [F.85.b] the perfection of morality, and the perfection of giving do not exist and are not found. Venerable Śāriputra, inner emptiness does not exist and is not found. Venerable Śāriputra, *up to* the emptiness that is the nonexistence of an intrinsic nature also does not exist and is not found. Venerable Śāriputra, because of inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature, form does not exist and is not found. Venerable Śāriputra, feeling, perception, volitional factors, and consciousness do not exist and are not found, *up to* the thirty-seven dharmas on the side of awakening do not exist and are not found. The clairvoyances do not exist and are not found, *up to* the eighteen distinct attributes of a buddha do not exist and are not found. Venerable Śāriputra, suchness does not exist and is not found. Venerable Śāriputra, the true nature of dharmas, the dharma-constituent, the establishment of dharmas, the certification of dharmas, *up to* the very limit of reality does not exist and is not found. Venerable Śāriputra, a stream enterer also does not exist and is not found, *up to* Venerable Śāriputra, a worthy one, pratyekabuddha, bodhisattva, and buddha do not exist and are not found. Venerable Śāriputra, because of inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature, all-knowledge also does not exist and is not found. The knowledge of all path aspects does not exist and is not found. Venerable Śāriputra, the knowledge of all aspects also does not exist and is not found.

8.43 “Venerable Śāriputra, if the minds of bodhisattva great beings thus practicing the perfection of wisdom are not cowed, do not tense up, and do not experience regret—if they do not tremble, feel frightened, or become terrified—you should know that those bodhisattva great beings are not separated from the knowledge of all aspects.”

8.44 Then venerable Śāriputra asked venerable Subhūti, “Venerable Subhūti, why should you know that bodhisattva great beings [F.86.a] are not separated from the knowledge of all aspects?”

8.45 “Venerable Śāriputra,” replied Subhūti, “form is separated from the intrinsic nature of form, and bodhisattva great beings practicing the perfection of wisdom know that as it really is. Venerable Śāriputra, feeling ... perception ... volitional factors ... and consciousness is separated from the

intrinsic nature of consciousness. Venerable Śāriputra, the perfection of giving ... the perfection of morality ... the perfection of patience ... the perfection of perseverance ... the perfection of concentration ... and the perfection of wisdom is separated from the intrinsic nature of the perfection of wisdom. *Connect this in the same way with* Venerable Śāriputra, the eighteen distinct attributes of a buddha are separated from the intrinsic nature of the eighteen distinct attributes of a buddha, and the very limit of reality is separated from the intrinsic nature of the very limit of reality.”

8.46 Śāriputra then asked, “Venerable Subhūti, what intrinsic nature does form have, and what intrinsic nature do feeling, perception, volitional factors, and consciousness have?”

8.47 “Venerable Śāriputra,” replied Subhūti, “the intrinsic nature of form is not a real thing, and the intrinsic nature of feeling, perception, volitional factors, and consciousness is not a real thing. Venerable Śāriputra, the intrinsic nature of the very limit of reality is not a real thing, so, Venerable Śāriputra, because of this one of many explanations, form is separated from the intrinsic nature of form, feeling ... perception ... volitional factors ... and consciousness is separated from the intrinsic nature of consciousness. *And similarly, up to* the very limit of reality is separated from the intrinsic nature of the very limit of reality. [F.86.b]

8.48 “Furthermore, Venerable Śāriputra, form is separated from the defining mark of form. Feeling ... perception ... volitional factors ... and consciousness is separated from the defining mark of consciousness. *And similarly, up to* the very limit of reality is separated from the defining mark of the very limit of reality.

8.49 “A defining mark too is separated from the intrinsic nature of a defining mark. The intrinsic nature of a defining mark is separated from the intrinsic nature of a defining mark.”

8.50 Śāriputra then asked, “Venerable Subhūti, do bodhisattva great beings training in this training go forth to the knowledge of all aspects?”

8.51 “Exactly so. Venerable Śāriputra, exactly so,” replied Subhūti. “Bodhisattva great beings who are training in this training go forth to the knowledge of all aspects. And why? Venerable Śāriputra, it is because all dharmas have not been produced and have not gone forth.”

8.52 “Venerable Subhūti, why have all dharmas not been produced and not gone forth?” asked Śāriputra.

8.53 “Venerable Śāriputra,” replied Subhūti, “form is empty of form. You cannot get at its production and going forth. Similarly, feeling ... perception ... volitional factors ... and consciousness is empty of consciousness. You

cannot get at its production and going forth. Similarly, *up to* the very limit of reality is empty of the very limit of reality. You cannot get at its production and going forth.

- 8.54 “Venerable Śāriputra, bodhisattva great beings thus practicing the perfection of wisdom are near¹⁶⁷ unsurpassed, perfect, complete awakening. And as they get ever nearer to unsurpassed, perfect, complete awakening they get ever closer to attaining a perfectly pure body, a perfectly pure voice, a perfectly pure mind, and perfectly pure marks. And as bodhisattva great beings attain an ever more perfectly pure [F.87.a] body, an ever more perfectly pure voice, an ever more perfectly pure mind, and ever more perfectly pure marks, they do not produce a greedy thought, and they do not produce any thought with hatred, confusion, pride, deviousness, envy, miserliness, attachment, or view, so they never are born in a mother’s womb, they constantly and always take birth apparitionally, and, except to bring beings to maturity, they are never born in the terrible forms of life. They will bring beings to maturity, purify a buddhafiield, and pass on from buddhafiield to buddhafiield without ever being separated from the lord buddhas until awakening in unsurpassed, perfect, complete awakening. Therefore, Venerable Śāriputra, bodhisattva great beings who want to attain these good qualities and benefits should practice the perfection of wisdom without giving up perseverance. Venerable Śāriputra, bodhisattva great beings thus practicing the perfection of wisdom are near unsurpassed, perfect, complete awakening.”

- 8.55 *This was the eighth chapter, “The Religious Mendicant Śreṇika,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*¹⁶⁸

9.

CHAPTER 9: CAUSAL SIGNS

9.1

Then venerable Subhūti said to the Lord, “Lord, if bodhisattva great beings practicing the perfection of wisdom without skillful means [F.87.b] practice form¹⁶⁹ they practice a causal sign; they do not practice the perfection of wisdom. If they practice feeling, perception, volitional factors, or consciousness they practice a causal sign; they do not practice the perfection of wisdom. If they practice ‘form is permanent’ or ‘impermanent’ they practice a causal sign; they do not practice the perfection of wisdom. If they practice ‘feeling, perception, volitional factors, or consciousness is permanent’ or ‘impermanent’ they practice a causal sign; they do not practice the perfection of wisdom. If they practice ‘form is happiness’ or ‘suffering’ they practice a causal sign. If they practice ‘feeling, perception, volitional factors, or consciousness is ‘happiness’ or ‘suffering’ they practice a causal sign. If they practice ‘form is self’ or ‘no self’ they practice a causal sign. If they practice ‘feeling, perception, volitional factors, or consciousness is self’ or ‘no self’ they practice a causal sign. If they practice ‘form is calm’ or ‘not calm’ they practice a causal sign. If they practice ‘feeling, perception, volitional factors, or consciousness is calm’ or ‘not calm’ they practice a causal sign. If they practice ‘form is isolated’ or ‘not isolated’ they practice a causal sign. If they practice ‘feeling, perception, volitional factors, or consciousness is isolated’ or ‘not isolated’ they practice a causal sign; they do not practice the perfection of wisdom.

9.2

“Lord, if bodhisattva great beings practicing the perfection of wisdom [F.88.a] without skillful means practice the thirty-seven dharmas on the side of awakening they practice a causal sign. Similarly, if they practice the clairvoyances, the perfections, the five eyes, the powers, and the four fearlessnesses, *up to* the eighteen distinct attributes of a buddha, they practice a causal sign; they do not practice the perfection of wisdom.

- 9.3 “Lord, if it occurs to bodhisattva great beings practicing the perfection of wisdom, ‘I am practicing the perfection of wisdom,’ they practice what they falsely consider a fact.¹⁷⁰ Those bodhisattva great beings practice just a causal sign.
- 9.4 Lord, if it occurs to bodhisattva great beings practicing the perfection of wisdom, ‘Someone who practices thus, practices the perfection of wisdom and cultivates the perfection of wisdom,’ they practice just a causal sign. You should know that this is the bodhisattva great beings’ lack of skillful means.”
- 9.5 Śāriputra asked, “Venerable Subhūti, why should one know that this is the bodhisattva great beings’ lack of skillful means?”
- 9.6 “Venerable Śāriputra,” replied Subhūti, “bodhisattva great beings practicing the perfection of wisdom like that possess, form a notion of, and believe in form, and possess, form a notion of, and believe in feeling, perception, volitional factors, and consciousness, so they practice an enactment of form, and they practice an enactment of feeling, perception, volitional factors, and consciousness. I say that this creates their birth, old age, sickness, death, pain, lamentation, suffering, mental anguish, and grief. [F.88.b]
- 9.7 “Furthermore, bodhisattva great beings practicing the perfection of wisdom without skillful means possess, form a notion of, and believe in eyes; possess, form a notion of, and believe in ears, nose, tongue, body, and thinking mind; possess, form a notion of, and believe in a form; possess, form a notion of, and believe in a sound, a smell, a taste, a feeling, and a dharma; possess, form a notion of, and believe in eye consciousness; and possess, form a notion of, and believe in ear consciousness, nose consciousness, tongue consciousness, body consciousness, and thinking-mind consciousness.
- 9.8 “If they possess, form a notion of, and believe in eye contact; if they possess, form a notion of, and believe in ear, nose, tongue, body, or thinking-mind contact; if they possess, form a notion of, and believe in a pleasurable feeling or suffering feeling, or a neither pleasurable nor suffering feeling that arises from the condition of eye contact; if they possess, form a notion of, and believe in a pleasurable feeling or suffering feeling, or a neither pleasurable nor suffering feeling that arises from the condition of ear, nose, tongue, body, or thinking-mind contact; if they possess, form a notion of, and believe in the thirty-seven dharmas on the side of awakening, five eyes, six clairvoyances, six perfections, four fearlessnesses, four immeasurables, four concentrations, four absorptions, or ten tathāgata powers; if they possess, form a notion of, and believe in the eighteen distinct attributes of a buddha; or if they possess, form a notion of, and believe in the dharmas of the state of a worthy one, of a pratyekabuddha, of a bodhisattva, or of a buddha, they

- practice an enactment. [F.89.a] I say that those practicing enactments are not released from birth, old age, sickness, death, pain, lamentation, suffering, mental anguish, and grief; they are not released from suffering, and so on.
- 9.9 “Venerable Śāriputra, if those bodhisattvas do not even have the good fortune to realize the śrāvaka or pratyekabuddha level, how could they fully awaken to unsurpassed, perfect, complete awakening? It is impossible.
- 9.10 “Venerable Śāriputra, you should know that bodhisattva great beings practicing the perfection of wisdom like that are without skillful means.”
- 9.11 Śāriputra then asked, “Venerable Subhūti, how do you know when bodhisattva great beings practicing the perfection of wisdom have skillful means?”
- 9.12 “Venerable Śāriputra,” replied Subhūti, “if, when bodhisattva great beings practice the perfection of wisdom they do not practice form; do not practice feeling, perception, volitional factors, or consciousness; do not practice the causal sign of form; do not practice the causal sign of feeling, perception, volitional factors, or consciousness; do not practice ‘form is permanent’ or ‘impermanent’; and similarly do not practice ‘form is happiness’ or ‘suffering,’ ‘self’ or ‘no self,’ or ‘calm’ or ‘not calm’; do not practice ‘feeling, perception, volitional factors, or consciousness is permanent’ or ‘impermanent,’ ‘happiness’ or ‘suffering,’ ‘self’ or ‘no self,’ or ‘calm’ or ‘not calm’; do not practice ‘form is empty’ or ‘not empty,’ ‘has a sign’ or ‘is signless,’ [F.89.b] or ‘is wished for’ or ‘is wishless’; do not practice ‘feeling, perception, volitional factors, or consciousness is empty’ or ‘not empty,’ ‘has a sign’ or ‘is signless,’ or ‘is wished for’ or ‘is wishless’; do not practice ‘form is isolated’ or practice ‘it is not isolated’; do not practice ‘feeling, perception, volitional factors, or consciousness is isolated’ or practice ‘it is not isolated,’ then, Venerable Śāriputra, when bodhisattva great beings practice the perfection of wisdom like that you should know that they have skillful means.
- 9.13 “And why? Venerable Śāriputra, because that emptiness of form is not form, form is not other than emptiness, and emptiness is not other than form. Form itself is emptiness and emptiness itself is form. And the emptiness of feeling ... perception ... volitional factors ... and consciousness is not consciousness, and consciousness is not other than emptiness, and emptiness is not other than consciousness. Consciousness itself is emptiness and emptiness itself is consciousness. Similarly, Venerable Śāriputra, because the emptiness of the constituents ... sense fields ... and dependent originations ... and the thirty-seven dharmas on the side of awakening ... the perfections ... the clairvoyances ... the tathāgata powers ... the fearlessnesses ... the detailed and thorough knowledges ... *up to* the emptiness of the distinct attributes of a buddha are not the distinct attributes

of a buddha, the distinct attributes of a buddha are not other than emptiness, and emptiness is not other than the distinct attributes of a buddha. Emptiness [F.90.a] is the distinct attributes of a buddha and the distinct attributes of a buddha are emptiness.

9.14 “Venerable Śāriputra, when bodhisattva great beings practice the perfection of wisdom like that you should know that they have skillful means. Venerable Śāriputra, when bodhisattva great beings practice the perfection of wisdom like that they have the good fortune to awaken fully to unsurpassed, perfect, complete awakening.

9.15 “If, while practicing the perfection of wisdom they assert any dharma, they are not practicing the perfection of wisdom. Even if they do not so assert, they are not practicing the perfection of wisdom. Even if they do assert when they so assert and do not assert when they do not so assert,¹⁷¹ they are not practicing the perfection of wisdom. Even if they neither so assert nor do not so assert, they are not practicing the perfection of wisdom.”

9.16 “Venerable Subhūti, why do bodhisattva great beings practicing the perfection of wisdom not so assert?” asked Śāriputra.

9.17 Subhūti replied, “Because, Venerable Śāriputra, the perfection of wisdom is without an intrinsic nature and cannot be found. And why? Because, Venerable Śāriputra, the perfection of wisdom is not a real thing. Because of this one of many explanations bodhisattva great beings practicing the perfection of wisdom do not assert ‘I am practicing,’ do not assert ‘I am not practicing,’ do not assert ‘I am practicing when I am practicing and not practicing when I am not practicing,’ and do not assert, ‘I am neither practicing nor not practicing.’ And why? Because they have comprehended all dharmas as things that are not real and do not accept them, so¹⁷² bodhisattva great beings thus practicing the perfection of wisdom are close to the knowledge of all aspects.

9.18 “Furthermore, because all dharmas are the same¹⁷³ as [F.90.b] things that are not real, that knowledge of all aspects is not two and cannot be divided into two.

9.19 “It is the vast, prized, infinite, constant meditative stabilization, *sarva-dharmānutpāda* by name, of bodhisattva great beings that cannot be stolen and is not shared in common with śrāvakas or pratyekabuddhas.

9.20 Bodhisattva great beings abiding by means of this meditative stabilization quickly and fully awaken to unsurpassed, perfect, complete awakening.”

9.21 Śāriputra then asked, “Venerable Subhūti, do bodhisattva great beings abiding by means of this meditative stabilization alone quickly and fully awaken to unsurpassed, perfect, complete awakening, or do they also do so by means of other meditative stabilizations?”

- 9.22 “Venerable Śāriputra,” replied Subhūti, “bodhisattva great beings abiding by means of other meditative stabilizations as well also quickly and fully awaken to unsurpassed, perfect, complete awakening.”
- 9.23 Śāriputra then asked, “Venerable Subhūti, what are those other meditative stabilizations, abiding by means of which bodhisattva great beings quickly and fully awaken to unsurpassed, perfect, complete awakening?”
- 9.24 “Venerable Śāriputra,” replied Subhūti, “there is a meditative stabilization of bodhisattva great beings, *śūraṅgama* by name. Abiding by means of that meditative stabilization bodhisattva great beings quickly and fully awaken to unsurpassed, perfect, complete awakening. Similarly, there is the meditative stabilization *rājamudra*, the meditative stabilization *śiṃhavikrīḍita*, the meditative stabilization *sucandra*, the meditative stabilization *sarvadharmodgata*, the meditative stabilization *sarvadharmamudra*, [F.91.a] the meditative stabilization *vilokitamūrdhā*, the meditative stabilization *dharmadhātuniyata*, the meditative stabilization *niyatadhvajaketu*, the meditative stabilization *vajraratna*,¹⁷⁴ the meditative stabilization *sarvadharmapraveśamudra*, the meditative stabilization *samādhirāja*, the meditative stabilization *raśmipramukha*, the meditative stabilization *balavyūha*, the meditative stabilization *samāhitāvasthāpratiṣṭhāna*, the meditative stabilization *rājamudra* the meditative stabilization *balavīrya*, the meditative stabilization *samudgata*, the meditative stabilization *niruktiniyatapraveśa*, the meditative stabilization *adhivacanapraveśa*, the meditative stabilization *digvilokita*, the meditative stabilization *ādhāramudrā*, the meditative stabilization *asaṃpramoṣa*, the meditative stabilization *sarvadharmasamavasaraṇasamudra*, the meditative stabilization *ākāśaspharaṇa*, the meditative stabilization *vajramaṇḍala*, the meditative stabilization *dhvajāgrakeyūra*, the meditative stabilization *indraketu*, the meditative stabilization *śroto’nugata*, the meditative stabilization *śiṃhavijṛmbhita*, the meditative stabilization *vyatyasta*,¹⁷⁵ the meditative stabilization *ratnajahā*, the meditative stabilization *vairocana*, the meditative stabilization *aneṣa*, the meditative stabilization *aniketasthita*, the meditative stabilization *nīścitta*, the meditative stabilization *vimalapradīpa*, the meditative stabilization *anantaprabha*, the meditative stabilization *prabhākara*, the meditative stabilization *samantāvabhāsa*, the meditative stabilization *śuddhasāra*,¹⁷⁶ [F.91.b] the meditative stabilization *vimalaprabha*, the meditative stabilization *ratikara*, the meditative stabilization *vidutpradīpa*, the meditative stabilization *akṣaya*, the meditative stabilization *ajeya*, the meditative stabilization *tejovatin*,¹⁷⁷ the meditative stabilization *kṣayāpagata*, the meditative stabilization *āniñjya*, the meditative stabilization *avivartta*, the meditative stabilization *sūryapradīpa*, the meditative stabilization *candravimala*, the meditative stabilization *prajñāpradīpa*, the meditative stabilization *śuddhapratibhāsa*, the meditative stabilization *ālokaḥkara*, the meditative stabilization

kārākāra, the meditative stabilization *jñānaketu*, the meditative stabilization *vajropama*, the meditative stabilization *cittasthiti*, the meditative stabilization *samantāvaloka*, the meditative stabilization *supraṭiṣṭhita*, the meditative stabilization *ratnakoti*, the meditative stabilization *varadharmamudra*, the meditative stabilization *sarvadharmasamatā*, the meditative stabilization *ratijaha*, the meditative stabilization *dharmasamudgatapūrṇa*, the meditative stabilization *vikiraṇa*, the meditative stabilization *sarvadharmapadaprabheda*, the meditative stabilization *samākṣarāvākāra*, the meditative stabilization *akṣarāpagata*, the meditative stabilization *ārambanacchedaḥ*, the meditative stabilization *avikāra*, the meditative stabilization *aprakāra*, the meditative stabilization *nāmaniyatapraveśa*, the meditative stabilization *aniketacārī*, the meditative stabilization *vitimirāpagata*, the meditative stabilization *cāritravatin*, the meditative stabilization *acala*, the meditative stabilization *viśayatīrṇa*, the meditative stabilization *sarvaguṇasaṃcaya*, [F.92.a] the meditative stabilization *sthitaniścitta*, the meditative stabilization *śubhapuṣpitaśuddhi*, the meditative stabilization *bodhyaṅgavatin*, the meditative stabilization *anantapratibhāna*,¹⁷⁸ the meditative stabilization *asamasama*, the meditative stabilization *sarvadharmātikramaṇa*, the meditative stabilization *paricchedakara*, the meditative stabilization *vimativikaraṇa*, the meditative stabilization *niradhiṣṭhāna*, the meditative stabilization *ekavyūha*, the meditative stabilization *ākārābhīnirhāra*, the meditative stabilization *ekākāra*, the meditative stabilization *ākārānavākāra*, the meditative stabilization *nairvedhikasarvabhavatamo'pagata*,¹⁷⁹ the meditative stabilization *sarvasaṃketarūtapraveśa*, the meditative stabilization *sarvagiri-ghoṣākṣaravimukta*, the meditative stabilization *jvalanolka*, the meditative stabilization *anāvīlakṣānti*,¹⁸⁰ the meditative stabilization *lakṣanapariśodhaṇa*, the meditative stabilization *sarvākāravaropeta*, the meditative stabilization *sarvasukhaduḥkhanirabhinandin*, the meditative stabilization *akṣayakaraṇḍa*, the meditative stabilization *dhāraṇīmati*, the meditative stabilization *samyaktva-mithyātvasarvasaṃgrasana*,¹⁸¹ the meditative stabilization *sarvarodhanirodhasaṃpraśamana*, the meditative stabilization *anurodhāpratirodha*, the meditative stabilization *vimalaprabha*, the meditative stabilization *sāravatin*, the meditative stabilization *paripūrṇavimalacandraprabha*, the meditative stabilization *vidyutprabha*, the meditative stabilization *mahāvvyūha*, the meditative stabilization *sarvalokaprabhākara*, [F.92.b] the meditative stabilization *samādhisamata*, the meditative stabilization *arajovirajonayayukta*, the meditative stabilization *araṇasaraṇasarvasamavasaraṇa*,¹⁸² the meditative stabilization *araṇasamavasaraṇa*, the meditative stabilization *anīlambhanīketanirata*, the meditative stabilization *tathatāsthitiniścitta*,¹⁸³ the meditative stabilization *kāyakali-saṃpramathana*, the meditative stabilization *vākkalividhvaṃsanaganakalpa*,¹⁸⁴ and the meditative stabilization *ākāśasaṃgavimuktinirupalepa*. Abiding by

means of those meditative stabilizations, bodhisattva great beings quickly and fully awaken to unsurpassed, perfect, complete awakening. Venerable Śāriputra, those are the meditative stabilizations of bodhisattva great beings. Abiding by means of those meditative stabilizations, bodhisattva great beings quickly and fully awaken to unsurpassed, perfect, complete awakening. And there are infinite, countless other meditative stabilization gateways and dhāraṇī gateways as well, having trained in which bodhisattva great beings quickly and fully awaken to unsurpassed, perfect, complete awakening.”

9.25 Then through the Lord’s might venerable Subhūti also spoke as follows: “Ah! Venerable Śāriputra, you should know the earlier tathāgatas, worthy ones, perfectly complete buddhas have prophesied the unsurpassed, perfect, complete awakening of bodhisattva great beings abiding by means of those meditative stabilizations, and those tathāgatas, worthy ones, perfectly complete buddhas, now dwelling and maintaining themselves in the ten directions in as many world systems as there are sand particles in the Gaṅgā River, those tathāgatas, [F.93.a] worthy ones, perfectly complete buddhas too prophesy those bodhisattva great beings. But those who abide by means of those meditative stabilizations do not see even those meditative stabilizations, because they do not falsely project on account of those meditative stabilizations, ‘I have been absorbed; I am absorbed; I will become absorbed.’ Those bodhisattva great beings do not conceive of those. They do not occur to them.”

9.26 Śāriputra then asked, “Venerable Subhūti, do tathāgatas, worthy ones, perfectly complete buddhas prophesy bodhisattva great beings who have stood in those meditative stabilizations?”

9.27 “No indeed, Venerable Śāriputra,” replied Subhūti. “And why? Because, Venerable Śāriputra, the perfection of wisdom is not one thing, the meditative stabilization another, and the bodhisattva yet another. Bodhisattvas themselves are the meditative stabilization, and the meditative stabilization itself is the bodhisattva.”

9.28 Śāriputra then asked, “If, Venerable Subhūti, the meditative stabilization is not one thing and the bodhisattva another, the bodhisattva not one thing and the meditative stabilization another—that is, if just the meditative stabilization is the bodhisattva and just the bodhisattva is the meditative stabilization because all dharmas are the same, then is it possible to teach the meditative stabilization?”

“No indeed, Venerable Śāriputra,” replied Subhūti.

9.29 “Venerable Subhūti, do the children of a good family form a notion of those meditative stabilizations?” asked Śāriputra.

“No, Venerable Śāriputra, they do not form such notions,” replied Subhūti.

- 9.30 “Venerable Subhūti, how do they not form such notions?” asked Śāriputra.
“They [F.93.b] do not mentally construct them, Venerable Śāriputra,” replied Subhūti.
- 9.31 “How, Venerable Subhūti, do they not mentally construct them?” asked Śāriputra.
“They do not mentally construct those meditative stabilizations because all phenomena do not exist.¹⁸⁵ Venerable Śāriputra, by the same token, those children of a good family do not distinguish them and do not form a notion of them,” replied Subhūti.
- 9.32 “Why, Venerable Subhūti, do they not distinguish or form a notion of them?” asked Śāriputra.
“Venerable Śāriputra, they do not distinguish or form a notion of them because that meditative stabilization and those bodhisattva great beings do not exist.”¹⁸⁶ replied Subhūti.
- 9.33 The Lord then complimented venerable Subhūti: “You who are the foremost of śrāvakas at the conflict-free stage have, as is to be expected, given an explanation of what I have taught.¹⁸⁷ Those are eloquent statements. Excellent, excellent, Subhūti. Subhūti, bodhisattva great beings should train like that in the perfection of wisdom. They should train like that in the perfection of concentration, the perfection of perseverance, the perfection of patience, the perfection of morality, and the perfection of giving. Similarly, they should train like that in the thirty-seven dharmas on the side of awakening, *up to* they should train like that in the eighteen distinct attributes of a buddha.”
- 9.34 Then venerable Śāriputra asked of the Lord, “Lord, do bodhisattva great beings training like that train in the perfection of wisdom?”
- 9.35 “Śāriputra,” replied the Lord, “bodhisattva great beings training like that do train in the perfection of wisdom, by way of not apprehending anything. Similarly, they train in the perfection of concentration, the perfection of perseverance, the perfection of patience, [F.94.a] the perfection of morality, and the perfection of giving, by way of not apprehending anything. Similarly, they train in the thirty-seven dharmas on the side of awakening, by way of not apprehending anything, and similarly, *up to* they train in the eighteen distinct attributes of a buddha, by way of not apprehending anything.”
- 9.36 Then venerable Śāriputra asked the Lord, “Lord, do bodhisattva great beings training like that train in the perfection of wisdom by way of not apprehending anything?”
- 9.37 “Śāriputra,” replied the Lord, “bodhisattva great beings training like that do train in the perfection of wisdom, by way of not apprehending anything.”

9.38 “Lord what do you mean, they do not apprehend anything?” asked Śāriputra.

“Śāriputra,” replied the Lord, “because of the state of absolute purity they do not apprehend a self, *up to* they do not apprehend one who knows, or one who sees. Because of the state of absolute purity they do not apprehend aggregates, constituents, sense fields, or dependent origination; because of the state of absolute purity they do not apprehend suffering; because of the state of absolute purity they do not apprehend origination, cessation, or the path; because of the state of absolute purity they do not apprehend the desire realm, form realm, or formless realm; because of the state of absolute purity they do not apprehend the thirty-seven dharmas on the side of awakening; because of the state of absolute purity they do not apprehend ... *up to* the eighteen distinct attributes of a buddha; because of the state of absolute purity they do not apprehend a stream enterer; because of the state of absolute purity they do not apprehend a once-returner, a non-returner, the state of a worthy one, or a pratyekabuddha; and because of the state of absolute purity [F.94.b] they do not apprehend ... *up to* a bodhisattva, awakening, or a buddha.”

9.39 “Lord, what is purity?” asked Śāriputra.

“Śāriputra,” replied the Lord, “not being produced, not stopping, not being defilement, not being purification, not appearing, not being apprehended, and not occasioning anything is called *the purity of all dharmas*.”

9.40 “Lord, in what dharmas do bodhisattva great beings training like that train?” asked Śāriputra.

9.41 “Śāriputra,” replied the Lord, “bodhisattva great beings training like that do not train in any dharma. And why? Because, Śāriputra, those dharmas do not exist in the way foolish, ordinary people take them to be.”

9.42 “Lord, how do those dharmas exist?”¹⁸⁸ asked Śāriputra.

“Śāriputra,” replied the Lord, “as they do not exist, so do they exist. Thus, they do not exist, so one says ‘ignorance.’”¹⁸⁹

9.43 “Lord, why are the nonexistent called *ignorance*?”¹⁹⁰ asked Śāriputra.

“Śāriputra,” replied the Lord, “form does not exist because of inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature. Feeling, perception, volitional factors, and consciousness do not exist because of inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature. The constituents, the sense fields, dependent origination, and the perfections do not exist because of inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature. The thirty-seven dharmas on the side of awakening do not exist because of inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature ... *up to*

[F.95.a] the eighteen distinct attributes of a buddha do not exist because of inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature.

9.44 “Those foolish people settle down on them because of ignorance and craving, mentally constructing what does not exist. Having settled down on what does not exist, they are attached to the two extremes, namely permanence and annihilation. They do not know, and they do not see. They imagine dharmas where those dharmas do not exist, so they settle down on name and form, they settle down on the applications of mindfulness, *up to* they settle down on the eighteen distinct attributes of a buddha. When they have thus settled down on them, they mentally construct dharmas that do not exist, hence they do not know and do not see them.

9.45 “Why do they not know and see them? Because they do not know and see form. They do not know and see feeling, perception, volitional factors, or consciousness. They do not know and see the constituents, the sense fields, dependent origination, or the thirty-seven dharmas on the side of awakening, *up to* they do not know and see the eighteen distinct attributes of a buddha, and they are, therefore, counted as fools.

9.46 “They will not emerge. From what will they not emerge? They will not emerge from the desire realm. They will not emerge from the form realm. They will not emerge from the formless realm. They will not emerge from śrāvaka and pratyekabuddha dharmas.

9.47 “There is nothing in which they place their faith. What does it mean that there is nothing in which they place their faith? They do not place their faith in ‘form is empty of form,’ *up to* they do not place their faith in ‘awakening is empty of awakening.’

9.48 “They do not rest.¹⁹¹ In what do they not rest? They do not rest in the perfection of giving, and they do not rest [F.95.b] in the perfection of morality, the perfection of patience, the perfection of perseverance, the perfection of concentration, or the perfection of wisdom. They do not rest on the irreversible level, *up to* they do not rest in the eighteen distinct attributes of a buddha. That is why they are called fools.

9.49 “They settle down. What does it mean that they settle down? They settle down on form. They settle down on feeling, perception, volitional factors, and consciousness. They settle down on the eyes. They settle down on the ears, nose, tongue, body, and thinking mind. They settle down on a form. They settle down on a sound, a smell, a taste, a feeling, and a dharma. They settle down on the aggregates, constituents, and sense fields. They settle down on greed, hatred, and confusion, they settle down on distortion, *up to* they settle down on awakening. They are, therefore, counted as fools.”

- 9.50 “Lord, do bodhisattva great beings training like that not train in the perfection of wisdom and do they not go forth to the knowledge of all aspects?” asked Śāriputra.
- 9.51 “Śāriputra,” replied the Lord, “bodhisattva great beings training like that do not train in the perfection of wisdom and do not go forth to the knowledge of all aspects.”
- 9.52 “Why, Lord, do those bodhisattva great beings not train in the perfection of wisdom and not go forth to the knowledge of all aspects?” asked Śāriputra.
- 9.53 “Śāriputra,” replied the Lord, “here [F.96.a] bodhisattva great beings without skillful means mentally construct a perfection of wisdom and settle down on it. Similarly, they mentally construct a perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving, and settle down on them. They mentally construct all the buddhadharmas, all-knowledge, the knowledge of path aspects, and the knowledge of all aspects. Śāriputra, because of this one of many explanations, those bodhisattva great beings do not train in the perfection of wisdom and do not go forth to the knowledge of all aspects.”
- 9.54 “It is the case, then, Lord,” said Śāriputra, “that bodhisattva great beings training like that do not train in the perfection of wisdom and do not go forth to the knowledge of all aspects.”
- 9.55 “Śāriputra, bodhisattva great beings training like that do not train in the perfection of wisdom and do not go forth to the knowledge of all aspects,” said the Lord.
- 9.56 Śāriputra then asked, “Lord, how do bodhisattva great beings train in the perfection of wisdom so that while training they do go forth to the knowledge of all aspects?”
- 9.57 “Śāriputra,” replied the Lord, “when bodhisattva great beings practicing the perfection of wisdom do not apprehend and do not see the perfection of wisdom, then, Śāriputra, the bodhisattva great beings training in the perfection of wisdom like that go forth to the knowledge of all aspects by way of not apprehending anything. Similarly, when they are practicing the perfection of concentration ... the perfection of perseverance ... [F.96.b] the perfection of patience ... the perfection of morality ... and the perfection of giving and do not apprehend and do not see the perfection of giving, *up to* do not apprehend and do not see awakening; when they do not apprehend and do not see all-knowledge, the knowledge of path aspects, *up to* the knowledge of all aspects, then, Śāriputra, the bodhisattva great beings practicing the perfection of wisdom like that are training in the perfection of wisdom and go forth to the knowledge of all aspects by way of not apprehending anything.”

- 9.58 “Lord, by way of not apprehending what do they go forth to the knowledge of all aspects?” asked Śāriputra.
- 9.59 “Śāriputra,” replied the Lord, “they go forth to the knowledge of all aspects by way of not apprehending the emptiness of the knowledge of all aspects.”¹⁹²
- 9.60 *This was the ninth chapter, “Causal Signs,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

CHAPTER 10: ILLUSION-LIKE

10.1 Then venerable Subhūti said to the Lord, “Lord, suppose someone were to ask, ‘Does this illusory being, having trained in the perfection of wisdom, go forth to the knowledge of all aspects or reach the knowledge of all aspects?’ What, Lord, should be said to that questioner? And similarly, suppose someone were to ask, ‘Does this illusory being, having trained in the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving go forth to the knowledge of all aspects or reach the knowledge of all aspects?’ What, Lord, should be said to that questioner? And as to ‘Do they, having trained in, *up to* the thirty-seven dharmas on the side of awakening, [F.97.a] *up to* the knowledge of all aspects, go forth to the knowledge of all aspects or reach the knowledge of all aspects?’—what, Lord, should be said to that questioner?”

10.2 The Lord replied, “Subhūti, I will put a question about that right to you. Answer as best you can. What do you think about this: Is illusion one thing and form another? Is illusion one thing and feeling, perception, volitional factors, and consciousness another?”

“No, Lord,” answered Subhūti.

10.3 The Lord then asked, “Subhūti, what do you think about this: Is illusion one thing and the eyes another, or is illusion one thing and the ears, nose, tongue, body, and thinking mind another? Or is illusion one thing and a form another, or is illusion one thing and a sound, a smell, a taste, a feeling, and a dharma another? Or is illusion one thing and eye consciousness another, or is illusion one thing and ear consciousness, nose consciousness, tongue consciousness, body consciousness, and thinking-mind consciousness another? Or is illusion one thing and eye contact another, or is illusion one thing and ear contact, nose contact, tongue contact, body contact, and thinking-mind contact another?”

“No, Lord,” answered Subhūti.

- 10.4 The Lord then asked, “Subhūti, what do you think about this: Is illusion one thing and the pleasurable, or suffering, or neither pleasurable nor suffering [F.97.b] feeling from the condition of eye contact another? Is illusion one thing and the pleasurable, or suffering, or neither pleasurable nor suffering feeling from the condition of ear contact, feeling from the condition of nose contact, feeling from the condition of tongue contact, feeling from the condition of body contact, or feeling from the condition of thinking-mind contact another?”
- “No, Lord,” answered Subhūti.
- 10.5 The Lord then asked, “Subhūti, what do you think about this: is illusion one thing and the thirty-seven dharmas on the side of awakening another?”
- “No, Lord,” answered Subhūti.
- 10.6 The Lord then asked, “Subhūti, what do you think about this: is illusion one thing and emptiness another, is illusion one thing and signlessness another, or is illusion one thing and wishlessness another?”
- “No, Lord,” answered Subhūti.
- 10.7 The Lord then asked, “Subhūti, what do you think about this: is illusion one thing and the ten tathāgata powers another, or is illusion one thing and ... *up to* the eighteen distinct attributes of a buddha another?”
- “No, Lord,” answered Subhūti.
- 10.8 The Lord then asked, “Subhūti, what do you think about this: is illusion one thing and the knowledge of all aspects another?”
- 10.9 “No, Lord,” answered Subhūti.¹⁹³ “Illusion is not one thing, Lord, and form another; form is itself illusion, Lord, and illusion is itself form. Illusion is not one thing, Lord, [F.98.a] and feeling, perception, volitional factors, and consciousness another; feeling, perception, volitional factors, and consciousness are themselves illusion, Lord, and illusion is itself feeling, perception, volitional factors, and consciousness. Illusion is not one thing, Lord, and the eyes themselves another; the eyes are themselves illusion, Lord, and illusion is itself the eyes. Illusion is not one thing, Lord, and the ears ... nose ... tongue ... body ... and thinking mind another; the thinking mind is itself illusion, Lord, and illusion is itself the thinking mind. Illusion is not one thing, Lord, and a form itself another; a form is itself illusion, Lord, and illusion is itself a form. Illusion is not one thing, Lord, and a sound ... a smell ... a taste ... a feeling ... and a dharma another; dharmas are themselves illusion, Lord, and illusion is itself dharmas. Illusion is not one thing, Lord, and eye consciousness itself another; eye consciousness is itself illusion, Lord, and illusion is itself eye consciousness. Illusion is not one thing, Lord, and ear consciousness, nose consciousness, tongue consciousness, body consciousness, and thinking-mind consciousness another; ear consciousness ... nose consciousness ... tongue

consciousness ... body consciousness ... and thinking-mind consciousness is itself illusion, Lord, and illusion is itself thinking-mind consciousness. Illusion is not one thing, Lord, and eye contact another; eye contact is itself illusion, Lord, and illusion is itself eye contact. Illusion is not one thing, Lord, and ear contact, [F.98.b] nose contact, tongue contact, body contact, and thinking-mind contact another; ear contact ... nose contact ... tongue contact ... body contact ... and thinking-mind contact is itself illusion, Lord, and illusion is itself thinking-mind contact. Illusion is not one thing, Lord, and the pleasurable, or suffering, or neither pleasurable nor suffering feeling from the condition of eye contact another; the pleasurable, or suffering, or neither pleasurable nor suffering feeling from the condition of eye contact is itself illusion, Lord, and illusion is itself the pleasurable, or suffering, or neither pleasurable nor suffering feeling from the condition of eye contact. Illusion is not one thing, Lord, and the pleasurable, or suffering, or neither pleasurable nor suffering feeling from the condition of ear contact, feeling from the condition of nose contact, feeling from the condition of tongue contact, feeling from the condition of body contact, and feeling from the condition of thinking-mind contact another; the pleasurable, or suffering, or neither pleasurable nor suffering feeling from the condition of ear contact ... feeling from the condition of nose contact ... feeling from the condition of tongue contact ... feeling from the condition of body contact ... and feeling from the condition of thinking-mind contact are themselves illusion, Lord, and illusion is itself the pleasurable, or suffering, or neither pleasurable nor suffering feeling from the condition of thinking-mind contact. Illusion is not one thing, Lord, and the thirty-seven dharmas on the side of awakening another; the thirty-seven dharmas on the side of awakening are themselves illusion, Lord, and illusion is itself the thirty-seven dharmas on the side of awakening. Illusion is not one thing, Lord, and emptiness another; [F.99.a] emptiness is itself illusion, Lord, and illusion is itself emptiness. Illusion is not one thing, Lord, and signlessness another; signlessness is itself illusion, Lord, and illusion is itself signlessness. Illusion is not one thing, Lord, and wishlessness another; wishlessness is itself illusion, Lord, and illusion is itself wishlessness. Illusion is not one thing, Lord, and the ten tathāgata powers another; the ten tathāgata powers are themselves illusion, Lord, and illusion is itself the ten tathāgata powers. Illusion is not one thing, Lord, and ... *up to* the eighteen distinct attributes of a buddha another; *up to* the eighteen distinct attributes of a buddha are themselves illusion, Lord, and illusion is itself ... *up to* the eighteen distinct attributes of a buddha. Illusion is not one thing, Lord, and the knowledge of all aspects another; the knowledge of all aspects is itself illusion, Lord, and illusion is itself the knowledge of all aspects."

- 10.10 The Lord then asked, “Subhūti, what do you think about this: is there defilement and purification of illusion?”
 “No, Lord,” answered Subhūti.
- 10.11 The Lord then asked, “Subhūti, what do you think about this: is there production and stopping of illusion?”
 “No, Lord,” answered Subhūti.
- 10.12 The Lord then asked, “Subhūti, what do you think about this: does someone who has no production, no stopping, no defilement, [F.99.b] and no purification train in the perfection of wisdom, or go forth to the knowledge of all aspects, *up to* or reach the knowledge of all aspects?”
 “No, Lord,” answered Subhūti. [B8]
- 10.13 The Lord then asked, “Subhūti, what do you think about this: is *bodhisattva* used conventionally as just a name and conventional term for these five appropriating aggregates?”¹⁹⁴
 “No, Lord,” answered Subhūti.
- 10.14 The Lord then asked, “Subhūti, what do you think about this: can you apprehend production, stopping, defilement, or purification of these five appropriating aggregates that are used conventionally as just names and conventional terms?”
 “No, Lord,” answered Subhūti.
- 10.15 The Lord then asked, “Subhūti, what do you think about this: does that of which there is no name and causal sign, no conventional term, no designation, no convention, no name and no name designation, no body, no physical activity, no speech, no verbal activity, no thinking mind, no thinking-mind activity—of which there is no production, stopping, defilement, or purification—train in the perfection of wisdom and go forth to the knowledge of all aspects, or do you think it reaches the knowledge of all aspects?”
 “No, Lord,” answered Subhūti.
- 10.16 “Subhūti,” said the Lord, “when bodhisattva great beings train in [F.100.a] the perfection of wisdom like that, by way of not apprehending anything, they go forth to the knowledge of all aspects and reach the knowledge of all aspects.”
- 10.17 Subhūti replied,¹⁹⁵ “Lord, bodhisattva great beings, then, training in the perfection of wisdom like that, who want to go forth to the knowledge of all aspects, should train for unsurpassed, perfect, complete awakening as an illusory person would train. And why? Because, Lord, these five aggregates are just what should be known to be an illusory person.”
- 10.18 The Lord then asked, “Subhūti, what do you think about this: do these five aggregates, having trained in the perfection of wisdom, go forth to the knowledge of all aspects, or do you think they reach the knowledge of all

aspects?”

10.19 “No, Lord,” answered Subhūti. “And why? Because, Lord, they are nonexistent things, and you cannot apprehend nonexistent things.”

10.20 The Lord then asked, “Subhūti, what do you think about this: do the five dream-like aggregates, having trained in the perfection of wisdom, go forth to the knowledge of all aspects?”

10.21 “No, Lord,” answered Subhūti. “And why? Because, Lord, a dream is a nonexistent thing, and you cannot apprehend a nonexistent thing.”

10.22 The Lord then asked, “Subhūti, what do you think about this: do the five aggregates that are like an echo, like an apparition, like an image of a moon in water, like an illusion, like a mirage, like a magical creation, and like a reflection in a mirror, having trained in the perfection [F.100.b] of wisdom, go forth to the knowledge of all aspects?”

10.23 “No, Lord,” answered Subhūti. “And why? Because, Lord, an echo is the nonexistence of an intrinsic nature, also an apparition is the nonexistence of an intrinsic nature, also an image of a moon in water is the nonexistence of an intrinsic nature, also an illusion is the nonexistence of an intrinsic nature, also a mirage is the nonexistence of an intrinsic nature, also a magical creation is the nonexistence of an intrinsic nature, and also a reflection in a mirror is the nonexistence of an intrinsic nature, and that nonexistence of an intrinsic nature cannot be apprehended. And why? Because, Lord, form is like an illusion, and feeling ... perception ... volitional factors ... and consciousness is like an illusion, and what that consciousness is, the six faculties are. They are the five aggregates,¹⁹⁶ and you cannot apprehend them, because of inner emptiness, *up to* because of the emptiness that is the nonexistence of an intrinsic nature.”

10.24 Venerable Subhūti then asked the Lord, “Lord, if bodhisattva great beings who have newly set out in the vehicle were to hear this exposition, would they not¹⁹⁷ tremble, feel frightened, and become terrified?”

10.25 “Subhūti,” answered the Lord, “if they are bodhisattva great beings who have newly set out in the vehicle, and are those without skillful means who have not been taken in hand by a spiritual friend, they will tremble, feel frightened, and become terrified.”

10.26 Subhūti asked, “Lord, what skillful means do bodhisattva great beings who have newly set out in the vehicle have not to tremble, feel frightened, or become terrified when hearing this exposition?”

10.27 “Subhūti,” answered the Lord, “here [F.101.a] bodhisattva great beings practicing the perfection of wisdom with attention connected with the knowledge of all aspects analytically understand about form its impermanent aspect, but do not apprehend it; and with attention connected with the knowledge of all aspects they analytically understand about

feeling, perception, volitional factors, and consciousness their impermanent aspect, but do not apprehend it. Subhūti, you should know that this is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

10.28 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom with attention connected with the knowledge of all aspects analytically understand about form its suffering aspect, selflessness aspect, calm aspect, empty aspect, signless aspect, wishless aspect, not occasioning anything aspect, and isolated aspect, but do not apprehend them. Subhūti, you should know that this is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

10.29 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom with attention connected with the knowledge of all aspects analytically understand that form is ‘impermanent,’ but do not apprehend it; and with attention connected with the knowledge of all aspects [F.101.b] they analytically understand that feeling, perception, volitional factors, and consciousness are ‘impermanent,’ but do not apprehend it. Subhūti, you should know that this is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

10.30 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom with attention connected with the knowledge of all aspects analytically understand that form is ‘suffering,’ but do not apprehend it, and they analytically understand that feeling, perception, volitional factors, and consciousness are ‘suffering,’ but do not apprehend it. Furthermore, Subhūti, bodhisattva great beings with attention connected with the knowledge of all aspects analytically understand that form is ‘selfless,’ but do not apprehend it, and they analytically understand that feeling, perception, volitional factors, and consciousness are ‘selfless,’ but do not apprehend it. Furthermore, Subhūti, bodhisattva great beings with attention connected with the knowledge of all aspects analytically understand that form is ‘calm,’ but do not apprehend it, and they analytically understand that feeling, perception, volitional factors, and consciousness are ‘calm,’ but do not apprehend it. Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom with attention connected with the knowledge of all aspects analytically understand that form is ‘empty,’ but do not apprehend it, they analytically understand that feeling, perception, volitional factors, and consciousness are ‘empty,’ but do not apprehend it; they analytically understand that form is ‘signless,’ but do not apprehend it; they analytically understand that feeling, perception, volitional factors, and consciousness are ‘signless,’ [F.102.a] but do not apprehend it; they analytically understand that form is ‘wishless,’ but do not apprehend it; they analytically understand

that feeling, perception, volitional factors, and consciousness are ‘wishless,’ but do not apprehend it; they analytically understand that form ‘does not occasion anything,’ but do not apprehend it; they analytically understand that feeling, perception, volitional factors, and consciousness ‘do not occasion anything,’ but do not apprehend it; they analytically understand that form is ‘isolated,’ but do not apprehend it; and they analytically understand that feeling, perception, volitional factors, and consciousness are ‘isolated,’ but do not apprehend it. Subhūti, you should know that this is the skillful means of bodhisattva great beings practicing the perfection of wisdom.

10.31 “Subhūti, when those bodhisattva great beings analytically come to that understanding it occurs to them, ‘I will teach all beings the doctrine that “form is impermanent”; and moreover, I will do it by way of not apprehending anything. I will teach all beings the doctrine that “feeling, perception, volitional factors, and consciousness are impermanent”; and moreover, I will do it by way of not apprehending anything. I will teach all beings the doctrine that “form is suffering, selfless, calm, empty, signless, wishless, does not occasion anything, and is isolated”; and moreover, I will do it by way of not apprehending anything. I will teach all beings the doctrine that “feeling, perception, volitional factors, and consciousness are suffering,” as well as “selfless, calm, empty, signless, wishless, do not occasion anything, and are isolated”; and moreover, I will do it by way of not apprehending anything.’ [F.102.b]

10.32 “Subhūti, with this, the bodhisattva great beings’ perfection of giving, they do not tremble, feel frightened, or become terrified.

10.33 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom with objects of attention not connected with śrāvakas and pratyekabuddhas pay attention to form being ‘impermanent,’ and moreover do it by way of not apprehending anything. With objects of attention not connected with śrāvakas and pratyekabuddhas they pay attention to feeling, perception, volitional factors, and consciousness being ‘impermanent,’ and moreover do it by way of not apprehending anything.

10.34 “With objects of attention not connected with śrāvakas and pratyekabuddhas they pay attention to form being ‘suffering,’ and moreover do it by way of not apprehending anything, *up to* they pay attention to consciousness being ‘suffering’; and moreover do it by way of not apprehending anything.

10.35 “They pay attention to form being ‘selfless,’ form being ‘calm,’ form being ‘empty,’ form being ‘signless,’ form being ‘wishless,’ form not occasioning anything,’ and form being ‘isolated,’ and moreover do it by way of not apprehending anything. They pay attention to feeling ... perception ...

volitional factors ... and consciousness being 'selfless,' consciousness being 'calm,' consciousness being 'empty,' consciousness being 'signless,' consciousness being 'wishless,' consciousness 'not occasioning anything,' and consciousness being 'isolated,' and moreover do it by way of not apprehending anything.

10.36 "Subhūti, with this, the bodhisattva great beings' untarnished perfection of morality, they do not tremble, feel frightened, or become terrified.

10.37 "Furthermore, Subhūti, when bodhisattva [F.103.a] great beings practicing the perfection of wisdom analytically understand, tolerate, and accept the impermanent aspect, suffering aspect, selflessness aspect, calm aspect, empty aspect, signless aspect, wishless aspect, not occasioning anything aspect, and isolated aspect of these dharmas, that is the bodhisattva great beings' perfection of patience. With this, they do not tremble, feel frightened, or become terrified.

10.38 "Furthermore, Subhūti, bodhisattva great beings with objects of attention connected with the knowledge of all aspects practicing the perfection of wisdom analytically understand that form is 'impermanent,' and moreover do it by way of not apprehending anything. They analytically understand that form is 'suffering,' form is 'selfless,' form is 'calm,' form is 'empty,' form is 'signless,' form is 'wishless,' form 'does not occasion anything,' and form is 'isolated,' and moreover do it by way of not apprehending anything, without giving up objects of attention connected with the knowledge of all aspects, and without forsaking enthusiastic perseverance. With this—the bodhisattva great beings' perfection of perseverance—they do not tremble, feel frightened, or become terrified.

10.39 "Furthermore, Subhūti, when bodhisattva great beings [F.103.b] practicing the perfection of wisdom do not provide an opportunity for objects of attention connected with śrāvakas or with pratyekabuddhas, or for unwholesome dharmas that are impediments to awakening other than those, that is the bodhisattva great beings' perfection of concentration. Subhūti, bodhisattva great beings practicing the perfection of wisdom like this do not tremble, feel frightened, or become terrified.

10.40 "Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom analytically understand thus: Form is not empty because of the emptiness of form; form is itself emptiness, and emptiness is itself form. Feeling ... perception ... volitional factors ... and consciousness is not empty because of the emptiness of consciousness; consciousness is itself emptiness, and emptiness is itself consciousness. The eyes are not empty because of the emptiness of the eyes; the eyes are themselves emptiness, and emptiness is itself the eyes. The ears ... the nose ... the tongue ... the body ... and the thinking mind is not empty because of the emptiness of the thinking

mind; the thinking mind is itself emptiness, and emptiness is itself the thinking mind. A form is not empty because of the emptiness of a form; a form is itself emptiness, and emptiness is itself a form. A sound ... a smell ... a taste ... a feeling ... and a dharma is not empty because of the emptiness of dharmas; dharmas are themselves emptiness, and emptiness is itself dharmas. Eye consciousness is not empty because of the emptiness of eye consciousness; eye consciousness is itself emptiness, and emptiness is itself eye consciousness. Ear consciousness ... nose consciousness ... tongue consciousness ... body consciousness ... and thinking-mind consciousness is not empty because of the emptiness of thinking-mind consciousness; thinking-mind consciousness is itself emptiness, [F.104.a] and emptiness is itself thinking-mind consciousness. Eye contact is not empty because of the emptiness of eye contact; eye contact is itself emptiness, and emptiness is itself eye contact. Ear contact ... nose contact ... tongue contact ... body contact ... and thinking-mind contact is not empty because of the emptiness of thinking-mind contact; thinking-mind contact is itself emptiness, and emptiness is itself thinking-mind contact. Feeling that arises from the condition of eye contact is not empty because of the emptiness of feeling that arises from the condition of eye contact; feeling that arises from the condition of eye contact is itself emptiness, and emptiness is itself feeling that arises from the condition of eye contact. Feeling that arises from the condition of ear contact ... feeling that arises from the condition of nose contact ... feeling that arises from the condition of tongue contact ... feeling that arises from the condition of body contact ... and feeling that arises from the condition of thinking-mind contact is not empty because of the emptiness of feeling that arises from the condition of thinking-mind contact; feeling that arises from the condition of thinking-mind contact is itself emptiness, and emptiness is itself feeling that arises from the condition of thinking-mind contact. The applications of mindfulness are not empty because of the emptiness of the applications of mindfulness; the applications of mindfulness are themselves emptiness, and emptiness is itself the applications of mindfulness. The right efforts ... the legs of miraculous power ... the faculties ... the powers ... the limbs of awakening ... and the path is not empty because of the emptiness of the path; the path is itself emptiness, and emptiness is itself the path. The powers, the fearlessnesses, *up to* the distinct attributes of a buddha are not empty because of the emptiness of the distinct attributes of a buddha; the distinct attributes of a buddha are themselves emptiness, and emptiness is itself [F.104.b] the distinct attributes of a buddha. Subhūti, that is the bodhisattva great beings' perfection of wisdom.

- 10.41 “Subhūti, those are the skillful means of bodhisattva great beings who are practicing the perfection of wisdom, and when they are fully endowed with those means they will not tremble, feel frightened, or become terrified when they hear this exposition.”
- 10.42 Subhūti then asked, “Lord, who are those spiritual friends, taken in hand by whom bodhisattva great beings practicing the perfection of wisdom do not tremble, feel frightened, or become terrified when they hear this exposition?”¹⁹⁸
- 10.43 The Lord replied, “Subhūti, the spiritual friends of bodhisattva great beings are those who teach them the doctrine that ‘form is impermanent,’ and moreover, teach by way of not apprehending anything, and without dedicating those wholesome roots to the śrāvaka level or pratyekabuddha level, or to anything other than to the knowledge of all aspects. Similarly, they are those who teach them the doctrine that ‘feeling, perception, volitional factors, and consciousness are impermanent,’ and moreover, teach by way of not apprehending anything, and without dedicating those wholesome roots to the śrāvaka level or pratyekabuddha level, or to anything other than to the knowledge of all aspects. You should know that they, Subhūti, are the spiritual friends of bodhisattva great beings.
- 10.44 “Furthermore, Subhūti, the spiritual friends of bodhisattva great beings are those who teach them ‘form is suffering,’ ‘selfless,’ ‘calm,’ ‘empty,’ ‘signless,’ ‘wishless,’ ‘does not occasion anything,’ and is ‘isolated,’ and moreover, teach by way of not apprehending anything, and without dedicating those wholesome roots to the śrāvaka level or pratyekabuddha level, [F.105.a] or to anything other than to the knowledge of all aspects. And similarly, they are those who teach them ‘feeling, perception, volitional factors, and consciousness are suffering,’ ‘selfless,’ ‘calm,’ ‘empty,’ ‘signless,’ ‘wishless,’ ‘do not occasion anything’ and are ‘isolated,’ and moreover, teach by way of not apprehending anything, and without dedicating those wholesome roots to the śrāvaka level or pratyekabuddha level, or to anything other than to the knowledge of all aspects. You should know that they, Subhūti, are the spiritual friends of bodhisattva great beings.
- 10.45 “Furthermore, Subhūti, the spiritual friends of bodhisattva great beings are those who teach them ‘the eyes are impermanent,’ ‘suffering,’ ‘selfless,’ ‘calm,’ ‘empty,’ ‘signless,’ ‘wishless,’ ‘do not occasion anything,’ and are ‘isolated,’ and moreover, teach by way of not apprehending anything, and without dedicating those wholesome roots to the śrāvaka level or pratyekabuddha level, or to anything other than to the knowledge of all aspects. Similarly, they are those who teach them the ‘ears, nose, tongue, body, and thinking mind are impermanent,’ ‘suffering,’ ‘selfless,’ ‘calm,’ ‘empty,’ ‘signless,’ ‘wishless,’ ‘do not occasion anything,’ and are ‘isolated,’

and moreover, teach by way of not apprehending anything, and without dedicating those wholesome roots to the śrāvaka level or pratyekabuddha level, or to anything other than to the knowledge of all aspects. You should know that they, Subhūti, are the spiritual friends of bodhisattva great beings.

10.46 “Furthermore, Subhūti, the spiritual friends of bodhisattva great beings are those [F.105.b] who teach them ‘a form is impermanent,’ ‘suffering,’ ‘selfless,’ ‘calm,’ ‘empty,’ ‘signless,’ ‘wishless,’ ‘does not occasion anything,’ and is ‘isolated,’ and, moreover, teach by way of not apprehending anything, and without dedicating those wholesome roots to the śrāvaka level or pratyekabuddha level, or to anything other than to the knowledge of all aspects. Similarly, they are those who teach them ‘a sound, a smell, a taste, a feeling, and a dharma are impermanent,’ ‘suffering,’ ‘selfless,’ ‘calm,’ ‘empty,’ ‘signless,’ ‘wishless,’ ‘do not occasion anything,’ and are ‘isolated,’ and moreover, teach by way of not apprehending anything, and without dedicating those wholesome roots to the śrāvaka level or pratyekabuddha level, or to anything other than to the knowledge of all aspects. You should know that they, Subhūti, are the spiritual friends of bodhisattva great beings.

10.47 “Furthermore, Subhūti, the spiritual friends of a bodhisattva great being are those who teach them the doctrine that ‘eye consciousness, eye contact, and feeling that arises from the condition of eye contact are impermanent,’ ‘suffering,’ ‘selfless,’ ‘calm,’ ‘empty,’ ‘signless,’ ‘wishless,’ ‘do not occasion anything,’ and are ‘isolated,’ and moreover, teach by way of not apprehending anything, and without dedicating those wholesome roots to the śrāvaka level or pratyekabuddha level, or to anything other than to the knowledge of all aspects. Similarly, they are those who teach them the doctrine that ‘ear consciousness, ear contact and feeling that arises from the condition of ear contact,’ and similarly, ‘nose consciousness ... tongue consciousness ... body consciousness ... and thinking-mind consciousness, [F.106.a] thinking-mind contact, and feeling that arises from the condition of thinking-mind contact are impermanent,’ ‘suffering,’ ‘selfless,’ ‘calm,’ ‘empty,’ ‘signless,’ ‘wishless,’ ‘do not occasion anything,’ and are ‘isolated,’ and moreover, teach by way of not apprehending anything, and without dedicating those wholesome roots to the śrāvaka level or pratyekabuddha level, or to anything other than to the knowledge of all aspects. You should know that they, Subhūti, are the spiritual friends of bodhisattva great beings.

10.48 “Furthermore, Subhūti, the spiritual friends of bodhisattva great beings are those who teach them the doctrine that ‘the applications of mindfulness are impermanent,’ and moreover, teach by way of not apprehending anything, and without dedicating those wholesome roots to the śrāvaka level or pratyekabuddha level, or to anything other than to the knowledge of all aspects. And similarly, they are those who teach them the doctrine that

‘the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path are impermanent,’ and moreover, teach by way of not apprehending anything, and without dedicating those wholesome roots to the śrāvaka level or pratyekabuddha level, or to anything other than to the knowledge of all aspects. And similarly, they are those who teach them ‘the fearlessnesses, detailed and thorough knowledges, powers, and distinct attributes of a buddha are impermanent’; who teach them so they will cultivate the knowledge of all aspects; and moreover, teach by way of not apprehending anything, and without dedicating those wholesome roots to the śrāvaka level or pratyekabuddha level, or to anything other than to the knowledge of all aspects. [F.106.b] You should know that they, Subhūti, are the spiritual friends of bodhisattva great beings. If they have taken them in hand they do not tremble, feel frightened, or become terrified when they hear this exposition of the perfection of wisdom.”

10.49 Subhūti then asked, “Lord, how do bodhisattva great beings practicing the perfection of wisdom who are unskilled in means fall into the clutches of bad friends, become shunned by spiritual friends,¹⁹⁹ and tremble, feel frightened, and become terrified when they hear this exposition of the perfection of wisdom?”

10.50 The Lord replied, “Subhūti, here bodhisattva great beings practicing the perfection of wisdom, because of lacking attention connected with the knowledge of all aspects, apprehend a perfection of wisdom while cultivating it, and falsely project it as the perfection of wisdom;²⁰⁰ similarly, they apprehend a perfection of concentration ... a perfection of perseverance ... a perfection of patience ... a perfection of morality ... and a perfection of giving while cultivating it, and also falsely project it as the perfection of giving.

10.51 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom, because of lacking attention connected with the knowledge of all aspects, pay attention to ‘form empty of an inner subject,’ pay attention to ‘form empty of an outer object,’ pay attention to ‘form empty of subject and object,’ *up to* pay attention to ‘form empty of the nonexistence of intrinsic nature.’ They also pay attention to ‘feeling ... perception ... volitional factors ... and consciousness empty of an inner subject,’ pay attention to ‘consciousness empty of an outer object,’ pay attention to ‘consciousness empty of subject and object,’ *up to* pay attention to ‘consciousness empty of the nonexistence of intrinsic nature.’ They also apprehend that inner emptiness, also apprehend [F.107.a] that outer emptiness, also apprehend that inner and outer emptiness, *up to* they also apprehend that emptiness that is the nonexistence of an intrinsic nature, falsely projecting it by way of apprehending something.

- 10.52 “They pay attention to ‘the eye empty of an inner subject,’ pay attention to ‘the eye empty of an outer object,’ pay attention to ‘the eye empty of subject and object,’ *up to* pay attention to ‘the eye empty of the nonexistence of intrinsic nature.’ They also apprehend those emptinesses, falsely projecting them by way of apprehending something. They pay attention to ‘the ear ... the nose ... the tongue ... the body ... and the thinking mind empty of an inner subject,’ pay attention to ‘the thinking mind empty of an outer object,’ pay attention to ‘the thinking mind empty of subject and object,’ *up to* pay attention to ‘the thinking mind empty of the nonexistence of intrinsic nature.’ They also apprehend those emptinesses, falsely projecting them by way of apprehending something.”
- 10.53 *Connect this in the same way with* “a form, a sound, a smell, a taste, a feeling, and a dharma.
- 10.54 “Similarly, they pay attention to ‘eye consciousness’ and ‘ear, nose, tongue, body, and thinking-mind consciousness’; ‘eye contact’ and ‘ear, nose, tongue, body, and thinking-mind contact’; and ‘feeling that arises from the condition of eye contact’ and ‘feeling that arises from the condition of ear, nose, tongue, body, and thinking-mind contact,’ and they pay attention to them ‘empty of an inner subject,’ pay attention to them ‘empty of an outer object,’ pay attention to them ‘empty of subject and object,’ *up to* pay attention to them ‘empty of the nonexistence of intrinsic nature.’ They also apprehend those emptinesses, falsely projecting them by way of apprehending something.”
- 10.55 *Connect this in the same way with* “they pay attention to ‘ignorance,’ *up to* ‘old age and death empty of an inner subject,’ and they pay attention to them ‘empty of an outer object,’ pay attention to them ‘empty of subject and object,’ *up to* pay attention to them ‘empty of the nonexistence of intrinsic nature.’ They also apprehend those emptinesses, falsely projecting them by way of apprehending something.
- 10.56 “Furthermore, Subhūti, [F.107.b] bodhisattva great beings practicing the perfection of wisdom, because of lacking attention connected with the knowledge of all aspects cultivate the applications of mindfulness, also apprehend those applications of mindfulness, and falsely project them by way of apprehending them. Similarly, they cultivate the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, eightfold noble path, ten powers of a tathāgata, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha, and they also apprehend them, and falsely project them by way of apprehending them.

- 10.57 “Subhūti, bodhisattva great beings thus practicing the perfection of wisdom unskilled in means tremble, feel frightened, and become terrified when they hear this exposition of the perfection of wisdom.”²⁰¹
- 10.58 Subhūti then asked, “Lord, why does a bodhisattva great being fall into the clutches of a bad friend, and, mentored by that bad friend, tremble, feel frightened, and become terrified when they hear this exposition of the perfection of wisdom?”
- 10.59 The Lord replied, “Subhūti, here a bad friend of a bodhisattva great being dissuades them from the perfection of wisdom and dissuades them from the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving, saying, ‘Do not train in these, because they have not been said by the tathāgata, the worthy one, the perfectly complete Buddha; do not listen to these, because they are compositions made up by rhymesters; do not take them up, do not study them, do not bear them in mind, [F.108.a] do not recite them, do not cultivate them, do not properly pay attention to them, and do not teach them to others.’ Subhūti, you should know that this is a bad friend of a bodhisattva great being.
- 10.60 “Furthermore, Subhūti, a bad friend of a bodhisattva great being is someone who, when Māra the wicked one, disguised in the form of a buddha, approaches and dissuades them, saying, ‘Child of a good family, what use is cultivating the perfection of wisdom to you, what use is the perfection of concentration to you, what use is the perfection of perseverance to you, what use is the perfection of patience to you, what use is the perfection of morality to you, and what use is cultivating the perfection of giving to you?’ does not teach them it is the work of Māra and does not explain²⁰² the faults of Māra. Subhūti, you should know that this is a bad friend of a bodhisattva great being.
- 10.61 “Furthermore, Subhūti,²⁰³ Māra the wicked one thus disguised in the form of a buddha approaches a bodhisattva great being and teaches, throws light on, reveals, illuminates, and makes clear a discourse, melodious narration, prediction, account, birth story, introduction, and tale connected with śrāvakas. A bad friend is someone who does not teach the bodhisattva great being that ‘such works of Māra as those will arise,’ that they are the works of Māra. Subhūti, you should know that this is a bad friend of a bodhisattva great being.
- 10.62 “Furthermore, Subhūti, a bad friend of a bodhisattva great being is someone who, when Māra the wicked one disguised in the form of a buddha approaches a bodhisattva [F.108.b] great being and says, ‘Child of a good family, you do not have the slightest thought of awakening. You are not irreversible from awakening. You are not able to awaken fully to perfect,

complete awakening,’ does not explain and teach that such things are the work of Māra. Subhūti, you should know that this is a bad friend of a bodhisattva great being.

10.63 “Furthermore, Subhūti, about a bad friend of a bodhisattva great being—when Māra the wicked one disguised in the form of a buddha approaches a bodhisattva great being and says, ‘Child of a good family, the eyes are empty of self and what belongs to self, and the ears, nose, tongue, body, and thinking mind are empty of self and what belongs to self; a form is empty of self and what belongs to self, and a sound, a smell, a taste, a feeling, and dharmas are empty of self and what belongs to self; eye consciousness is empty of self and what belongs to self, and ear consciousness, nose consciousness, tongue consciousness, body consciousness, and thinking-mind consciousness are empty of self and what belongs to self; eye contact is empty of self and what belongs to self, and ear contact, nose contact, tongue contact, body contact, and thinking-mind contact is empty of self and what belongs to self; feeling that arises from the condition of eye contact is empty of self and what belongs to self, and feeling that arises from the condition of ear contact, feeling that arises from the condition of nose contact, feeling that arises from the condition of tongue contact, feeling that arises from the condition of body contact, and feeling that arises from the condition of thinking-mind contact is empty of self and what belongs to self; and similarly, the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and [F.109.a] perfection of wisdom is empty of self and what belongs to self; the applications of mindfulness are empty of self and what belongs to self; the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, path, *up to* the distinct attributes of a buddha are empty of self and what belongs to self, so what use is fully awakening to unsurpassed, perfect, complete awakening to you?’—it is someone who does not explain and teach to them that such things as those are the works of Māra. Subhūti, you should know that this is a bad friend of a bodhisattva great being.

10.64 “Furthermore, Subhūti, a bad friend of a bodhisattva great being is someone who, when Māra the wicked one disguised in the form of a buddha approaches a bodhisattva, a great being, and says, ‘Child of a good family, the eastern direction is empty of lord buddhas, bodhisattvas, and śrāvakas; there are no buddhas here, there are no bodhisattvas either, and there are no śrāvakas. Similarly, all the ten directions are empty of lord buddhas, bodhisattvas, and śrāvakas; there are no buddhas here, there are no bodhisattvas either, and there are no śrāvakas,’ does not teach and explain to them that such things as those are the works of Māra. Subhūti, you should know that this is a bad friend of a bodhisattva great being.

- 10.65 “Furthermore, Subhūti, when Māra the wicked one disguised in the form of a śrāvaka approaches a bodhisattva great being and dissuades them from attention connected with the knowledge of all aspects, and advises and instructs them in objects of attention connected with śrāvakas and pratyekabuddhas—someone who does not teach and explain to them that such things as those are works of Māra, Subhūti, you should know is a bad friend of a bodhisattva great being.
- 10.66 “Furthermore, Subhūti, when Māra the wicked one disguised in the form of a preceptor or [F.109.b] teacher of proper conduct approaches a bodhisattva great being and dissuades them from the career of a bodhisattva, dissuades them from attention connected with the knowledge of all aspects, and enjoins on them the applications of mindfulness, *up to* the eightfold noble path, enjoins on them the dharmas of emptiness, signlessness, and wishlessness, and says to them, ‘Child of a good family, you should meditate on these dharmas and directly realize them as a śrāvaka. What use is unsurpassed, perfect, complete awakening to you?’—someone who does not teach and explain to them that such things as those are works of Māra, Subhūti, you should know is a bad friend of a bodhisattva great being.
- 10.67 “Furthermore, Subhūti, when Māra the wicked one disguised in the form of a mother or father approaches a bodhisattva great being and says, ‘Child of a good family, what use is unsurpassed, perfect, complete awakening to you, for the sake of which you pass immeasurable, incalculable eons in saṃsāra experiencing an infinity of your arms, legs, and heads being cut off? Become absorbed in the yoga that effects direct realization of the result of stream enterer, become absorbed in the yoga that effects direct realization of the result of a worthy one’—someone who does not teach and explain to them that such things as those are works of Māra, Subhūti, you should know is a bad friend of a bodhisattva great being.
- 10.68 “Furthermore, Subhūti, when Māra the wicked one disguised in the form of a monk approaches a bodhisattva great being and teaches them ‘the eyes are impermanent’ by way of apprehending something, and similarly ‘the eyes are suffering,’ ‘selfless,’ ‘calm,’ ‘empty,’ ‘signless,’ ‘wishless,’ ‘do not occasion anything,’ and are ‘isolated’; teaches them ‘the ears, nose, tongue, body, and thinking-mind are impermanent,’ ‘suffering,’ ‘selfless,’ ‘calm,’ ‘empty,’ ‘signless,’ ‘wishless,’ [F.110.a] ‘do not occasion anything,’ and are ‘isolated’ by way of apprehending something; and similarly, teaches them ‘the applications of mindfulness are impermanent,’ ‘suffering,’ ‘selfless,’ ‘calm,’ ‘empty,’ ‘signless,’ ‘wishless,’ ‘do not occasion anything,’ and are ‘isolated,’ and ‘the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path are impermanent,’ ‘selfless,’ ‘calm,’ ‘empty,’

‘signless,’ ‘wishless,’ ‘do not occasion anything,’ and are ‘isolated’ by way of apprehending something, *up to* teaches them ‘the distinct attributes of a buddha are impermanent,’ ‘suffering,’ ‘selfless,’ ‘calm,’ ‘empty,’ ‘signless,’ ‘wishless,’ ‘do not occasion anything,’ and are not enacted,’ ‘isolated’ by way of apprehending something—someone who does not teach and explain to them that such things as those are works of Māra, Subhūti, they should know is a bad friend of a bodhisattva great being, and knowing that, they should shun them.”

10.69 *This was the tenth chapter, “Illusion-Like,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

11.

CHAPTER 11: EMBARRASSMENT

- 11.1 Then venerable Subhūti said to the Lord, “Lord, you say ‘bodhisattva’ again and again. What is its basis in reality?”²⁰⁴
- 11.2 The Lord [F.110.b] replied to venerable Subhūti, “Subhūti, the basis in reality for *bodhisattva* is an absence of a basis in reality. And why? Subhūti, it is because *bodhi* and *sattva* are not produced. *Awakening* and *a being* do not have an arising or an existence. They cannot be apprehended. Subhūti, *awakening* has no basis in reality and *a being* has no basis in reality, therefore a bodhisattva’s basis in reality is an absence of a basis in reality.
- 11.3 “To illustrate, Subhūti, the track²⁰⁵ of a bird in space does not exist and cannot be apprehended; similarly, the basis in reality for a bodhisattva does not exist and cannot be apprehended. Subhūti, in a dream a basis does not exist and cannot be apprehended; similarly, the basis in reality for a bodhisattva also does not exist and cannot be apprehended. In a magical illusion a basis does not exist and cannot be apprehended; similarly, in a mirage, a reflection of the moon in water, an echo, an apparition, a reflection in a mirror, and a tathāgata’s magical creation a basis does not exist and cannot be apprehended. Similarly, Subhūti, a basis in reality for a bodhisattva also does not exist and cannot be apprehended.
- 11.4 “To illustrate further, Subhūti, in suchness a basis does not exist and cannot be apprehended; similarly, the basis in reality for a bodhisattva also does not exist and cannot be apprehended. Subhūti, in unmistaken suchness a basis does not exist and cannot be apprehended, and in unaltered suchness, the true nature of dharmas, the dharma-constituent, the establishment of dharmas, the certification of dharmas, and the very limit of reality a basis does not exist and cannot be apprehended.
- 11.5 “To illustrate further, Subhūti, in an illusory person a basis of form, feeling, perception, volitional factors, and consciousness does not exist and cannot be apprehended, and similarly, Subhūti, a basis in reality for a bodhisattva

when a bodhisattva great being is practicing the perfection of wisdom does not exist and cannot be apprehended.

11.6 “To illustrate further, [F.111.a] Subhūti, in an illusory person a basis of the eyes does not exist and cannot be apprehended; a basis of the ears, nose, tongue, body, and thinking mind does not exist and cannot be apprehended, and a basis of a form, a sound, a smell, a taste, a feeling, and a dharma does not exist and cannot be apprehended. Similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist and cannot be apprehended.

11.7 “To illustrate further, Subhūti, a basis in the eye consciousness of an illusory person does not exist and cannot be apprehended, and a basis in the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and thinking-mind consciousness of an illusory person does not exist and cannot be apprehended. Similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist and cannot be apprehended.

11.8 “To illustrate further, Subhūti, a basis in reality for an illusory person practicing inner emptiness does not exist and cannot be apprehended, and similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist and cannot be apprehended.

11.9 “To illustrate further, Subhūti, a basis in reality for an illusory person practicing *up to* the emptiness that is the nonexistence of an intrinsic nature does not exist and cannot be apprehended, and similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist and cannot be apprehended.

11.10 “To illustrate further, Subhūti, a basis in reality for an illusory person practicing the applications of mindfulness does not exist and cannot be apprehended. Subhūti, a basis in reality for an illusory person practicing *up to* the eightfold noble path, and *up to* the ten powers of a tathāgata, the four fearlessnesses, and the eighteen distinct attributes of a buddha does not exist and cannot be apprehended, and similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom [F.111.b] does not exist and cannot be apprehended.

11.11 “To illustrate further, Subhūti, a basis of the form of a tathāgata, worthy one, perfectly complete buddha does not exist and cannot be apprehended. Similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist and cannot be apprehended.

- 11.12 “To illustrate further, Subhūti, in a tathāgata, worthy one, perfectly complete buddha a basis of feeling, perception, volitional factors, and consciousness does not exist and cannot be apprehended. Similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist and cannot be apprehended.
- 11.13 “To illustrate further, Subhūti, in a tathāgata, worthy one, perfectly complete buddha a basis of the eyes does not exist; a basis of the ears, nose, tongue, body, and thinking mind does not exist; and similarly, Subhūti, a basis in reality of a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist.
- 11.14 “To illustrate further, Subhūti, in a tathāgata, worthy one, perfectly complete buddha a basis of inner emptiness does not exist, *up to* the emptiness that is the nonexistence of an intrinsic nature does not exist, and similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist.
- 11.15 “To illustrate further, Subhūti, in a tathāgata, worthy one, perfectly complete buddha a basis of the applications of mindfulness does not exist, *up to* a basis of the eighteen distinct attributes of a buddha does not exist, and similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist.
- 11.16 “To illustrate further, Subhūti, in the uncompounded element a basis of the compounded element does not exist, and similarly in the compounded element [F.112.a] a basis of the uncompounded element also does not exist. Similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist.
- 11.17 “To illustrate further, Subhūti, in the absence of production a basis does not exist, and similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist. Subhūti, in the absence of stopping, the absence of occasioning anything, the absence of appearing, the absence of being apprehended, the absence of defilement and the absence of purification a basis does not exist, and similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist.”
- 11.18 “Lord, in the absence of the production of what does a basis not exist, *up to* in the absence of the defilement, and the absence of the purification of what does a basis not exist?” asked Subhūti.
- 11.19 The Lord replied, “Subhūti, in the absence of production a basis of form does not exist; in the absence of production a basis of feeling, perception, volitional factors, and consciousness does not exist; *up to* Subhūti, in the absence of defilement and the absence of purification, a basis of form does

not exist; and in the absence of defilement and the absence of purification, a basis of feeling, perception, volitional factors, and consciousness does not exist. Similarly, in the absence of production a basis of the constituents and sense fields does not exist, *up to* in the absence of defilement and the absence of purification, a basis of the constituents and sense fields does not exist. In the absence of production a basis of the thirty-seven dharmas on the side of awakening, *up to* the powers, fearlessnesses and eighteen distinct attributes of a buddha does not exist; *up to* in the absence of defilement and the absence of purification, [F.112.b] a basis of the eighteen distinct attributes of a buddha does not exist. Similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist.

11.20 “To illustrate further, Subhūti, in form a basis in reality for the absence of production, the absence of stopping, the absence of occasioning anything, the absence of appearing, the absence of being apprehended, the absence of defilement and the absence of purification does not exist, and similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist.

11.21 “To illustrate further, Subhūti, in feeling, perception, volitional factors, and consciousness a basis in reality for the absence of production, the absence of stopping, *up to* the absence of defilement and the absence of purification does not exist, and similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist.

11.22 “To illustrate further, Subhūti, in the state of the absolute purity of form a basis for a causal sign does not exist, and similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist. As a further instance, Subhūti, in the state of the absolute purity of feeling, perception, volitional factors, and consciousness a basis for a causal sign does not exist, and similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist. Similarly, in the state of the absolute purity of the constituents, sense fields, and dependent origination a basis for a causal sign does not exist, and similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist.

11.23 “To illustrate further, Subhūti, in the state of the absolute purity of the applications of mindfulness a basis for a causal sign does not exist, and similarly, Subhūti, [F.113.a] a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist.

- 11.24 “To illustrate further, Subhūti, in the state of the absolute purity of the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path, *up to* the ten powers, fearlessnesses, detailed and thorough knowledges, and eighteen distinct attributes of a buddha a basis for a causal sign does not exist, and similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist.
- 11.25 “To illustrate further, Subhūti, because of the nonexistence of self, in the state of the absolute purity of the self a basis does not exist, *up to* because of the nonexistence of one who knows and one who sees, in the state of the absolute purity of one who knows and one who sees a basis does not exist. Similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist.
- 11.26 “To illustrate further, Subhūti, when the disk of the sun rises, a basis for darkness does not exist, and similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist.
- 11.27 “To illustrate further, Subhūti, in the eon conflagration a basis for compounded phenomena does not exist, and similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist.
- 11.28 “To illustrate further, Subhūti, in the morality of a tathāgata, worthy one, perfectly complete buddha a basis for immorality does not exist, and similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist.
- 11.29 “To illustrate further, Subhūti, in the meditative stabilization of a tathāgata a basis for distraction does not exist, in the wisdom of a tathāgata [F.113.b] a basis for intellectual confusion does not exist, in the liberation of a tathāgata a basis for not being liberated does not exist, and in the knowledge and seeing of liberation of a tathāgata nonknowledge and nonseeing of liberation does not exist. Similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist.
- 11.30 “To illustrate further, Subhūti, in the radiance of the sun and moon a basis for darkness does not exist, and similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist.
- 11.31 “To illustrate further, Subhūti, a basis for the light of the planets, the stars, jewels, and lightning does not exist, and similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist.

- 11.32 “To illustrate further, Subhūti, a basis for the light of the Cāturmahārājika and the Trāyastriṃśa gods, Yāma gods, Tuṣita gods, Nirmāṇarati gods, Paranirmitavaśavartin gods, Brahmakāyika, *up to* the Akaniṣṭha gods does not exist, *up to* a basis for the light of a tathāgata does not exist, and similarly, Subhūti, a basis in reality for a bodhisattva when a bodhisattva great being is practicing the perfection of wisdom does not exist.
- 11.33 “And why? Because, Subhūti, all those phenomena—that which is the awakening, that which is the bodhisattva, that which is the basis in reality of a bodhisattva—are not conjoined, are not disjoined, are formless, cannot be pointed out, do not obstruct, and have only one mark—that is, no mark. Subhūti, bodhisattva great beings should train in the nonexistence²⁰⁶ of all phenomena. Subhūti, bodhisattva great beings should know all dharmas.” [F.114.a]
- 11.34 Subhūti then asked, “Lord, what are all phenomena? How do bodhisattva great beings train in the nonexistence of all phenomena? How do bodhisattva great beings know all phenomena?”
- 11.35 The Lord replied, “Subhūti, *all phenomena* are said to be wholesome, unwholesome, objects of moral inquiry and not objects of moral inquiry, ordinary and extraordinary, with outflows and without outflows, compounded and uncompounded, basic immorality and not basic immorality, and shared in common and not shared in common. Subhūti, these are said to be *all phenomena*. Bodhisattva great beings should train in their nonexistence. All those are the phenomena bodhisattva great beings should know.” [B9]
- 11.36 “Lord, what are *ordinary wholesome phenomena*?” asked Subhūti.
- The Lord replied, “Subhūti, *ordinary wholesome phenomena* are said to be honoring mothers, honoring fathers, honoring those following a secluded religious life, and honoring brahmins; attending to the needs of family elders; the basis of meritorious action arisen from giving; the basis of meritorious action arisen from morality and arisen from meditation, that which accompanies service, and skillful means;²⁰⁷ the ten wholesome actions; the ordinary perception of a bloated corpse, the cleaned-out-by-worms perception, the perception of it as putrid, the bloodied perception, the black-and-blue perception, the savaged perception, the torn-asunder perception, the bones perception, [F.114.b] and the burnt-bones perception; the four ordinary concentrations, four immeasurables, and four formless absorptions; and the ordinary mindfulness of the Buddha, mindfulness of the Dharma, mindfulness of the Saṅgha, mindfulness of morality, mindfulness of giving away, mindfulness of the gods, mindfulness of

breathing in and out, mindfulness of death, mindfulness of what is included in the body, and mindfulness of disgust. Those, Subhūti, are said to be *ordinary wholesome phenomena*."

11.37 "Lord, what are *ordinary unwholesome phenomena*?" asked Subhūti.

The Lord replied, "Subhūti, *ordinary unwholesome phenomena* are killing, stealing, illicit sex because of lust, lying, backbiting,²⁰⁸ insulting, babbling nonsense, coveting, malice, wrong view, anger, bearing a grudge, dissembling, nursing pent-up anger, violence, jealousy, envy, and pride. Those, Subhūti, are said to be *ordinary unwholesome phenomena*."

11.38 "Lord, what are *ordinary neutral phenomena*?" asked Subhūti.

The Lord replied, "Subhūti, physical karma is neutral, verbal karma is neutral, and thinking-mind karma is neutral.²⁰⁹ The four great elements are neutral, the five faculties are neutral, the six sense fields are neutral, the four formless absorptions are neutral, the aggregates, constituents, and sense fields are neutral, and maturation is neutral. Those, Subhūti, are said to be *ordinary neutral phenomena*."

11.39 "Lord, what are *ordinary phenomena*?" asked Subhūti.

The Lord replied, [F.115.a] "Subhūti, *ordinary phenomena* are said to be the five aggregates, twelve sense fields, eighteen constituents, ten wholesome actions, four concentrations, four immeasurables, four formless absorptions, five clairvoyances, and as many ordinary dharmas not included with extraordinary dharmas as there are. Those are said to be *ordinary phenomena*."

11.40 "Lord, what are said to be *extraordinary phenomena*?" asked Subhūti.

The Lord replied, "Subhūti, *extraordinary phenomena* are said to be the four applications of mindfulness, the four right efforts, the four legs of miraculous power, the five faculties, the five powers, the seven limbs of awakening, and the eightfold noble path; the emptiness gateway to liberation, the signless gateway to liberation, and the wishless gateway to liberation; the faculty of coming to understand what has not yet been understood, the faculty of understanding, and the faculty of having understood; meditative stabilization with applied and sustained thought, meditative stabilization without applied thought but with sustained thought, and meditative stabilization without either applied or sustained thought; and knowledge, freedom, mindfulness, introspection, correct attention, and the eight deliverances."

11.41 "What are the eight deliverances? With form one sees form. This is the first deliverance. With the perception of no form inside one sees form outside. This is the second deliverance. One believes it is pleasant. This is the third deliverance.²¹⁰ Totally transcending perceptions of form, setting to rest perceptions of obstruction, not paying attention to perceptions of difference, in endless space one perfectly accomplishes and dwells in the station of

endless space. This is [F.115.b] the fourth deliverance. Totally transcending the station of endless space, in endless consciousness one perfectly accomplishes and dwells in the station of endless consciousness. This is the fifth deliverance. Totally transcending the station of endless consciousness, in nothing-at-all one perfectly accomplishes and dwells in the station of nothing-at-all. This is the sixth deliverance. Totally transcending the station of nothing-at-all, in neither perception nor nonperception one perfectly accomplishes and dwells in the station of neither perception nor nonperception. This is the seventh deliverance. Totally transcending the station of neither perception nor nonperception one perfectly accomplishes and dwells in the cessation of perception and feeling. This is the eighth deliverance.

11.42 “Then there are the nine serial absorptions.

“What are the nine? Detached from sense objects, and detached from wrong unwholesome dharmas, one perfectly accomplishes and dwells in the first concentration that has applied thought and sustained thought, and enjoyment and pleasure born of detachment. Relieved of applied thought and sustained thought, with an inner serene confidence and a mind that has become a single continuum one perfectly accomplishes and dwells in the second concentration that has enjoyment and pleasure born of a meditative stabilization without applied thought and without sustained thought. Because one is free from attachment to enjoyment one abides in equanimity, and with equanimity and recollection and introspection one experiences pleasure with the body, and one perfectly accomplishes and dwells in the third concentration without enjoyment, about which the noble beings say, ‘They have equanimity and recollection and dwell in pleasure.’ Because one has forsaken pleasure, has earlier forsaken suffering, has set to rest mental happiness and mental unhappiness and has equanimity that is neither pleasure nor suffering, and has recollection, one perfectly accomplishes and dwells in the fourth concentration. Totally transcending of form, [F.116.a] setting to rest perceptions of obstruction, not paying attention to perceptions of difference, in endless space one perfectly accomplishes and dwells in the station of endless space. Totally transcending the station of endless space, in endless consciousness one perfectly accomplishes and dwells in the station of endless consciousness. Totally transcending the station of endless consciousness, in nothing-at-all one perfectly accomplishes and dwells in the station of nothing-at-all. Totally transcending the station of nothing-at-all, in neither perception nor nonperception one perfectly accomplishes and dwells in the station of neither perception nor nonperception. Totally

transcending the station of neither perception nor nonperception one perfectly accomplishes and dwells in the cessation of perception and feeling. Those are the nine serial absorptions.

11.43 “And from inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature, the ten tathāgata powers, the four fearlessnesses, the four detailed and thorough knowledges, and the eighteen distinct attributes of a buddha—these are said to be *extraordinary phenomena*.

11.44 “What are *phenomena with outflows*? They are the five aggregates, twelve sense fields, eighteen constituents, four concentrations, four immeasurables, and four formless absorptions. Those are said to be *phenomena with outflows*.

11.45 “What are *phenomena without outflows*? They are the four applications of mindfulness, four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble path; the ten powers, four fearlessnesses, four detailed and thorough knowledges; [F.116.b] *up to* the eighteen distinct attributes of a buddha. Those are said to be *phenomena without outflows*.

11.46 “What are *compounded phenomena*? The desire realm, form realm, and formless realm, and whatever other phenomena included with the compounded that are not those: the thirty-seven dharmas on the side of awakening, *up to* the eighteen distinct attributes of a buddha. Those are said to be *compounded phenomena*.

11.47 “What are *uncompounded phenomena*? Phenomena that do not arise, that do not pass away, and where otherness does not appear;²¹¹ the extinction of greed, extinction of hatred, and extinction of confusion; suchness, unmistakable suchness, and unaltered suchness; the true nature of dharmas, the dharma-constituent, the establishment of dharmas, the certification of dharmas, and the very limit of reality—those are said to be *uncompounded phenomena*.

11.48 “What are *phenomena shared in common*? They are the four concentrations, four immeasurables, four formless absorptions, and five clairvoyances. Those are said to be *phenomena shared in common*.

11.49 “What are *phenomena not shared in common*? They are the thirty-seven dharmas on the side of awakening, ten powers, four fearlessnesses, four detailed and thorough knowledges, three gateways to liberation, *up to* the eighteen distinct attributes of a buddha. Those are said to be *phenomena not shared in common*.

11.50 “Bodhisattva great beings practicing the perfection of wisdom should train in nonattachment to all phenomena that are empty of their own marks, and in their nonexistence, by not constructing any phenomena and not entertaining any ideas about them.²¹² They should know all phenomena in a nondual way.”

- 11.51 Then venerable Subhūti said to the Lord, [F.117.a] “Lord, you say ‘bodhisattva great beings.’ Why do you say ‘bodhisattva great beings?’”
- 11.52 The Lord replied, “Subhūti, they will become the foremost²¹³ of a great mass of beings, a great collection²¹⁴ of groups of beings; therefore, they are said to be ‘bodhisattva great beings.’ ”
- 11.53 “Lord, who are the great mass of beings, the collection of groups of beings of whom bodhisattva great beings will become foremost?” asked Subhūti.
- 11.54 The Lord replied, “Subhūti, those said to be the great assembly of beings are those at the Gotra level, those at the Aṣṭamaka level, stream enterers, once-returners, non-returners, worthy ones, pratyekabuddhas, bodhisattvas with the first production of the thought, *up to* bodhisattva great beings standing on the irreversible level. Subhūti, those are said to be the great mass of beings, the great collection of groups of beings. Bodhisattva great beings will become the foremost of them.
- 11.55 “There bodhisattva great beings, having produced the vajra-like thought, should become the foremost of a great mass of beings, of a great collection of groups of beings.”
- 11.56 “Lord, what is the production of the vajra-like thought?” asked Subhūti.
- The Lord replied, “Subhūti, here bodhisattva great beings produce such thoughts as these: ‘I must buckle on armor for the sake of all beings in infinite saṃsāra’; ‘I must give away all my personal possessions’; ‘I must adopt the same attitude of mind toward all beings’; ‘I must lead all beings to nirvāṇa by means of the three vehicles’; ‘I must understand that [F.117.b] even having led all beings to nirvāṇa, still there are no beings at all in nirvāṇa,²¹⁵ and all phenomena are not produced and do not stop’; ‘I must practice the six perfections with the unmixed²¹⁶ thought of the knowledge of all aspects’; ‘I must train in the all-pervasive, thoroughly established realization of dharmas’; and ‘I must train in order to awaken to finding and producing within myself all dharmas in accord with one principle, *up to* in order to awaken to finding and producing within myself infinite dharmas.’ They produce such thoughts, and that, Subhūti, is the bodhisattva great beings’ production of the vajra-like thought, abiding in which they become the foremost of a great mass of beings, of a great collection of groups of beings, and they do so, furthermore, by way of not apprehending anything.
- 11.57 “Furthermore, Subhūti, bodhisattva great beings produce such a thought as this: ‘Whatever feelings of suffering beings in hell, in the animal world, and in the world of Yama experience, I must experience those feelings of suffering for them.’ They produce that thought.
- 11.58 “There bodhisattva great beings should produce a higher thought like this: ‘Until those beings are in complete nirvāṇa, in the element of nirvāṇa without any aggregates left behind, I must, even for the sake of one being,²¹⁷

experience the suffering of beings in hells for many hundreds of thousands of one hundred million billion eons, and through such means, until those beings are in complete nirvāṇa, in the element of nirvāṇa without any aggregates left behind, I must, for the sake of all beings, experience the suffering of beings in hells. Afterward, having set down wholesome roots, [F.118.a] having accumulated equipment for hundreds of thousands of one hundred million billion eons, I must fully awaken to unsurpassed, perfect, complete awakening for my own sake.’ They should produce that thought. That, Subhūti, is the bodhisattva great beings’ production of the vajra-like thought, abiding in which they become the foremost of a great mass of beings, of a great collection of groups of beings.

11.59 “Furthermore, Subhūti, bodhisattva great beings should constantly and always cultivate a prodigious thought, the thought on account of which they become the foremost of all beings. There the bodhisattva great beings’ prodigious thought is that from their first production of that thought onward they will not have a greedy thought, will not have a hateful thought, will not have a confused thought, will not have a violent thought, and will not have a śrāvaka or pratyekabuddha thought. That, Subhūti, is the bodhisattva great beings’ prodigious thought on account of which they become the foremost of all beings, but without falsely projecting anything.

11.60 “Furthermore, Subhūti, bodhisattva great beings should have an unshakable thought. There the bodhisattva great beings’ unshakable thought is that their attention connected with the knowledge of all aspects does not falsely project anything. That, Subhūti, is the bodhisattva great beings’ unshakable thought.

11.61 “Furthermore, Subhūti, bodhisattva great beings should think to be of benefit and bring happiness to all beings. There, the bodhisattva great beings’ thought to be of benefit and bring happiness is that they protect all beings and do not give up on all beings, but without falsely projecting anything. That, Subhūti, is the bodhisattva great beings’ thought to be of benefit [F.118.b] and bring happiness.

11.62 “Subhūti, bodhisattva great beings practicing the perfection of wisdom like that become the foremost of all beings, and they do so, furthermore, by way of not apprehending anything.

11.63 “Furthermore, Subhūti, bodhisattva great beings must constantly and always want Dharma, enjoy Dharma, delight in Dharma, and be preoccupied with being delighted by Dharma. In regard to that, what is Dharma? It is this: the unbroken unity of all dharmas.

11.64 “What is it to want Dharma? It is to hope for and want Dharma. That is called *to want Dharma*.

- 11.65 “What is it to enjoy Dharma? It is to enjoy and take pleasure in Dharma. That is called *to enjoy Dharma*.
- 11.66 “What is it to delight in Dharma? It is to behold good qualities and benefits in Dharma. That is called *to delight in Dharma*.
- 11.67 “What is it to be preoccupied with being delighted²¹⁸ by Dharma? It is to meditate on and greatly increase just that Dharma. That is called *to be preoccupied with being delighted by Dharma*.
- 11.68 “Subhūti, bodhisattva great beings practicing the perfection of wisdom like that become the foremost of a great mass of beings, of a great collection of groups of beings and they do so, furthermore, by way of not apprehending anything.
- 11.69 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom should stand in inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature, and become the foremost of a great mass of beings, of a great collection of groups of beings, and do so, furthermore, by way of not apprehending anything.
- 11.70 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom should stand in the thirty-seven dharmas on the side of awakening, and in the ten powers, the four fearlessnesses, the four detailed and thorough knowledges, *up to* [F.119.a] the eighteen distinct attributes of a buddha, and become the foremost of a great mass of beings, of a great collection of groups of beings, and do so, furthermore, by way of not apprehending anything.
- 11.71 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom should abide in the *vajropama* meditative stabilization, *up to*²¹⁹ abide in the *ākāśaśaṃgavimuktinirupalepa* meditative stabilization and become the foremost of a great mass of beings, of a great collection of groups of beings, and do so, furthermore, by way of not apprehending anything.
- 11.72 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom, having stood in those dharmas, become the foremost of a great mass of beings, of a great collection of groups of beings. Hence, bodhisattvas are said to be *great beings*.
- 11.73 *This was the eleventh chapter, “Embarrassment,”²²⁰ of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

12.

CHAPTER 12: ELIMINATION OF VIEWS

- 12.1 Then venerable Śāriputra said to the Lord, “Lord, I too am confident in my readiness to speak the sense in which bodhisattvas are said to be ‘great beings.’ ”
- 12.2 “Śāriputra,” replied the Lord, “be confident in your readiness to explain the sense in which bodhisattvas are said to be great beings.”
- 12.3 Śāriputra then explained, “Lord, they reveal the Dharma to beings to eliminate the view of a self and, similarly, the view of a being, a living being, a person, one who lives, an individual, one born of Manu, a child of Manu, one who does, one who makes someone else do, a motivator, one who motivates, one who feels, one who makes someone else feel, one who knows, and one who sees. And by way of not apprehending anything they reveal the Dharma to beings to eliminate the view of annihilation, the view of permanence, the view of existence, and the view [F.119.b] of nonexistence; the view of aggregates, the view of constituents, the view of sense fields, the view of isolation, and the view of dependent origination; and the view of the perfections, the view of the dharmas on the side of awakening, the view of the powers and fearlessnesses, the view of the distinct attributes of a buddha, the view of bringing beings to maturity, the view of the purification of a buddhafield, the view of awakening, the view of the Buddha, the view of the Dharma, the view of the Saṅgha, the view of turning the wheel of the Dharma, and the view of complete nirvāṇa. It is in this sense bodhisattvas are said to be great beings.”
- 12.4 Then venerable Subhūti asked venerable Śāriputra, “What causes bodhisattva great beings to have a view about form, and to have a view about feeling, perception, volitional factors, and consciousness, *up to* to have a view about the distinct attributes of a buddha?”
- 12.5 “Venerable Subhūti,” replied Śāriputra, “bodhisattva great beings practicing the perfection of wisdom without skill in means apprehend form, and by way of apprehending it produce a view about it. Similarly, they

apprehend feeling ... perception ... volitional factors ... and consciousness, and by way of apprehending it produce a view about it, *up to* they apprehend the distinct attributes of a buddha, and by way of apprehending them produce a view about them. That, venerable Subhūti, causes bodhisattva great beings to have a view about form, *up to* have a view about the distinct attributes of a buddha, whereas bodhisattva great beings practicing the perfection of wisdom with skillful means reveal the Dharma by way of not apprehending anything, [F.120.a] to eliminate those views.”

12.6 Then venerable Subhūti said to the Lord, “Lord, I too am confident in my readiness to speak the sense in which bodhisattvas are said to be great beings.”

“Subhūti, be confident in your readiness to speak!” replied the Lord.

12.7 Subhūti then explained, “Lord, because they are unattached even to that unequaled thought of awakening without outflows, a thought equal to the unequaled, a thought not shared in common with any śrāvakas or pratyekabuddhas, in that sense bodhisattvas are said to be great beings. And why? Because that thought of all-knowing is a thought that is without outflows and does not belong in the three realms²²¹—and even to that thought of all-knowing that is without outflows and does not belong they are unattached. That is why they are counted as great beings.”²²²

12.8 Then venerable Śāriputra asked venerable Subhūti, “Venerable Subhūti, what is the thought of bodhisattva great beings that is equal to the unequaled, a thought not shared in common with any śrāvakas or pratyekabuddhas?”

12.9 “Venerable Śāriputra,” replied Subhūti, “here after the production of the first thought of awakening they do not see either the production or stopping of any dharma at all—they do not see its decrease, increase, coming, going, defilement, or purification. Venerable Śāriputra, that thought in which there is no production, no stopping, no decrease, no increase, no coming, no going, no defilement, and no purification—in [F.120.b] which there is no śrāvaka thought, no pratyekabuddha thought, no bodhisattva thought, and no perfectly complete buddha thought—that, Venerable Śāriputra, is the thought of bodhisattva great beings that is equal to the unequaled, a thought not shared in common with any śrāvakas or pratyekabuddhas.”

12.10 Śāriputra then said, “Venerable Subhūti, you said, ‘Even to that thought of all-knowing that is without outflows and does not belong they are unattached.’ Venerable Subhūti, would not form, then, also be unattached? Would not feeling, perception, volitional factors, and consciousness also be unattached?”

- 12.11 “Venerable Śāriputra,” replied Subhūti, “form is also unattached. Feeling, perception, volitional factors, and consciousness are also unattached. The thirty-seven dharmas on the side of awakening, the powers, the fearlessnesses, the detailed and thorough knowledges, *up to* the distinct attributes of a buddha are also unattached.”
- 12.12 Śāriputra then said, “Venerable Subhūti, you said, ‘That thought of all-knowing is without outflows and does not belong in the three realms.’ Venerable Subhūti, would not the thought of ordinary foolish beings, then, because it is empty of a basic nature, also be without outflows and not belong? Would not the śrāvakas’ and pratyekabuddhas’ thought, and the thought of lord buddhas, then, because they are empty of a basic nature, also be without outflows and not belong?”
- “Exactly so, Venerable Śāriputra,” replied Subhūti.
- 12.13 Śāriputra then asked, “Venerable Subhūti, would not form, because it is empty of a basic nature, also be without outflows and not belong? [F.121.a] Would not feeling, perception, volitional factors, and consciousness, because they are empty of a basic nature, also be without outflows and not belong?”
- “Exactly so, Venerable Śāriputra,” replied Subhūti.
- 12.14 Śāriputra then asked, “Venerable Subhūti, would not the thirty-seven dharmas on the side of awakening, the ten powers, the four fearlessnesses, the four detailed and thorough knowledges, *up to* the eighteen distinct attributes of a buddha, because they are empty of a basic nature, also be without outflows and not belong?”
- 12.15 “Exactly so, Venerable Śāriputra,” replied Subhūti. “The thought of ordinary foolish beings, because it is empty of a basic nature, is without outflows and does not belong. All śrāvaka and pratyekabuddha thought, and the thought of lord buddhas, because it is empty of a basic nature, is also without outflows and does not belong. Form, because it is empty of a basic nature, also is without outflows and does not belong, *up to* consciousness, because it is empty of a basic nature, is also without outflows and does not belong. The thirty-seven dharmas on the side of awakening, the ten powers, the four fearlessnesses, the four detailed and thorough knowledges, *up to* the eighteen distinct attributes of a buddha, because they are empty of a basic nature, are also without outflows and do not belong.”
- 12.16 Śāriputra then said, “Venerable Subhūti, you said ‘unattached even to that thought because it is no thought.’²²³ Venerable Subhūti, would not no-form, then, also be unattached to form?²²⁴ Would not no-feeling also be unattached to feeling? Would not no-perception also be unattached to perception? Would not no-volitional factors also be unattached to volitional factors? And would not no-consciousness [F.121.b] also be unattached to consciousness?”
- “Exactly so, Venerable Śāriputra,” replied Subhūti.

- 12.17 Śāriputra then asked, “Venerable Subhūti, would not no-thirty-seven dharmas on the side of awakening, then, also be unattached to the thirty-seven dharmas on the side of awakening, *up to* would not no-distinct attributes of a buddha also be unattached to the distinct attributes of a buddha?”
- 12.18 “Exactly so, Venerable Śāriputra,” replied Subhūti. “It is exactly as you say. No-form is unattached to form. No-feeling ... no-perception ... no-volitional factors ... and no-consciousness is also unattached to consciousness. No-constituents ... no-sense fields ... no-dependent originations ... no-dharmas on the side of awakening ... no-powers ... no-fearlessnesses ... no-detailed and thorough knowledges ... *up to* and no-distinct attributes of a buddha are unattached to the distinct attributes of a buddha.
- 12.19 “Śāriputra, bodhisattva great beings practicing the perfection of wisdom like that do not apprehend all dharmas, whereby they do not falsely project and do not settle down on reality, even with that thought of awakening equal to the unequaled, a thought not shared in common with any śrāvakas or pratyekabuddhas. Therefore, bodhisattvas are said to be great beings.
- 12.20 *This was the twelfth chapter, “Elimination of Views,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

13.

CHAPTER 13: THE SIX PERFECTIONS

13.1 Then venerable Pūrṇa Maitrāyaṇīputra said to the Lord, “Lord, I too am confident in my readiness to speak the sense in which bodhisattvas are said to be great beings.”

“Pūrṇa, be confident in your readiness to speak,” replied the Lord.

13.2 Pūrṇa then said, “Lord, those beings are armed with great armor, [F.122.a] those beings have set out in a Great Vehicle, and those beings have mounted on a Great Vehicle. It is in this sense, Lord, that bodhisattvas are said to be great beings.”

13.3 Then venerable Śāriputra asked venerable Pūrṇa Maitrāyaṇīputra, “Venerable Pūrṇa, to what extent²²⁵ is it said that bodhisattva great beings are ‘armed with great armor’?”

13.4 “Venerable Śāriputra,” replied Pūrṇa, “here bodhisattva great beings do not practice for awakening for a partial number of beings and do not, having stood in the perfection of giving, give gifts for them, but rather they practice the perfection of giving and give gifts for the sake of all beings. They do not, having stood in the perfection of morality, protect morality for a partial number of beings, but rather they practice the perfection of morality and protect morality for the sake of all beings. They do not, having stood in the perfection of patience, cultivate patience for a partial number of beings, but rather they practice the perfection of patience and cultivate patience for the sake of all beings. They do not, having stood in the perfection of perseverance, exert themselves vigorously for a partial number of beings, but rather they practice the perfection of perseverance and exert themselves vigorously for the sake of all beings. They do not, having stood in the perfection of concentration, generate concentration for a partial number of beings, but rather they practice the perfection of concentration and generate concentration for the sake of all beings. And they do not, having stood in the

perfection of wisdom, cultivate wisdom for a partial number of beings, but rather they practice the perfection of wisdom and cultivate wisdom for the sake of all beings.

- 13.5 “Bodhisattva great beings [F.122.b] do not carve out a certain section of beings and buckle on armor just for them, thinking, ‘I have to lead just this many into the element of nirvāṇa without any aggregates left behind; this many I do not have to lead to nirvāṇa. I have to establish just this many in awakening; this many I do not have to establish in awakening.’ On the contrary, bodhisattva great beings buckle on armor for all beings. They think, ‘I myself have to complete the perfection of giving, and I have to connect all beings with the perfection of giving. Similarly, I myself have to complete the perfection of morality ... the perfection of patience ... the perfection of perseverance ... the perfection of concentration ... and the perfection of wisdom, and I have to connect all beings with the perfection of wisdom.’²²⁶
- 13.6 “Furthermore, Venerable Śāriputra, bodhisattva great beings practicing the perfection of giving give gifts with objects of attention not connected with śrāvakas and pratyekabuddhas but with attention connected with the knowledge of all aspects and, having made that wholesome root into something shared in common by all beings, grow it²²⁷ into unsurpassed, perfect, complete awakening. That, Venerable Śāriputra, is the perfection of giving armor of bodhisattvas, great beings practicing the perfection of giving.²²⁸
- 13.7 “Furthermore, Venerable Śāriputra, gift-giving bodhisattva great beings practicing the perfection of giving with attention connected with the knowledge of all aspects do not dedicate it to the level of śrāvakas or pratyekabuddhas. That, Venerable Śāriputra, is the perfection of morality armor of gift-giving bodhisattva great beings practicing the perfection of giving. [F.123.a]
- 13.8 “Furthermore, Venerable Śāriputra, gift-giving bodhisattva great beings with attention connected with the knowledge of all aspects have forbearance for and belief in those phenomena. That is the perfection of patience armor of gift-giving bodhisattva great beings practicing the perfection of giving.
- 13.9 “Furthermore, Venerable Śāriputra, gift-giving bodhisattva great beings with attention connected with the knowledge of all aspects do not slack in perseverance. That is the perfection of perseverance armor of gift-giving bodhisattva great beings practicing the perfection of giving.
- 13.10 “Furthermore, Venerable Śāriputra, gift-giving bodhisattva great beings with attention connected with the knowledge of all aspects make their minds one-pointed without providing an opportunity for thoughts

connected with śrāvakas or pratyekabuddhas. That is the perfection of concentration armor of gift-giving bodhisattva great beings practicing the perfection of giving.

13.11 “Furthermore, Venerable Śāriputra, because gift-giving bodhisattva great beings have only that as their focus and have attended to the perception that all dharmas are conjured up, they do not apprehend a giver, do not apprehend giving, and do not apprehend a recipient. That is the perfection of wisdom armor of gift-giving bodhisattva great beings practicing the perfection of giving.

13.12 “Venerable Śāriputra, when bodhisattva great beings with attention connected with the knowledge of all aspects do not grasp a causal sign²²⁹ of those perfections and do not apprehend them, you should know, Venerable Śāriputra, that bodhisattva great beings practicing the perfection of wisdom like that are armed with great armor. [F.123.b]

13.13 “Furthermore, Venerable Śāriputra, bodhisattva great beings practicing the perfection of morality standing with attention connected with the knowledge of all aspects give gifts and, having made that into something shared in common by all beings, dedicate it to unsurpassed, perfect, complete awakening. That, Venerable Śāriputra, is the perfection of giving of bodhisattva great beings practicing the perfection of morality.

13.14 “Furthermore, Venerable Śāriputra, bodhisattva great beings practicing the perfection of morality do not hanker after even śrāvaka or pratyekabuddha levels, not to mention the level of an ordinary person. That is the perfection of morality of bodhisattva great beings practicing the perfection of morality.

13.15 “Furthermore, Venerable Śāriputra, bodhisattva great beings practicing the perfection of morality with attention connected with the knowledge of all aspects have forbearance for and belief in doing those things. That is the perfection of patience of bodhisattva great beings practicing the perfection of morality.

13.16 “Furthermore, Venerable Śāriputra, bodhisattva great beings practicing the perfection of morality with attention connected with the knowledge of all aspects do not slack in perseverance and do not tense up. That is the perfection of perseverance of bodhisattva great beings practicing the perfection of morality.

13.17 “Furthermore, Venerable Śāriputra, bodhisattva great beings practicing the perfection of morality abide with attention connected with the knowledge of all aspects without providing an opportunity for thoughts connected with śrāvakas or pratyekabuddhas, and having made the mind²³⁰ they have produced into something shared in common by all beings,

- dedicate it to unsurpassed, perfect, complete awakening. [F.124.a] That is the perfection of concentration of bodhisattva great beings practicing the perfection of morality.
- 13.18 “Furthermore, Venerable Śāriputra, bodhisattva great beings practicing the perfection of morality abiding with attention connected with the knowledge of all aspects attend to the perception that all dharmas are conjured up. They do not falsely project and apprehend morality because of its emptiness of a basic nature. That is the perfection of wisdom of bodhisattva great beings practicing the perfection of morality.
- 13.19 “Venerable Śāriputra, because bodhisattva great beings practicing the perfection of morality like that incorporate all six perfections, they are said to be *armed with great armor*.
- 13.20 “Furthermore, Venerable Śāriputra, bodhisattva great beings practicing the perfection of patience with objects of attention not connected with śrāvakas and pratyekabuddhas, but with attention connected with the knowledge of all aspects, give gifts and, having made those wholesome roots into something shared in common by all beings, grow them into unsurpassed, perfect, complete awakening. That, Venerable Śāriputra, is the perfection of giving armor of bodhisattva great beings practicing the perfection of patience.
- 13.21 “The perfection of morality, perfection of perseverance, and perfection of concentration when practicing the perfection of patience are similar.
- 13.22 “Furthermore, Venerable Śāriputra, in order to fully accomplish all the buddhadharmas and bring all beings to maturity through wisdom, bodhisattva great beings practicing the perfection of patience with objects of attention not connected with śrāvakas and pratyekabuddhas, but with attention connected with the knowledge of all aspects, having made [F.124.b] those wholesome roots into something shared in common by all beings, grow them into unsurpassed, perfect, complete awakening. That, Venerable Śāriputra, is the perfection of wisdom of bodhisattva great beings practicing the perfection of patience.
- 13.23 “Furthermore, Venerable Śāriputra, bodhisattva great beings standing in the perfection of perseverance with objects of attention not connected with śrāvakas and pratyekabuddhas, but with attention connected with the knowledge of all aspects, give gifts and, having made those wholesome roots into something shared in common by all beings, grow them into unsurpassed, perfect, complete awakening. That, Venerable Śāriputra, is the perfection of giving of bodhisattva great beings practicing the perfection of perseverance.
- 13.24 “The perfection of morality, perfection of patience, and perfection of concentration when practicing the perfection of perseverance are similar.

- 13.25 “Furthermore, Venerable Śāriputra, bodhisattva great beings standing in the perfection of perseverance with objects of attention not connected with śrāvakas and pratyekabuddhas, but with attention connected with the knowledge of all aspects, cultivate the perfection of wisdom and, having made those wholesome roots into something shared in common by all beings, grow them into unsurpassed, perfect, complete awakening. That is the perfection of wisdom of bodhisattva great beings practicing the perfection of perseverance.
- 13.26 “Furthermore, Venerable Śāriputra, bodhisattva great beings standing in the perfection of concentration with objects of attention not connected with śrāvakas and pratyekabuddhas, but with attention connected with the knowledge of all aspects, give gifts and, having made those wholesome roots into something shared in common by all beings, grow them into unsurpassed, perfect, complete awakening. That is the perfection of giving of bodhisattva great beings practicing the perfection of perseverance.
- 13.27 “The perfection of morality, perfection of patience, and perfection of perseverance when practicing the perfection of concentration are similar.
- 13.28 “Furthermore, Venerable Śāriputra, bodhisattva great beings standing in the perfection of concentration, cultivating the perfection of wisdom, attend to the perception that all dharmas are conjured up. With objects of attention not connected with śrāvakas and pratyekabuddhas, but with attention connected with the knowledge of all aspects, they make those wholesome roots into something shared in common by all beings, and they grow them into unsurpassed, perfect, [F.125.a] complete awakening. That is the perfection of wisdom of bodhisattva great beings practicing the perfection of concentration.
- 13.29 “Furthermore, Venerable Śāriputra, bodhisattva great beings standing in the perfection of wisdom with objects of attention not connected with śrāvakas and pratyekabuddhas, but with attention connected with the knowledge of all aspects, give gifts with the purity of the three spheres²³¹ and, having made those wholesome roots into something shared in common by all beings, grow them into unsurpassed, perfect, complete awakening. That is the perfection of giving of bodhisattva great beings practicing the perfection of wisdom.
- 13.30 “The perfection of patience, perfection of perseverance, and perfection of concentration when practicing the perfection of wisdom are similar.
- 13.31 “Furthermore, Venerable Śāriputra, bodhisattva great beings standing in the perfection of wisdom, cultivating [F.125.b] the perfection of wisdom, attend to the perception that all dharmas are like an illusion, a dream, an apparition, an echo, a reflection in the mirror, and a magical creation. Standing with objects of attention not connected with śrāvakas and

pratyekabuddhas, but with attention connected with the knowledge of all aspects, they make those wholesome roots into something shared in common by all beings and grow them into unsurpassed, perfect, complete awakening. That is the perfection of wisdom of bodhisattva great beings practicing the perfection of wisdom.

13.32 “Thus, Venerable Śāriputra, bodhisattva great beings standing in each of the six perfections perfect all six perfections.

13.33 “Furthermore, Venerable Śāriputra, bodhisattva great beings become absorbed in the concentrations but do not dwell on the experience, are not captured by them, and are not reborn under their power. They become absorbed in the immeasurables and formless absorptions but do not dwell on the experience, are not captured by them, and are not reborn under their power. That, Venerable Śāriputra, you should know is the bodhisattva great beings’ perfection of wisdom endowed with skillful means.

13.34 “Furthermore, Venerable Śāriputra, bodhisattva great beings dwell in a vision of isolation and dwell in a vision of emptiness, signlessness, and wishlessness in the concentrations, the immeasurables, and the formless absorptions but still do not actualize the very limit of reality. Venerable Śāriputra, that is the great skillful-means armor of bodhisattva great beings practicing the perfection of wisdom. In that way bodhisattva great beings, Venerable Śāriputra, [F.126.a] are said to be *armed with great armor*.

13.35 “Venerable Śāriputra, the lord buddhas standing in the ten directions also cry out with cries of delight and raise their voices in praise of bodhisattva great beings thus armed with great armor, announcing their titles, saying the names of those bodhisattvas out loud, and proclaiming, ‘A bodhisattva great being armed with great armor in such-and-such a world system is bringing beings to maturity and purifying a buddhafield.’ ”

13.36 Śāriputra then asked, “Venerable Pūrṇa, to what extent have bodhisattva great beings set out in a great vehicle, and what is the bodhisattva great beings’ Great Vehicle?”²³²

13.37 “Venerable Śāriputra,” replied Pūrṇa, “here when bodhisattva great beings who practice the six perfections are practicing the perfection of giving, they complete and dwell in the first concentration, where there is detachment from sense objects and detachment from wrong, unwholesome dharmas, and have applied thought and have sustained thought and joy and happiness born of detachment. Similarly, they attain and dwell in the second, third, and fourth concentrations.

13.38 “They dwell having pervaded the ten directions of a world that is vast because of the dharma-constituent and that extends as far as the space element with a vast, inclusive, infinite, nondual mind endowed with love without enmity, unrivaled, not harmful, and well cultivated. Similarly, they

dwell having pervaded the ten directions of a world that is vast because of the dharma-constituent and that extends as far as the space element with a vast, inclusive, infinite, nondual mind endowed with compassion, endowed with joy, and endowed with equanimity without enmity, unrivaled, not harmful, [F.126.b] and well cultivated.

13.39 “Similarly, they attain and dwell in the station of endless space, the station of endless consciousness, the station of nothing-at-all, and the station of neither perception nor nonperception.

13.40 “Those are the concentrations, immeasurables, and formless absorptions of bodhisattva great beings. When bodhisattva great beings who practice the perfection of giving set out into and arise from those concentrations, immeasurables, and formless absorptions, they make those wholesome roots into something shared in common by all beings as well, and they grow them into unsurpassed, perfect, complete awakening.”

13.41 *Construe when practicing the perfection of morality, perfection of patience, perfection of perseverance, and perfection of concentration as above.*

13.42 “Furthermore, Venerable Śāriputra, bodhisattva great beings who practice the perfection of wisdom become absorbed in the four concentrations, the four immeasurables, and the four formless absorptions. When bodhisattvas dwell in those concentrations, those immeasurables, and those formless absorptions, becoming absorbed into and arising from those concentrations, immeasurables, and formless absorptions, they pay attention to the attributes, tokens, and signs of space.²³³ Practicing the perfection of wisdom, with attention connected with the knowledge of all aspects, they make those wholesome roots, and others as well, into something shared in common by all beings, and [F.127.a] they grow them into unsurpassed, perfect, complete awakening. That, Venerable Śāriputra, is the bodhisattva great beings’ Great Vehicle, and in that way bodhisattva great beings have set out in the Great Vehicle.

13.43 “Furthermore, Venerable Śāriputra, bodhisattva great beings dwell having pervaded one direction, *up to* dwell having pervaded the ten directions of a world as vast as the dharma-constituent and as far-reaching as the space element with a vast, inclusive, infinite, nondual mind endowed with love without enmity, unrivaled, not harmful, and well cultivated. And similarly, Venerable Śāriputra, bodhisattva great beings dwell having pervaded one direction, *up to* dwell having pervaded the ten directions of a world as vast as the dharma-constituent and as far-reaching as the space element with a vast, inclusive, infinite, nondual mind endowed with compassion, endowed with joy, and similarly endowed with equanimity without enmity, unrivaled, not harmful, and well cultivated. That is said to be the bodhisattva great beings’ *meditative stabilization*.

- 13.44 “Furthermore, bodhisattva great beings with a mind connected with the knowledge of all aspects, preceded by great compassion, explain and demonstrate, illuminate, reveal, and make clear the concentrations, immeasurables, and formless absorptions to others in order to destroy the afflictions of all beings, properly demonstrating the experience of and faults in them, and the release from them. This is the bodhisattva great beings’ perfection of giving.
- 13.45 “With just that attention connected with the knowledge of all aspects, they do the suppressing meditation on the first, *up to* the fourth concentration, standing in the first, *up to* [F.127.b] the fourth concentration—that is, they do not provide an opportunity for the production of other thoughts connected with śrāvaka thoughts or with pratyekabuddha thoughts. This is the bodhisattva great beings’ untarnished perfection of morality.
- 13.46 “Bodhisattva great beings dwelling with just that attention connected with the knowledge of all aspects think, ‘I will teach the Dharma in order to put an end to the afflictions of all beings.’ The enjoyment, toleration, investigation, understanding of, and pondering on that attention is the bodhisattva great beings’ perfection of patience.
- 13.47 “Furthermore, Venerable Śāriputra, bodhisattva great beings with that attention connected with the knowledge of all aspects make all the wholesome roots into something shared in common by all beings, and they grow them into the knowledge of all aspects without relaxing their perseverance. That is the bodhisattva great beings’ perfection of perseverance.
- 13.48 “When bodhisattva great beings with that attention connected with the knowledge of all aspects become absorbed in and emerge from all those concentrations, deliverances, meditative stabilizations, and absorptions and, without falling to the śrāvaka level or pratyekabuddha level, also make the wholesome roots into something shared in common by all beings and grow them into the knowledge of all aspects, that is the bodhisattva great beings’ perfection of concentration.
- 13.49 “When bodhisattva great beings with that attention connected with the knowledge of all aspects understand analytically the branches of the first concentration and the branches of the second, of the third, and of the fourth concentration in their impermanent [F.128.a] aspect, suffering aspect, selflessness aspect, calm aspect, empty aspect, signless aspect, and wishless aspect, that is the bodhisattva great beings’ perfection of wisdom.
- 13.50 “That, Venerable Śāriputra, is the bodhisattva great beings’ Great Vehicle that is the six perfections,²³⁴ and in that way bodhisattva great beings have set out in the Great Vehicle.

- 13.51 “Furthermore, Venerable Śāriputra, the bodhisattva great beings’ Great Vehicle is fully meditating on the thirty-seven dharmas on the side of awakening, fully meditating on the meditative stabilizations on emptiness, signlessness, and wishlessness that are gateways to liberation, and fully meditating on the powers, the fearlessnesses, *up to* and the eighteen distinct attributes of a buddha. That, Venerable Śāriputra, is the bodhisattva great beings’ Great Vehicle, and in that way bodhisattva great beings have set out in the Great Vehicle.
- 13.52 “Furthermore, Venerable Śāriputra, bodhisattva great beings become absorbed in the meditative stabilization on loving-kindness and become dedicated to the thought ‘I will protect all beings’; become absorbed in the meditative stabilization on compassion and dedicated to empathy and compassion for all beings; become absorbed in the meditative stabilization on joy and dedicated to the thought ‘I will free all beings’; and become absorbed in the meditative stabilization on equanimity and dedicated to putting an end to the outflows of all beings. That, Venerable Śāriputra, is the perfection of giving of bodhisattva great beings practicing the immeasurables.
- 13.53 “When bodhisattva great beings [F.128.b] become absorbed in and emerge from those attributes, tokens, and signs of those concentrations and immeasurables and dedicate it not to the śrāvaka and pratyekabuddha level but only to the knowledge of all aspects, that is the untarnished perfection of morality of bodhisattva great beings practicing the immeasurables.
- 13.54 “When bodhisattva great beings stand in those concentrations, immeasurables, and formless absorptions without mixing them up and do not hanker after the śrāvaka level or the pratyekabuddha level, or both of them, but tolerate and accept the knowledge of all aspects, that is the perfection of patience of bodhisattva great beings practicing the immeasurables.
- 13.55 “When bodhisattva great beings with the thought of awakening connected with the knowledge of all aspects do not give up the endeavor to abandon unwholesome dharmas and fully complete wholesome dharmas, that is the perfection of perseverance of bodhisattva great beings practicing the immeasurables.
- 13.56 “When bodhisattva great beings become absorbed in those concentrations, in those immeasurables, and even in those formless absorptions but are not reborn under the power of the concentrations, immeasurables, or formless absorptions, do not dwell on the experience of them, and are not captured by them, that is the perfection of concentration of bodhisattva great beings practicing the immeasurables.

- 13.57 “When bodhisattva great beings with attention connected with the knowledge of all aspects become absorbed in and emerge again from those concentrations, immeasurables, and formless absorptions, understanding analytically [F.129.a] their impermanent aspect, suffering aspect, selflessness aspect, calm aspect, empty aspect, signless aspect, and wishless aspect but without entering into the secure state of a śrāvaka, and without entering into the secure state of a pratyekabuddha either, that is the perfection of wisdom of bodhisattva great beings.²³⁵
- 13.58 “That, Venerable Śāriputra, is the bodhisattva great beings’ Great Vehicle, and in that way bodhisattva great beings have set out in the Great Vehicle.
- 13.59 “Furthermore, Venerable Śāriputra, the bodhisattva great beings’ Great Vehicle is a knowledge of inner emptiness by way of not apprehending anything, *up to* a knowledge of the emptiness that is the nonexistence of an intrinsic nature by way of not apprehending anything. That, Venerable Śāriputra, is the bodhisattva great beings’ Great Vehicle, and in that way bodhisattva great beings have set out in the Great Vehicle.
- 13.60 “Furthermore, Venerable Śāriputra, the bodhisattva great beings’ Great Vehicle is the knowledge of all dharmas that is an unscattered thought in meditative equipoise. That, Venerable Śāriputra, is the bodhisattva great beings’ Great Vehicle, and in that way bodhisattva great beings have set out in the Great Vehicle.
- 13.61 “Furthermore, Venerable Śāriputra, the bodhisattva great beings’ Great Vehicle is where knowledge that ‘it is permanent’ does not happen, and where knowledge that ‘it is impermanent,’ ‘it is happiness,’ ‘it is suffering,’ ‘it has a self,’ ‘it is selfless,’ ‘it is calm,’ ‘it is not calm,’ ‘it is empty,’ ‘it is not empty,’ ‘it has a sign,’ ‘it is signless,’ ‘it is wished for,’ and ‘it is wishless’ [F.129.b] does not happen, and that again by way of not apprehending anything. That, Venerable Śāriputra, is the bodhisattva great beings’ Great Vehicle, and in that way bodhisattva great beings have set out in the Great Vehicle.
- 13.62 “Furthermore, Venerable Śāriputra, the bodhisattva great beings’ Great Vehicle is where knowledge does not happen at a time in the past, where knowledge does not happen at a time in the future, where knowledge does not happen in the present time, and yet where they are also not non-knowers of the three time periods,²³⁶ and that again by way of not apprehending anything. That, Venerable Śāriputra, is the bodhisattva great beings’ Great Vehicle, and in that way bodhisattva great beings have set out in the Great Vehicle.
- 13.63 “Furthermore, Venerable Śāriputra, the bodhisattva great beings’ Great Vehicle is where knowledge does not happen in the desire realm, where knowledge does not happen in the form realm or the formless realm, and yet

where they are also not non-knowers of the desire realm, form realm, and formless realm, and that again, Venerable Śāriputra, by way of not apprehending anything. That is the bodhisattva great beings' Great Vehicle, and in that way bodhisattva great beings have set out in the Great Vehicle.

13.64 “Furthermore, Venerable Śāriputra, the bodhisattva great beings' Great Vehicle is where knowledge of ordinary dharmas does not happen; where knowledge of extraordinary dharmas, of dharmas with outflows and without outflows, and of compounded and uncompounded dharmas does not happen; and yet where they are also not non-knowers of ordinary dharmas, and are not non-knowers of extraordinary dharmas, of dharmas with outflows and without outflows, of compounded and uncompounded dharmas, and that again, [F.130.a] Venerable Śāriputra, by way of not apprehending anything. That is the bodhisattva great beings' Great Vehicle, and in that way bodhisattva great beings have set out in the Great Vehicle.”

13.65 Then venerable Śāriputra asked venerable Pūrṇa Maitrāyaṇīputra, “Venerable Pūrṇa, to what extent has a bodhisattva great being mounted²³⁷ on the Great Vehicle?”

13.66 Pūrṇa said, “Venerable Śāriputra, here bodhisattva great beings practicing the perfection of wisdom mount up on²³⁸ the perfection of giving. They do not apprehend a perfection of giving, they do not apprehend a bodhisattva, and they do not apprehend a recipient. It is said that bodhisattva great beings have ‘mounted up on the perfection of giving’ by way of not apprehending anything in that way. They have mounted up on the perfection of morality, perfection of patience, perfection of perseverance, and perfection of concentration like that as well. Venerable Śāriputra, here bodhisattva great beings practicing the perfection of wisdom mount up on the perfection of wisdom. They do not apprehend a perfection of wisdom, they do not apprehend a bodhisattva, and they do not apprehend attention. Venerable Śāriputra, it is said that bodhisattva great beings have ‘mounted up on the perfection of wisdom’ by way of not apprehending anything in that way.

13.67 “Furthermore, Venerable Śāriputra, here bodhisattva great beings meditate on inner emptiness with a thought connected with the knowledge of all aspects without any admixture because of the investigation of the meditation,²³⁹ and that meditation, again, by way of not apprehending anything. They meditate *up to* on the emptiness that is the nonexistence of an intrinsic nature with a thought connected with the knowledge of all aspects without any admixture [F.130.b] because of the investigation of the meditation, and that meditation, again, by way of not apprehending anything. Venerable Śāriputra, it is said that bodhisattva great beings have ‘mounted up on the Great Vehicle’ in that way.

13.68 “Furthermore, Venerable Śāriputra, bodhisattva great beings meditate on the thirty-seven dharmas on the side of awakening with thoughts connected with the knowledge of all aspects without any admixture because of the investigation of the meditation, and that meditation, again, by way of not apprehending anything. They meditate on the meditative stabilizations on emptiness, signlessness, and wishlessness with thoughts connected with the knowledge of all aspects without any admixture because of the investigation of the meditation, and that meditation, again, by way of not apprehending anything. They meditate on the ten powers, four fearlessnesses, four detailed and thorough knowledges, *up to* the eighteen distinct attributes of a buddha with thoughts connected with the knowledge of all aspects without any admixture because of the investigation of the meditation, and that meditation, again, by way of not apprehending anything. Venerable Śāriputra, it is said that bodhisattva great beings have ‘mounted up on the Great Vehicle’ in that way.

13.69 “Furthermore, Venerable Śāriputra, bodhisattva great beings know that *bodhisattva* is just a convention because beings cannot be found;²⁴⁰ that *form* is just a name because form cannot be found; *up to* that *feeling...*, *perception...*, *volitional factors...*, and *consciousness* is just a name because consciousness cannot be found; that *eye* is just a name because eye cannot be found; *up to* that *thinking mind* is just a name because thinking mind cannot be found, and so too with the constituents, [F.131.a] sense fields, dependent origination, thirty-seven dharmas on the side of awakening, ten powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha. They know that *inner emptiness* is just a name because inner emptiness cannot be found, *up to* that *emptiness that is the nonexistence of an intrinsic nature* is just a name because the emptiness that is the nonexistence of an intrinsic nature cannot be found; that *buddhadharma* is just a name because a buddhadharma cannot be found; that *suchness...*, *the true nature of dharmas...*, *the dharma-constituent...*, *the certification of dharmas...*, and *the very limit of reality* is just a name because the very limit of reality cannot be found; and that *awakening ...* and *buddha* is just a name because a buddha cannot be found. Venerable Śāriputra, it is said that bodhisattva great beings have ‘mounted up on the Great Vehicle’ in that way.

13.70 “Furthermore, Venerable Śāriputra, because they have completed the clairvoyances, bodhisattva great beings from the first thought of awakening up until sitting at the site of awakening bring beings to maturity, roam from buddhafield to buddhafield, and with whatever worship and attendance is suitable, in whichever the buddhafield, they respect, revere, honor, and worship the lord buddhas. They hear just this—that is, the Great Vehicle doctrine—from those lord buddhas, and mounted on this Great Vehicle they

pass on from buddhahood to buddhahood, purify a buddhahood, and bring beings to maturity. But they have no notion of a buddhahood, and they have no notion [F.131.b] of beings either. They stand on the nondual ground, intentionally appropriate whatever sort of body is able to look after the needs of beings, and until they gain the knowledge of a knower of all aspects, they are never separated from that vehicle. And having gained the knowledge of a knower of all aspects, they turn the wheel of the Dharma that all śrāvakas and pratyekabuddhas, and the world with its gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and ghosts, cannot turn. When they have fully awakened to unsurpassed, perfect, complete awakening, the lord buddhas living in as many worlds in the eastern direction as there are sand particles in the Gaṅgā River raise their voices in praise of them, proclaiming their glory and making this proclamation:²⁴¹ ‘In such-and-such a vast world system the bodhisattva great being so-and-so, having mounted up onto the Great Vehicle, has gained the knowledge of all aspects, and having gained the knowledge of all aspects has turned the wheel of Dharma.’ Similarly the lord buddhas living in as many worlds as there are sand particles in the Gaṅgā River to the south, west, and north, in the intermediate directions to the northeast, southeast, southwest, and northwest, below and above, raise their voices in praise of them, proclaiming their glory and making this proclamation: ‘In such-and-such a world system the bodhisattva great being so-and-so, having mounted up onto the Great Vehicle, has gained the knowledge of all aspects, and having gained the knowledge of all aspects has turned the wheel of Dharma.’ Venerable Śāriputra, it is said that bodhisattva great beings [F.132.a] have ‘mounted up onto the Great Vehicle’ in that way.”

- 13.71 *This was the thirteenth chapter, “The Six Perfections,” of “The Perfection of Wisdom in Eighteen Thousand Lines.” [B10]*

14. CHAPTER 14: NEITHER BOUND NOR FREED

14.1 Then venerable Subhūti inquired of the Lord, “Lord, you say ‘armed with great armor’ again and again. Lord, to what extent are bodhisattva great beings armed with great armor?”

14.2 The Lord said, “Subhūti, here bodhisattva great beings, having become armed with great armor—that is, armed with perfection of giving armor, and armed with perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom armor; armed with applications of mindfulness armor, and armed with right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path armor; armed with inner emptiness armor, *up to* armed with emptiness that is the nonexistence of an intrinsic nature armor; and armed with powers armor, armed with fearlessnesses armor, armed with detailed and thorough knowledges armor, and armed with distinct attributes of a buddha armor—and having become armed with the armor of the knowledge of all aspects and the body of a buddha, they pervade world systems in the great billionfold world system with light and shake the earth. Having blown out all the fires in the hell dwellings, extinguished the sufferings of the beings in the hells, and caused them to know their suffering is extinguished, those bodhisattvas [F.132.b] say, ‘I bow to you, tathāgata, worthy one, perfectly complete Buddha!’ proclaiming the name out loud, and then those beings in the hells, having heard the sound *buddha*, find pleasure and mental happiness. They emerge from those hells just because of that pleasure and mental happiness, and wherever lord buddhas are standing and can be seen and can be pleased they take birth in those world systems, reborn as gods and humans.

14.3 “Similarly, beings emerge from animal dwellings and the world of Yama and are reborn wherever lord buddhas are standing.

- 14.4 “Similarly, they pervade with light as many world systems as there are sand particles in the Gaṅgā River to the south, west, and north, in the intermediate directions to the northeast, southeast, southwest, and northwest, below and above, and they shake them in the six ways. Having blown out all the fires in the hell dwellings, extinguished the sufferings of the beings in the hells, and caused them to know their suffering is extinguished, those bodhisattvas say ‘I bow to you, tathāgata, worthy one, perfect complete Buddha!’ proclaiming the name out loud. Then those beings in the hells, having heard the sound *buddha*, find pleasure and mental happiness. They emerge from those hells just because of that pleasure and mental happiness, and wherever lord buddhas are standing and can be seen and attended to, they take birth in those world systems, reborn as gods and humans.
- 14.5 “Similarly, those beings die in animal dwellings and the world of Yama [F.133.a] and take birth in whichever world systems lord buddhas are standing.
- 14.6 “Subhūti, it is said that bodhisattva great beings are ‘armed with great armor’ in that way.
- 14.7 “To illustrate, Subhūti, were a clever magician or magician’s apprentice to have conjured up the hells, animal dwellings, and the worlds of Yama in front of a gathering of beings at the junction of two main roads, and having conjured them up were they to proclaim to those beings the word ‘Buddha,’ the word ‘Dharma,’ and the word ‘Saṅgha,’ then, when those they have conjured up have emerged from those hells, animal dwellings, and the worlds of Yama because of the word *Buddha*, the word *Dharma*, and the word *Saṅgha*, Subhūti, what do you think, would that magician or magician’s apprentice have caused any beings to emerge from the hells, animal dwellings, or the worlds of Yama?”
 “No, Lord,” answered Subhūti.
- 14.8 “Similarly, Subhūti,” said the Lord, “even though bodhisattva great beings have released beings from the three terrible forms of life in an unbounded, infinite number of world systems, still no beings at all have been released. And why? Because, Subhūti, this is just the way things are, given the illusory nature of dharmas.²⁴² Subhūti, it is said that bodhisattva great beings are ‘armed with great armor’ in that way.
- 14.9 “Furthermore, Subhūti, bodhisattva great beings stand in the perfection of giving and armed with great armor conjure up a great billionfold world system made of beryl. [F.133.b] Having conjured up a great billionfold world system made of beryl, they conjure up a splendid array of a wheel-turning emperor. Having conjured up a splendid array of a wheel-turning emperor, they give food to those seeking food, and similarly they give drink, clothes,

transport, perfume, flower garlands, flowers, incense, creams, powders, requirements, houses, bedding, shawls, and requirements for sustaining themselves, as well as medicines, gold, silver, jewels, gems, corals, conch shells, crystals, pearls, and ornaments—whatever requirements are appropriate. Having given food to those seeking food, *up to* and having given whatever requirements are appropriate, they then teach those beings the Dharma—that is, just this Dharma conjoined with the six perfections—and, having heard that exposition of the Dharma those beings, never become separated from the six perfections right up until they fully awaken to unsurpassed, perfect, complete awakening.

14.10 “To illustrate further, Subhūti, suppose a clever magician or magician’s apprentice were to have conjured up a huge crowd of beings in front of a gathering of other beings at the junction of two main roads and given food to those seeking food, *up to* and given whatever requirements are appropriate. What do you think, Subhūti, would that magician or magician’s apprentice have given anything to anybody?”

“No, Lord,” answered Subhūti.

14.11 “Similarly, Subhūti,” said the Lord, “even though bodhisattva great beings conjure up a splendid array of a wheel-turning emperor and give food to those seeking food, *up to* give whatever requirements are appropriate, still they do not give anything to any being. [F.134.a] And why? Because, Subhūti, this is just the way things are, given the illusory nature of dharmas. Subhūti, it is said that bodhisattva great beings are ‘armed with great armor’ in that way.

14.12 “Furthermore, Subhūti, bodhisattva great beings stand in the perfection of morality and intentionally take birth. Born in the family of a wheel-turning emperor, they stand in that wheel-turning majesty, establish beings in the ten wholesome actions, establish beings in the four concentrations, the four immeasurables, and the four formless absorptions, *up to* establish beings in the thirty-seven dharmas on the side of awakening, and those beings never become separated from that teaching right up until they fully awaken to unsurpassed, perfect, complete awakening.

14.13 “To illustrate, Subhūti, suppose a clever magician or magician’s apprentice were to have conjured up a huge crowd of beings in front of a gathering of other beings at the junction of two main roads and established them in the ten wholesome actions, *up to* established them in the eighteen distinct attributes of a buddha. What do you think, Subhūti, would that magician or magician’s apprentice have established any beings in the ten wholesome actions, *up to* would they have established them in the eighteen distinct attributes of a buddha?”

“No, Lord,” answered Subhūti.

- 14.14 “Similarly, Subhūti,” said the Lord, “even though bodhisattva great beings establish an unbounded, infinite number of beings in the ten wholesome actions, *up to* establish them in the eighteen distinct attributes of a buddha, still they do not establish any beings [F.134.b] in the ten wholesome actions, *up to* they do not establish any beings in the eighteen distinct attributes of a buddha. And why? Because, Subhūti, this is just the way things are, given the illusory nature of dharmas. Subhūti, it is said that bodhisattva great beings are ‘armed with great armor’ in that way.
- 14.15 “Furthermore, Subhūti, bodhisattva great beings standing in the perfection of patience cause beings to engage in the perfection of patience and establish them in it. And how, Subhūti, do bodhisattva great beings standing in the perfection of patience cause beings to engage in the perfection of patience and establish them in it? Subhūti, after bodhisattva great beings have produced their first thought of awakening they arm themselves with great armor in this way: they think, ‘Even if all beings deal me a blow with a stick, a stone, their fists, a knife, or a sword,²⁴³ I will not let myself feel any sort of mental anguish,’ and they also establish all beings in such patience.
- 14.16 “To illustrate, Subhūti, were a clever magician or magician’s apprentice to have conjured up a huge crowd of beings in front of a gathering of other beings at the junction of two main roads and caused them to engage in the perfection of patience and established them in it, what do you think, Subhūti, would that magician or magician’s apprentice have established any beings in the perfection of patience?”
- “No, Lord,” answered Subhūti.
- 14.17 “Similarly, Subhūti,” said the Lord, “even though bodhisattva great beings establish an unbounded, infinite number of beings in the perfection of patience, still they do not establish any beings in the perfection of patience. And why? Because, Subhūti, this is just the way things are, given the illusory nature [F.135.a] of dharmas. Subhūti, it is said that bodhisattva great beings are ‘armed with great armor’ in that way.
- 14.18 “Furthermore, Subhūti, bodhisattva great beings standing in the perfection of perseverance cause beings to take up, enter into, and be established in the perfection of perseverance. And how, Subhūti, do bodhisattva great beings standing in the perfection of perseverance cause beings to take up, enter into, and be established in the perfection of perseverance? Subhūti, here bodhisattva great beings standing in the perfection of perseverance with attention connected with the knowledge of all aspects cause beings to take up, enter into, and be established in physical and mental perseverance.²⁴⁴

14.19 “To illustrate, Subhūti, were a clever magician or magician’s apprentice to have conjured up a huge crowd of beings in front of a gathering of other beings at the junction of two main roads and caused them to take up, enter into, and be established in physical and mental perseverance, what do you think, Subhūti, would that magician or magician’s apprentice have caused any beings to take up, enter into, and be established in physical and mental perseverance?”

 “No, Lord,” answered Subhūti.

14.20 “Similarly, Subhūti,” said the Lord, “even though bodhisattva great beings establish all beings in physical and mental perseverance, still they do not cause any beings to take up, enter into, and be established in physical and mental perseverance. And why? Because, Subhūti, this is just the way things are, given the illusory nature of dharmas. [F.135.b] Subhūti, it is said that bodhisattva great beings are ‘armed with great armor’ in that way.

14.21 “Furthermore, Subhūti, bodhisattva great beings standing in the perfection of concentration cause all beings to take up, enter into, and be established in the perfection of concentration. And how, Subhūti, do bodhisattva great beings standing in the perfection of concentration cause all beings to take up, enter into, and be established in the perfection of concentration? Subhūti, here bodhisattva great beings standing in the sameness of all dharmas do not consider any dharma to be wavering or not wavering. Subhūti, bodhisattva great beings stand in the perfection of concentration in that way, and they cause all beings to take up, enter into, and be established in the perfection of concentration like that. And those whom they have caused to take it up never become separated from that perfection of concentration, right up until they fully awaken to unsurpassed, perfect, complete awakening.

14.22 “To illustrate, Subhūti, were a clever magician or magician’s apprentice to have conjured up a huge crowd of beings in front of a gathering of other beings at the junction of two main roads and caused them to take up, enter into, and be established in the perfection of concentration, what do you think, Subhūti, would that magician or magician’s apprentice have caused any beings to take up, enter into, and be established in the perfection of concentration?”

 “No, Lord,” answered Subhūti.

14.23 “Similarly, Subhūti,” said the Lord, “even though bodhisattva great beings [F.136.a] establish all beings in the perfection of concentration, still they do not cause any beings to take up, enter into, and be established in the perfection of concentration. And why? Because, Subhūti, this is just the way things are, given the illusory nature of dharmas. Subhūti, it is said that bodhisattva great beings are ‘armed with great armor’ in that way.

- 14.24 “Furthermore, Subhūti, bodhisattva great beings standing in the perfection of wisdom cause all beings to take up, enter into, and be established in the perfection of wisdom. And how, Subhūti, do bodhisattva great beings standing in the perfection of wisdom cause all beings to take up, enter into, and be established in the perfection of wisdom? Subhūti, here bodhisattva great beings practicing the perfection of wisdom do not apprehend the production, cessation, defilement, purification, proximity, or remoteness of any dharma. Subhūti, bodhisattva great beings stand in the perfection of wisdom in that way, and they cause all beings to take up, enter into, and be established in the perfection of wisdom like that.
- 14.25 “To illustrate, Subhūti, were a clever magician or magician’s apprentice to have conjured up a huge crowd of beings in front of a gathering of other beings at the junction of two main roads and caused them to take up, enter into, and be established in the perfection of wisdom, what do you think, Subhūti, would that magician or magician’s apprentice have caused any beings to take up, enter into, and be established in the perfection of wisdom?”
- “No, Lord,” [F.136.b] answered Subhūti.
- 14.26 “Similarly, Subhūti,” said the Lord, “even though bodhisattva great beings establish all beings in the perfection of wisdom, still they do not establish any beings in the perfection of wisdom. And why? Because, Subhūti, this is just the way things are, given the illusory nature of dharmas. Subhūti, it is said that bodhisattva great beings are ‘armed with great armor’ in that way.
- 14.27 “Furthermore, Subhūti, bodhisattva great beings armed with great armor, having gone²⁴⁵ to as many world systems as there are sand particles in the Gaṅgā River to the east, in the same way they personally stand in the perfection of giving they cause the beings who are standing in those world systems to take up the perfection of giving, and to enter into and be established in it. Similarly, in the same way they personally stand in the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom, they also cause those beings to take up ... *up to* the perfection of wisdom, and to enter into and be established in them. They teach the Dharma—that is, just this Dharma conjoined with the six perfections—and, having heard that Dharma, those beings never become separated from the six perfections, right up until they fully awaken to unsurpassed, perfect, complete awakening.
- 14.28 “Similarly, having gone to as many world systems as there are sand particles in the Gaṅgā River in each of the directions to the south, west, and north; the northeast, southeast, southwest, and northwest; and below and above, in the same way that they personally stand in the perfection of giving [F.137.a] they cause the beings who are standing in those world systems to

take up the perfection of giving, and to enter into and be established in it. Similarly, in the same way they personally stand in the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom they also cause those beings to take up ... *up to* the perfection of wisdom, and to enter into and be established in them. They teach the Dharma—that is, just this Dharma conjoined with the six perfections—and, having heard that Dharma, those beings never become separated from the six perfections right up until they fully awaken to unsurpassed, perfect, complete awakening.

14.29 “To illustrate, Subhūti, were a clever magician or magician’s apprentice to have conjured up a huge crowd of beings in front of a gathering of other beings at the junction of two main roads and caused them to take up, enter into, and be established in the six perfections, what do you think, Subhūti, would that magician or magician’s apprentice have caused any beings to take up, enter into, and be established in the six perfections?”

“No, Lord,” answered Subhūti.

14.30 “Similarly, Subhūti,” said the Lord, “even though bodhisattva great beings establish all beings in as many world systems as there are sand particles in the Gaṅgā River to the east and in all ten directions in the six perfections, still they do not establish any beings in the six perfections. And why? Because, Subhūti, this is just the way things are, given the illusory nature of dharmas. Subhūti, it is said bodhisattva great beings are ‘armed with great armor’ in that way.

14.31 “Furthermore, [F.137.b] Subhūti, bodhisattva great beings, having become armed with great armor, stand with their thought connected with the knowledge of all aspects without giving an opportunity for the production of other thoughts, such as²⁴⁶ ‘I have to establish just this many in the perfection of giving; this many I do not have to establish. I have to establish just this many in the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom; this many I do not have to establish. I have to establish just this many in the applications of mindfulness; this many I do not have to establish. I have to establish just this many in ... *up to* the eighteen distinct attributes of a buddha; this many I do not have to establish. I have to establish just this many in the result of stream enterer; this many I do not have to establish. I have to establish just this many in the result of once-returner; this many I do not have to establish. I have to establish just this many in the result of non-returner; this many I do not have to establish. I have to establish just this many in the state of a worthy one; this many I do not have to establish. I have to establish just this many in a pratyekabuddha’s awakening; this many I do not have to establish. I have to establish just this many in the

knowledge of all aspects; this many I do not have to establish.’ On the contrary, they think, ‘I have to establish an unbounded, infinite number of beings in the six perfections, I have to establish them in the thirty-seven dharmas on the side of awakening, and I have to establish them in the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha. I have to establish them in the result of stream enterer, and I have to establish them in the result of once-returner, in the result of non-returner, [F.138.a] in the state of a worthy one, and in a pratyekabuddha’s awakening. I have to establish an unbounded, infinite number of beings in the knowledge of all aspects.’

14.32 “To illustrate, Subhūti, were a clever magician or magician’s apprentice to have conjured up a huge crowd of beings in front of a gathering of other beings at the junction of two main roads and to have produced the thought, ‘I have to establish an unbounded, infinite number of beings in the six perfections, I have to establish them in the applications of mindfulness, in the eightfold noble path, and I have to establish them in ... *up to* the eighteen distinct attributes of a buddha; I have to establish them in the result of stream enterer, *up to* I have to establish them in the state of a worthy one, and in a pratyekabuddha’s awakening; I have to establish them in the knowledge of all aspects,’ what do you think, Subhūti, would that magician or magician’s apprentice have established any beings in the six perfections, *up to* established any beings in the knowledge of all aspects?”

“No, Lord,” answered Subhūti.

14.33 “Similarly, Subhūti,” said the Lord, “even if bodhisattva great beings were to produce the thought, ‘I have to establish an unbounded, infinite number of beings in the six perfections, *up to* the knowledge of all aspects furnished with the best of all aspects,’ they would not have produced a thought for the welfare of any being. And why? Because, Subhūti, this is just the way things are, given the illusory nature of dharmas. Subhūti, it is said that bodhisattva great beings are ‘armed with great armor’ in that way.”

14.34 Subhūti then said, “The way I understand what you, Lord, have said is that those bodhisattva great beings should be understood to be armed with no armor²⁴⁷ [F.138.b] because all dharmas, given the illusory nature of dharmas, are empty of their own mark. And why? Because, Lord, form is empty of form, and because feeling ... perception ... volitional factors ... and consciousness is empty of consciousness; because eyes are empty of eyes, and because ears ... nose ... tongue ... body ... and thinking mind is empty of thinking mind; because a form is empty of a form, and because a sound ... a smell ... a taste ... a feeling ... and a dharma is empty of a dharma; because eye consciousness is empty of eye consciousness, and because ear consciousness ... nose consciousness ... tongue consciousness ... body

consciousness ... and thinking-mind consciousness is empty of thinking-mind consciousness; because eye contact is empty of eye contact, and because ear contact ... nose contact ... tongue contact ... body contact ... and thinking-mind contact is empty of thinking-mind contact; because feeling that arises from the condition of eye contact is empty of feeling that arises from the condition of eye contact, and because feeling that arises from the condition of ear contact ... feeling that arises from the condition of nose contact ... feeling that arises from the condition of tongue contact ... feeling that arises from the condition of body contact ... and feeling that arises from the condition of thinking-mind contact is empty of feeling that arises from the condition of thinking-mind contact; because the perfection of giving is empty of the perfection of giving, *up to* the perfection of wisdom is empty of the perfection of wisdom; because inner emptiness is empty of inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature is empty of the emptiness that is the nonexistence of an intrinsic nature; because the applications of mindfulness are empty of the applications of mindfulness, *up to* the eighteen distinct attributes of a buddha are empty of the eighteen distinct attributes of a buddha; and because, Lord, even a bodhisattva is empty of bodhisattva, and great armor is empty of great armor. I understand that bodhisattva great beings are armed with no armor, Lord, through this one of many explanations.” [F.139.a]

- 14.35 Subhūti having spoken thus, the Lord said to him, “Exactly so, Subhūti, exactly so. It is just as you say. And why? Because, Subhūti, the knowledge of all aspects is not made, is not unmade, and does not occasion anything,²⁴⁸ and those beings for whose sake bodhisattva great beings are armed with great armor are not made, not unmade, and do not occasion anything either.”
- 14.36 Subhūti then asked, “Why is the knowledge of all aspects not made, not unmade, and why does it not occasion anything? And why are those beings for whose sake bodhisattva great beings are armed with great armor not made, not unmade, and why do they not occasion anything?”
- 14.37 “Subhūti,” said the Lord, “given that you cannot apprehend a maker, the knowledge of all aspects is not made, not unmade, and does not occasion anything, and those beings for whose sake bodhisattva great beings are armed with great armor are also not made, not unmade, and do not occasion anything. And why? Because, Subhūti, form is not made, not unmade, and does not occasion anything, and those beings for whose sake bodhisattva great beings are armed with great armor are also not made, not unmade, and do not occasion anything.
- 14.38 “And why? Because, Subhūti, form does not make, does not unmake, and does not occasion anything, and feeling, perception, volitional factors, and consciousness do not make, do not unmake, and do not occasion anything;

the eyes do not make, do not unmake, and do not occasion anything, and the ears, nose, tongue, body, and thinking mind do not make, do not unmake, and do not occasion anything; a form does not make, does not unmake, and does not occasion anything, and a sound, a smell, a taste, a feeling, and a dharma do not make, do not unmake, and do not occasion anything; the eye consciousness does not make, does not unmake, and does not occasion anything, and the ear consciousness, nose consciousness, tongue consciousness, body [F.139.b] consciousness, and thinking-mind consciousness do not make, do not unmake, and do not occasion anything; eye contact does not make, does not unmake, and does not occasion anything, and ear contact, nose contact, tongue contact, body contact, and thinking-mind contact do not make, do not unmake, and do not occasion anything; and feeling that arises from the condition of eye contact does not make, does not unmake, and does not occasion anything, and feeling that arises from the condition of ear, nose, tongue, body, and thinking-mind contact does not make, does not unmake, and does not occasion anything. Subhūti, a self does not make, does not unmake, and does not occasion anything, and a living being, a creature, *up to* one who knows and one who sees²⁴⁹ does not make, does not unmake, and does not occasion anything. And why? Because they absolutely do not exist and absolutely cannot be apprehended. Subhūti, a dream does not make, does not unmake, and does not occasion anything, and an illusion, an echo, an apparition, a reflection in the mirror, a mirage, and a magical creation do not make, do not unmake, and do not occasion anything. And why? Because they absolutely do not exist and absolutely cannot be apprehended. Subhūti, inner emptiness does not make, does not unmake, and does not occasion anything. And why? Because it absolutely does not exist and absolutely cannot be apprehended. Subhūti, *up to* the emptiness that is the nonexistence of an intrinsic nature does not make, does not unmake, and does not occasion anything. And why? Because they absolutely do not exist and absolutely cannot be apprehended. Subhūti, the thirty-seven dharmas on the side of awakening do not make, do not unmake, and do not occasion anything. And why? Because they absolutely do not exist and absolutely cannot be apprehended. The ten powers, the four fearlessnesses, the four detailed and thorough knowledges, *up to* the eighteen distinct attributes of a buddha do not make, do not unmake, and do not occasion anything. And why? Because they absolutely do not exist and absolutely cannot be apprehended. [F.140.a] Subhūti, suchness does not make, does not unmake, and does not occasion anything. And why? Because it absolutely does not exist and absolutely cannot be apprehended. Similarly, Subhūti, unmistaken suchness, unaltered suchness, the true nature of dharmas, the dharma-constituent, the

establishment of dharmas, the certification of dharmas, and the very limit of reality do not make, do not unmake, and do not occasion anything. And why? Because they absolutely do not exist and absolutely cannot be apprehended. Subhūti, awakening does not make, does not unmake, and does not occasion anything. All-knowledge, the knowledge of paths, and the knowledge of all aspects do not make, do not unmake, and do not occasion anything. And why? Because they absolutely do not exist and absolutely cannot be apprehended.

14.39 “Subhūti, through this one of many explanations you should understand that the knowledge of all aspects is not made, not unmade, and does not occasion anything, and those beings for whose sake bodhisattva great beings are armed with great armor are not made, not unmade, and do not occasion anything. Subhūti, it is said that bodhisattva great beings are ‘armed with great armor’ in that way.”

14.40 “Lord,” said Subhūti, “the way I understand what you have said, Lord, is that form is not bound and is not freed, and feeling, perception, volitional factors, and consciousness, Lord, are not bound and are not freed.”

14.41 Pūrṇa Maitrāyaṇīputra then said, “Venerable Subhūti, you are saying form is not bound and is not freed? You are saying feeling, perception, volitional factors, and consciousness are not bound and are not freed?”

14.42 “Exactly so, Venerable Pūrṇa, [F.140.b] exactly so, Venerable Pūrṇa,” replied Subhūti. “Form, Venerable Pūrṇa, is not bound and is not freed; feeling, perception, volitional factors, and consciousness are not bound and are not freed.”

14.43 Pūrṇa then asked, “Venerable Subhūti, what is form that is not bound and is not freed? What is feeling, perception, volitional factors, and consciousness that are not bound and are not freed?”

14.44 “Venerable Pūrṇa,” replied Subhūti, “dream-like form is not bound and is not freed; dream-like feeling, perception, volitional factors, and dream-like consciousness are not bound and are not freed. Similarly, form that is like an echo, like an illusion, like a mirage, like an apparition, like a reflection in the mirror, and like a magical creation is not bound and is not freed; feeling, perception, volitional factors, and consciousness ... that are like a magical creation are not bound and are not freed.

14.45 “Venerable Pūrṇa, past form is not bound and is not freed. Venerable Pūrṇa, past feeling, perception, volitional factors, and past consciousness are not bound and are not freed. Similarly, Venerable Pūrṇa, future form is not bound and is not freed. Venerable Pūrṇa, future feeling, perception, volitional factors, and future consciousness are not bound and are not freed.

Venerable Pūrṇa, present form is not bound and is not freed. Venerable Pūrṇa, present feeling, perception, volitional factors, and present consciousness are not bound and are not freed.

14.46 “And why? Because form does not exist,²⁵⁰ form is not bound and is not freed. Because feeling ... perception ... volitional factors ... and consciousness does not exist, [F.141.a] consciousness is not bound and is not freed. Similarly, it is because form ... feeling ... perception ... volitional factors ... and consciousness is isolated, calm, empty, signless, wishless, does not occasion anything, and is not produced that consciousness is not bound and is not freed. Venerable Pūrṇa, a form that is wholesome, unwholesome, with afflictions, without afflictions, with basic immorality, without basic immorality, with outflows, without outflows, ordinary, extraordinary, defiled, and purified is not bound and is not freed. And why? Because form does not exist. That is why form is not bound and is not freed. Similarly, Venerable Pūrṇa, feeling ... perception ... volitional factors ... and consciousness that is wholesome or unwholesome, *up to* purified is not bound and is not freed. And why? Because consciousness does not exist. That is why consciousness is not bound and is not freed.

14.47 “Venerable Pūrṇa, all dharmas are not bound and are not freed. And why? Because all dharmas do not exist. That is why they are not bound and are not freed. Similarly, because they are isolated and so on, they are not bound and are not freed.

14.48 “Venerable Pūrṇa, the perfection of giving is not bound and is not freed. Similarly, the perfection of morality ... the perfection of patience ... the perfection of perseverance ... the perfection of concentration ... and the perfection of wisdom is not bound and is not freed—because it does not exist it is not bound and is not freed; because it is isolated and so on it is not bound and is not freed.

14.49 “Venerable Pūrṇa, inner emptiness is also not bound and is not freed. Venerable Pūrṇa, *up to* emptiness that is the nonexistence of an intrinsic nature is also not bound and is not freed. [F.141.b] Venerable Pūrṇa, the thirty-seven dharmas on the side of awakening are also not bound and are not freed. Venerable Pūrṇa, the ten powers, the four fearlessnesses, the four detailed and thorough knowledges, *up to* the eighteen distinct attributes of a buddha are also not bound and are not freed—because they do not exist they are not bound and are not freed, because they are isolated and so on they are not bound and are not freed.

14.50 “Venerable Pūrṇa, awakening is also not bound and is not freed, the knowledge of all aspects is also not bound and is not freed, and a bodhisattva is also not bound and is not freed—because they do not exist

they are not bound and are not freed, because they are isolated they are not bound and are not freed, and because they are not produced they are not bound and are not freed.

14.51 “Venerable Pūrṇa, suchness is also not bound and is not freed. Venerable Pūrṇa, unmistaken suchness..., unaltered suchness..., the true nature of dharmas..., the dharma-constituent..., the establishment of dharmas..., the certification of dharmas..., and the very limit of reality is also not bound and is not freed—because it does not exist and is isolated it is not bound and is not freed, because it is not produced it is not bound and is not freed.

14.52 “In that way, Venerable Pūrṇa, bodhisattva great beings are not bound and are not freed. In that way the six perfections are also not bound and are not freed, *up to* the knowledge of all aspects is not bound and is not freed. Those beings they will lead to nirvāṇa are also not bound and are not freed, those buddhafiels that they will purify are also not bound and are not freed, those lord buddhas on whom they will attend are also not bound and are not freed, the Dharma they will hear is also not bound and is not freed, the lord buddhas from whom they will never again be separated are also not bound and are not freed, and the clairvoyances from which they will not be separated, [F.142.a] the five eyes from which they will not be separated, and the meditative stabilizations from which they will not be separated are also not bound and are not freed. The knowledge of path aspects they will produce is not bound and is not freed, the knowledge of all aspects they will awaken to is not bound and is not freed, the wheel of Dharma they will turn is not bound and is not freed, and the beings they will lead to nirvāṇa in the three vehicles are not bound and are not freed.

14.53 “Thus indeed, Venerable Pūrṇa, will bodhisattva great beings who are not bound and are not freed awaken in the six perfections to all dharmas, given that they do not exist, are isolated, and are not produced.”

14.54 *This was the fourteenth chapter, “Neither Bound nor Freed,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

15. CHAPTER 15: MEDITATIVE STABILIZATION

15.1 Then venerable Subhūti inquired of the Lord, “Lord, what is the Great Vehicle of bodhisattva great beings? Lord, to just what extent should bodhisattva great beings be known to have set out in the Great Vehicle?²⁵¹ Where²⁵² will the Great Vehicle have set out? Where will the Great Vehicle stand?²⁵³ Who will go forth in the Great Vehicle?”

15.2 Subhūti having said asked this, the Lord said to him, “Subhūti, in regard to what you have asked—‘Lord, what is the Great Vehicle of bodhisattva great beings?—Subhūti, the Great Vehicle of bodhisattva great beings is this: the six perfections. And what are the six? They are the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, [F.142.b] perfection of concentration, and perfection of wisdom.

15.3 “What is the perfection of giving? Here, Subhūti, bodhisattva great beings with the thought of awakening connected with the knowledge of all aspects cause the giving²⁵⁴ of inner and outer things as gifts, and, having made those wholesome roots into something shared in common by all beings, by way of not apprehending anything grow them into unsurpassed, perfect, complete awakening. That is the bodhisattva great beings’ perfection of giving.”

15.4 “Lord, what is the bodhisattva great beings’ perfection of morality?” asked Subhūti.

The Lord said, “Here, Subhūti, bodhisattva great beings with the thought of awakening connected with the knowledge of all aspects by way of not apprehending anything personally take up and pursue the ten wholesome actions and cause other beings as well to take up the ten wholesome actions, to enter into and be established in them. That is the bodhisattva great beings’ untarnished perfection of morality.”

15.5 “Lord, what is the bodhisattva great beings’ perfection of patience?” asked Subhūti.

The Lord said, “Here, Subhūti, bodhisattva great beings with the thought of awakening connected with the knowledge of all aspects, personally in possession of complete patience, cause others as well to be patient, and that by way of not apprehending anything. That is the bodhisattva great beings’ perfection of patience.”

15.6 “Lord, what is the bodhisattva great beings’ [F.143.a] perfection of perseverance?” asked Subhūti.

15.7 The Lord said, “Here, Subhūti, bodhisattva great beings with the thought of awakening connected with the knowledge of all aspects do not personally forsake persevering in the five perfections, and cause others as well to persevere in the five perfections, and that by way of not apprehending anything. That is the bodhisattva great beings’ perfection of perseverance.”

15.8 “Lord, what is the bodhisattva great beings’ perfection of concentration?” asked Subhūti.

The Lord said, “Here, Subhūti, bodhisattva great beings with the thought of awakening connected with the knowledge of all aspects, with skillful means personally become absorbed in concentration, and, without taking birth through its power, cause others to take up concentration as well, and that by way of not apprehending anything. That is the bodhisattva great beings’ perfection of concentration.”

15.9 “Lord, what is the bodhisattva great beings’ perfection of wisdom?”

The Lord said, “Here, Subhūti, bodhisattva great beings with the thought of awakening connected with the knowledge of all aspects by way of not apprehending anything personally do not settle down on all dharmas, and they analytically understand the nature of all dharmas. They also cause others as well not to settle down on all dharmas, and to analytically understand the nature all dharmas. That is the bodhisattva [F.143.b] great beings’ perfection of wisdom. [B11]

“That, Subhūti, is the Great Vehicle of bodhisattva great beings.

15.10 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: inner emptiness, outer emptiness, inner and outer emptiness, the emptiness of emptiness, great emptiness, the emptiness of ultimate reality, the emptiness of the compounded, the emptiness of the uncompounded, the emptiness of what transcends limits, the emptiness of no beginning and no end, the emptiness of nonrepudiation, the emptiness of a basic nature, the emptiness of all dharmas, the emptiness of its own mark, the emptiness of not apprehending, the emptiness of a nonexistent thing, the emptiness of an intrinsic nature, and the emptiness that is the nonexistence of an intrinsic nature.

- 15.11 “What is *inner emptiness*? It is the emptiness of inner dharmas: the eyes, ears, nose, tongue, body, and thinking mind. There, eyes are empty of eyes because they are neither unmoved²⁵⁵ nor destroyed. And why? Because that is their basic nature. Ears are empty of ears because they are neither unmoved nor destroyed. And why? Because that is their basic nature. The nose is empty of the nose because it is neither unmoved nor destroyed. And why? Because that is its basic nature. The tongue is empty of the tongue because it is neither unmoved nor destroyed. And why? Because that is its basic nature. The body is empty of the body because it is neither unmoved nor destroyed. And why? Because that is its basic nature. The thinking mind is empty of the thinking mind because it is neither unmoved nor destroyed. And why? [F.144.a] Because that is its basic nature.
- 15.12 “What is *outer emptiness*? It is the emptiness of outer dharmas: a form, a sound, a smell, a taste, a feeling, and a dharma. There, a form is empty of a form because it is neither unmoved nor destroyed. And why? Because that is its basic nature. Similarly, a sound ... a smell ... a taste ... a feeling ... and a dharma is empty of a dharma because it is neither unmoved nor destroyed. And why? Because that is its basic nature.
- “That is called *outer emptiness*.
- 15.13 “What is *inner and outer emptiness*? The six outer sense fields and the six inner sense fields are the outer and inner dharmas.
- 15.14 “What are *inner dharmas empty of outer dharmas*? The inner eyes, ears, nose, tongue, body, and thinking mind are empty of an outer form, sound, smell, taste, feeling, and dharma because they are neither unmoved nor destroyed. And why? Because that is their basic nature. Outer forms, sounds, smells, tastes, feelings, and dharmas are empty of the inner eyes, ears, nose, tongue, body, and thinking mind because they are neither unmoved nor destroyed. And why? Because that is their basic nature.
- “That is called *inner and outer emptiness*.
- 15.15 “What is *the emptiness of emptiness*? The emptiness of that emptiness that is the emptiness of all dharmas is empty, because it is neither unmoved nor destroyed. And why? Because that is its basic nature.
- “That is called *the emptiness of emptiness*.
- 15.16 “What is *great emptiness*? [F.144.b] The eastern direction is empty of the eastern direction, the southern direction empty of the southern direction, the western direction empty of the western direction, and the northern direction empty of the northern direction because they are neither unmoved nor destroyed. The above direction is empty of the above direction, and the below direction is empty of the below direction. Similarly, the intermediate directions are empty of the intermediate directions. And why? Because that is their basic nature.

- “That is called *great emptiness*.
- 15.17 “What is *the emptiness of ultimate reality*? *Ultimate reality* is said to be nirvāṇa. Nirvāṇa is also empty of nirvāṇa because it is neither unmoved nor destroyed. And why? Because that is its basic nature.
- “That is called *the emptiness of ultimate reality*.
- 15.18 “What is *the emptiness of the compounded*? There *the compounded* is said to be the desire realm, the form realm, and the formless realm. The desire realm is empty of the desire realm, the form realm is empty of the form realm, and the formless realm is empty of the formless because they are neither unmoved nor destroyed. And why? Because that is their basic nature.
- “That is called *the emptiness of the compounded*.
- 15.19 “What is *the emptiness of the uncompounded*? There *the uncompounded* is said to be what has no production, no stopping, no destruction, no lasting, and no changing into something else. The uncompounded is empty of the uncompounded because it is neither unmoved nor destroyed. And why? Because that is its basic nature.
- “That is called *the emptiness of the uncompounded*.
- 15.20 “What is *the emptiness of what transcends limits*? That of which a limit is not found transcends limits. Because it is neither unmoved nor destroyed, what transcends limits is empty of what transcends limits. [F.145.a] And why? Because that is its basic nature.
- “That is called *the emptiness of what transcends limits*.
- 15.21 “What is *the emptiness of no beginning and no end*? That of which a beginning and an end are not found has no middle. That of which there is no beginning, end, or middle has no coming or going. A beginning, middle, and end are empty of a beginning, middle, and end because they are neither unmoved nor destroyed. And why? Because that is their basic nature.
- “That is called *the emptiness of no beginning and no end*.
- 15.22 “What is *the emptiness of nonrepudiation*? It is the nonrejection of any dharma at all. Nonrepudiation is empty of nonrepudiation because it is neither unmoved nor destroyed. And why? Because that is its basic nature.
- “That is called *the emptiness of nonrepudiation*.
- 15.23 “What is *the emptiness of a basic nature*? The basic nature of all dharmas, be they compounded or uncompounded, is not made by śrāvakas, is not made by pratyekabuddhas, is not made by bodhisattvas, and is not made by tathāgatas, worthy ones, perfectly complete buddhas. A basic nature is empty of a basic nature because it is neither unmoved nor destroyed. And why? Because that is its basic nature.
- “That is called *the emptiness of a basic nature*.

15.24 “What is *the emptiness of all dharmas*? All dharmas are said to be form, feeling, perception, volitional factors, and consciousness; eyes, ears, nose, tongue, body, and thinking mind; a form, a sound, a smell, a taste, a feeling, and a dharma; eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and thinking-mind consciousness; eye [F.145.b] contact and ear, nose, tongue, body, and thinking-mind contact; feeling that arises from the condition of eye contact and feeling that arises from the condition of ear, nose, tongue, body, and thinking-mind contact; and dharmas that have form, formless dharmas, compounded dharmas, and uncompounded dharmas. Those are said to be *all dharmas*. All dharmas are empty of all dharmas because they are neither unmoved nor destroyed. And why? Because that is their basic nature.

“That is called *the emptiness of all dharmas*.

15.25 “What is *the emptiness of its own mark*? The mark of form is something that shows itself,²⁵⁶ the mark of feeling is experience, the mark of perception is taking up, the mark of volitional factors is occasioning something, and the mark of consciousness is making conscious. Whatever the marks of compounded dharmas and whatever the marks of uncompounded dharmas, all those dharmas are each empty of their own marks because they are neither unmoved nor destroyed. And why? Because that is their basic nature.

“That is called *the emptiness of its own mark*.

15.26 “What is *the emptiness of not apprehending*? Any past, future, or present dharma cannot be apprehended. Pasts cannot be apprehended in a future, and futures cannot be apprehended in a past. Presents cannot be apprehended in a past and future. Not apprehending is empty of not apprehending because it is neither unmoved nor destroyed. And why? Because that is its basic nature.

“That is called *the emptiness of not apprehending*.

15.27 “What is *the emptiness of a nonexistent thing*? It is that in which nothing can be apprehended. [F.146.a] The nonexistent thing is empty of the nonexistent thing because it is neither unmoved nor destroyed. And why? Because that is its basic nature.

“That is called *the emptiness of a nonexistent thing*.

15.28 “What is *the emptiness of an intrinsic nature*? It is that in which no intrinsic nature can be apprehended. An intrinsic nature is empty of an intrinsic nature because it is neither unmoved nor destroyed. And why? Because that is its basic nature.

“That is called *the emptiness of an intrinsic nature*.

15.29 “What is *the emptiness that is the nonexistence of an intrinsic nature*? The intrinsic nature of a phenomenon that has arisen from a union does not exist, because phenomena have originated dependently. A union is empty of a

union because it is neither unmoved nor destroyed. And why? Because that is its basic nature.

“That is called *the emptiness that is the nonexistence of an intrinsic nature*.

15.30 “Furthermore, Subhūti, in regard to what is called *the emptiness that is the nonexistence of an intrinsic nature*, an existent thing is empty of an existent thing, a nonexistent thing is empty of a nonexistent thing, intrinsic nature is empty of intrinsic nature, and a nature from something else is empty of a nature from something else.²⁵⁷

15.31 “What is an existent thing? That which is called *an existent thing* is the five aggregates. There you cannot apprehend those five aggregates, because they have not been produced. Hence an existent thing is empty of an existent thing.

15.32 “Why is a nonexistent thing also empty of a nonexistent thing? That which is called *a nonexistent thing* is the uncompounded. There the uncompounded is also empty of the uncompounded, so a nonexistent thing is also empty of a nonexistent thing.

15.33 “Why is intrinsic nature also empty of intrinsic nature? *Intrinsic nature* is unmistaken, basic nature. There that emptiness has not been made by knowledge and has not been made by seeing, hence *the emptiness of an intrinsic nature*.

15.34 “What is *the emptiness of a nature from something else*? It is this establishment of dharmas that simply remains whether the tathāgatas arise or whether the tathāgatas do not arise, the true nature of dharmas, the dharma [F.146.b] constituent, the certification of dharmas, suchness, unmistaken suchness, unaltered suchness, and the very limit of reality. Thus, that which is empty of something else is *the emptiness of a nature from something else*.

“That, Subhūti, is the Great Vehicle of bodhisattva great beings.

15.35 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the meditative stabilization *sūraṅgama*, the meditative stabilization *ratnamudra*, the meditative stabilization *siṃhavikrīḍita*, the meditative stabilization *sucandra*, the meditative stabilization *candradhvajaketu*, the meditative stabilization *sarvadharmodgata*, the meditative stabilization *vilokita-mūrdhā*, the meditative stabilization *dharmadhātuniyata*, the meditative stabilization *niyatadvhajaketu*, the meditative stabilization *vajraratna*, the meditative stabilization *sarvadharmapraveśamudra*, the meditative stabilization *samādhinājasupratīṣṭhita*,²⁵⁸ the meditative stabilization *raśmipramukha*, the meditative stabilization *balavyūha*, the meditative stabilization *samudgata*,²⁵⁹ the meditative stabilization *nirukṭinirdeśapraveśa*, the meditative stabilization *adhivacanasaṃpraveśa*, the meditative stabilization *digvilokita*, the meditative stabilization *ādhāramudrā*, the meditative stabilization *asaṃpramoṣa*, the meditative stabilization *sarvadharmasamavasaraṇasāgaramudra*,²⁶⁰ the meditative

stabilization *ākāśaspharaṇa*, the meditative stabilization *vajramaṇḍala*, the meditative stabilization *ratnajahā*, the meditative stabilization *vairocana*, [F.147.a] the meditative stabilization *aneṣa*, the meditative stabilization *aniketasthita*, the meditative stabilization *niścitta*, the meditative stabilization *vimalapradīpa*, the meditative stabilization *anantaprabha*, the meditative stabilization *prabhākara*, the meditative stabilization *samantāvabhāsa*, the meditative stabilization *śuddhasāra*, the meditative stabilization *vimalaprabha*, the meditative stabilization *ratikara*, the meditative stabilization *vidyutpradīpa*, the meditative stabilization *akṣaya*, the meditative stabilization *tejovatin*, the meditative stabilization *kṣayāpagata*, the meditative stabilization *āniñjya*, the meditative stabilization *avivartta*, the meditative stabilization *sūryapradīpa*, the meditative stabilization *candravimala*, the meditative stabilization *śuddhapratibhāsa*, the meditative stabilization *āloka-kara*, the meditative stabilization *kārākāra*, the meditative stabilization *jñānaketu*, the meditative stabilization *vajropama*, the meditative stabilization *cittasthiti*, the meditative stabilization *samantāvaloka*, the meditative stabilization *supraṭiṣṭhita*, the meditative stabilization *ratnakoti*, the meditative stabilization *varadharmamudra*, the meditative stabilization *sarvadharmasamatā*, the meditative stabilization *ratijaha*, the meditative stabilization *dharmasamudgatapūrṇa*, the meditative stabilization *vikiraṇa*, the meditative stabilization *sarvadharmapadaprabheda*, the meditative stabilization *samākṣarāvākāra*, the meditative stabilization *akṣarāpagata*, the meditative stabilization *ārambanacchedaḥ*, the meditative stabilization *avikāra*, [F.147.b] the meditative stabilization *aprakāra*, the meditative stabilization *nāmaniyatapraveśa*,²⁶¹ the meditative stabilization *aniketacārī*, the meditative stabilization *vitimirāpagata*, the meditative stabilization *cāritravatin*, the meditative stabilization *acala*, the meditative stabilization *viśayatīrṇa*, the meditative stabilization *sarvagunaśaṃcaya*, the meditative stabilization *sthitanīścitta*, the meditative stabilization *śubhapuṣpitaśuddhi*, the meditative stabilization *bodhyaṅgavatin*, the meditative stabilization *anantapratibhāna*, the meditative stabilization *asamasama*, the meditative stabilization *sarvadharmātikramaṇa*, the meditative stabilization *paricchedakara*, the meditative stabilization *vimativikaraṇa*, the meditative stabilization *niradhiṣṭhāna*, the meditative stabilization *ekavyūha*, the meditative stabilization *ākārābhinihāra*, the meditative stabilization *ekākāra*, the meditative stabilization *ākārānavakāra*, the meditative stabilization *nairvedhika-sarvabhavatamo'pagata*, the meditative stabilization *sarvasaṃketarūtapraveśa*, the meditative stabilization *sarvagiriḥhoṣākṣaravimukta*, the meditative stabilization *jvalanolka*,²⁶² the meditative stabilization *lakṣanapariśodhaṇa*, the meditative stabilization *anabhilakṣita*,²⁶³ the meditative stabilization *sarvākāraropeta*, the meditative stabilization *sarvasukhaduḥkhanirabhinandin*, the meditative

stabilization *akṣayakaraṇḍa*, the meditative stabilization *dhāraṇīmati*, the meditative stabilization *samyaktvamithyātvasarvasaṃgrasana*, [F.148.a] the meditative stabilization *sarvarodhanirodhasaṃpraśamana*, the meditative stabilization *anurodhāpratirodha*,²⁶⁴ the meditative stabilization *vimalaprabha*,²⁶⁵ the meditative stabilization *sāravatin*, the meditative stabilization *paripūrṇa-vimalacandraprabha*, the meditative stabilization *vidyutprabha*,²⁶⁶ the meditative stabilization *mahāvīṛha*, the meditative stabilization *sarvākāraprabhākara*,²⁶⁷ the meditative stabilization *samādhisaṃmata*, the meditative stabilization *araṇa-samavasaraṇa*,²⁶⁸ the meditative stabilization *araṇasaraṇasarvasamavasaraṇa*,²⁶⁹ the meditative stabilization *anilambhaniketānirata*, the meditative stabilization *tathatāsthitiṇīścitta*,²⁷⁰ the meditative stabilization *kāyakalisaṃpramathana*, the meditative stabilization *vākkalividhvamśanagaganakalpa*, and the meditative stabilization *ākāśasaṃgavimuktinirupalepa*.

- 15.36 “What is the *śūraṅgama* meditative stabilization? The meditative stabilization that causes an experience of the range of all meditative stabilizations is called the *śūraṅgama* meditative stabilization.
- 15.37 “What is the *ratnamudra* meditative stabilization? The meditative stabilization sealed by all meditative stabilizations is called the *ratnamudra* meditative stabilization.
- 15.38 “What is the *siṃhavikrīḍita* meditative stabilization? The meditative stabilization standing in which bodhisattvas²⁷¹ sport with all meditative stabilizations is called the *siṃhavikrīḍita* meditative stabilization.
- 15.39 “What is the *sucandra* meditative stabilization? The meditative stabilization standing in which they illuminate all meditative stabilizations is called the *sucandra* meditative stabilization.
- 15.40 “What [F.148.b] is the *candradhvajaketu* meditative stabilization? The meditative stabilization standing in which they bear the royal ensign of all meditative stabilizations is called the *candradhvajaketu* meditative stabilization.
- 15.41 “What is the *sarvadharmodgata* meditative stabilization? The meditative stabilization standing in which they distinguish themselves with all meditative stabilizations is called the *sarvadharmodgata* meditative stabilization.²⁷²
- 15.42 “What is the *vilokitamūrdhā* meditative stabilization? The meditative stabilization standing in which they look down on the peaks of all meditative stabilizations is called the *vilokitamūrdhā* meditative stabilization.
- 15.43 “What is the *dharmadhātuniyata* meditative stabilization? The meditative stabilization standing in which they move toward certainty about the dharma-constituent is called the *dharmadhātuniyata* meditative stabilization.
- 15.44 “What is the *niyatadvajaketu* meditative stabilization? The meditative stabilization standing in which they bear the royal ensign of those assured of all meditative stabilizations is called the *niyatadvajaketu* meditative

stabilization.

- 15.45 “What is the *vajraratna*²⁷³ meditative stabilization? The meditative stabilization standing in which meditative stabilizations are not broken apart is called the *vajraratna* meditative stabilization.
- 15.46 “What is the *sarvadharmapraveśamudra* meditative stabilization? The meditative stabilization standing in which they enter into the seal of all dharmas is called the *sarvadharmapraveśamudra* meditative stabilization.
- 15.47 “What is the *samādhirājasupratīṣṭhita* meditative stabilization? The meditative stabilization standing in which they stand with a king-like stance in all meditative stabilizations is called the *samādhirājasupratīṣṭhita* meditative stabilization.²⁷⁴
- 15.48 “What is the *raśmipramukha* meditative stabilization? [F.149.a] The meditative stabilization standing in which they emit the light rays of all meditative stabilizations is called the *raśmipramukha* meditative stabilization.
- 15.49 “What is the *balavyūha* meditative stabilization? The meditative stabilization standing in which they set out an array of the powers of all meditative stabilizations is called the *balavyūha* meditative stabilization.
- 15.50 “What is the *samudgata* meditative stabilization? The meditative stabilization standing in which they perfectly accomplish all meditative stabilizations is called the *samudgata* meditative stabilization.
- 15.51 “What is the *niruktinirdeśapraveśa* meditative stabilization? The meditative stabilization standing in which they enter into expositions of the creative explanations of all meditative stabilizations is called the *niruktinirdeśapraveśa* meditative stabilization.
- 15.52 “What is the *adhivacanasampraveśa* meditative stabilization? The meditative stabilization standing in which they enter into the names and words for all meditative stabilizations is called the *adhivacanasampraveśa* meditative stabilization.
- 15.53 “What is the *digvilokita* meditative stabilization? The meditative stabilization standing in which they see the directions of all meditative stabilizations is called the *digvilokita* meditative stabilization.
- 15.54 “What is the *ādhāramudrā* meditative stabilization? The meditative stabilization standing in which they hold the seals of all meditative stabilizations is called the *ādhāramudrā* meditative stabilization.
- 15.55 “What is the *asaṃpramoṣa* meditative stabilization? The meditative stabilization standing in which they do not forget any meditative stabilization is called the *asaṃpramoṣa* meditative stabilization.
- 15.56 “What is the *sarvadharmasamavasaraṇasāgaramudra* meditative stabilization? The meditative stabilization standing in which all meditative stabilizations [F.149.b] are collected and into which they flow down is called the *sarvadharmasamavasaraṇasāgaramudra* meditative stabilization.

- 15.57 “What is the *ākāśaspharaṇa* meditative stabilization? The meditative stabilization standing in which they pervade all meditative stabilizations by pervading like space is called the *ākāśaspharaṇa* meditative stabilization.
- 15.58 “What is the *vajramaṇḍala* meditative stabilization? The meditative stabilization standing in which they bear in mind the maṇḍalas of all meditative stabilizations is called the *vajramaṇḍala* meditative stabilization.
- 15.59 “What is the *ratnajahā*²⁷⁵ meditative stabilization? It is the meditative stabilization standing in which it would be enough that they forsake the causal signs for afflictions, but they also forsake the causal signs of all meditative stabilizations as well. Therefore it is called the *ratnajahā* meditative stabilization.
- 15.60 “What is the *vairocana* meditative stabilization? It is the meditative stabilization standing in which they illuminate, irradiate, and light up²⁷⁶ all meditative stabilizations. Therefore it is called the *vairocana* meditative stabilization.
- 15.61 “What is the *aneṣa* meditative stabilization? It is the meditative stabilization standing in which they do not seek any dharma. Therefore it is called the *aneṣa* meditative stabilization.
- 15.62 “What is the *aniketasthita* meditative stabilization? It is the meditative stabilization standing in which they do not see any dharma as a dwelling place to stand on. Therefore it is called the *aniketasthita* meditative stabilization.
- 15.63 “What is the *nīścitta* meditative stabilization? It is the meditative stabilization standing in which minds and mental factors do not operate. Therefore it is called the *nīścitta* meditative stabilization.
- 15.64 “What is the *vimalapradīpa* meditative stabilization? It is the meditative stabilization standing in which they are a stainless lamp for all meditative stabilizations. Therefore [F.150.a] it is called the *vimalapradīpa* meditative stabilization.
- 15.65 “What is the *anantaprabha* meditative stabilization? It is the meditative stabilization standing in which they are an infinite light for all meditative stabilizations. Therefore it is called the *anantaprabha* meditative stabilization.
- 15.66 “What is the *prabhākara* meditative stabilization? It is the meditative stabilization standing in which they make light for all meditative stabilizations. Therefore it is called the *prabhākara* meditative stabilization.
- 15.67 “What is the *samantāvabhāsa* meditative stabilization? It is the meditative stabilization that illuminates the entrances to all meditative stabilizations as soon as it is gained. Therefore it is called the *samantāvabhāsa* meditative stabilization.

- 15.68 “What is the *śuddhasāra* meditative stabilization? It is the meditative stabilization standing in which they gain the purity that is the same for all meditative stabilizations. Therefore it is called the *śuddhasāra* meditative stabilization.
- 15.69 “What is the *vimalaprabha* meditative stabilization? It is the meditative stabilization standing in which they clear away the stains of all meditative stabilizations and illuminate all meditative stabilizations.²⁷⁷ Therefore it is called the *vimalaprabha* meditative stabilization.
- 15.70 “What is the *ratikara* meditative stabilization? It is the meditative stabilization standing in which causes an experience of the pleasure of all meditative stabilizations. Therefore it is called the *ratikara* meditative stabilization.
- 15.71 “What is the *vidyutpradīpa* meditative stabilization? It is the meditative stabilization standing in which they act as a lamp to all meditative stabilizations. Therefore it is called the *vidyutpradīpa* meditative stabilization.
- 15.72 “What is the *akṣaya* meditative stabilization? It is the meditative stabilization standing in which they do not see the extinction or nonextinction of any meditative stabilization. Therefore it is called the *akṣaya* meditative stabilization.
- 15.73 “What is the *tejovatin* meditative stabilization? It is the meditative stabilization standing in which they blaze with the splendor [F.150.b] and glory of all meditative stabilizations. Therefore it is called the *tejovatin* meditative stabilization.
- 15.74 “What is the *kṣayāpagata* meditative stabilization? It is the meditative stabilization standing in which they do not see the extinction of any meditative stabilization. Therefore it is called the *kṣayāpagata* meditative stabilization.
- 15.75 “What is the *āniñjya* meditative stabilization? It is the meditative stabilization standing in which they do not move, do not shake, do not falsely project, and do not construct any meditative stabilizations in thought. Therefore it is called the *āniñjya* meditative stabilization.
- 15.76 “What is the *avivartta* meditative stabilization? It is the meditative stabilization standing in which they do not see a turning²⁷⁸ in any meditative stabilization. Therefore it is called the *avivartta* meditative stabilization.
- 15.77 “What is the *sūryapradīpa* meditative stabilization? It is the meditative stabilization standing in which they illuminate the entrance of the light rays of all meditative stabilizations. Therefore it is called the *sūryapradīpa* meditative stabilization.
- 15.78 “What is the *candravimala* meditative stabilization? It is the meditative stabilization standing in which they lift the darkness of all meditative stabilizations. Therefore it is called the *candravimala* meditative stabilization.

- 15.79 “What is the *śuddhapratibhāsa* meditative stabilization? It is the meditative stabilization standing in which they obtain the four detailed and thorough knowledges of all meditative stabilizations. Therefore it is called the *śuddhapratibhāsa* meditative stabilization.
- 15.80 “What is the *ālokakara* meditative stabilization? It is the meditative stabilization standing in which they illuminate all meditative stabilization gateways. Therefore it is called the *ālokakara* meditative stabilization.
- 15.81 “What is the *kārākāra* meditative stabilization? It is the meditative stabilization standing in which they do the forms of work of all meditative stabilizations. Therefore [F.151.a] it is called the *kārākāra* meditative stabilization.
- 15.82 “What is the *jñānaketu* meditative stabilization? The meditative stabilization standing in which they see the knowledge victory banner of all meditative stabilizations is called the *jñānaketu* meditative stabilization.²⁷⁹
- 15.83 “What is the *vajropama* meditative stabilization? The meditative stabilization standing in which they bore into all dharmas so that they do not see even the meditative stabilization is called the *vajropama* meditative stabilization.
- 15.84 “What is the *cittasthiti* meditative stabilization? It is the meditative stabilization standing in which their mind does not move, does not turn back, does not believe, does not get depressed, and does not think ‘this is mind.’ Therefore it is called the *cittasthiti* meditative stabilization.
- 15.85 “What is the *samantāvaloka* meditative stabilization? It is the meditative stabilization standing in which they see illumination all around. Therefore it is called the *samantāvaloka* meditative stabilization.
- 15.86 “What is the *supraṭiṣṭhita* meditative stabilization? The meditative stabilization standing in which they are well established in all meditative stabilizations is called the *supraṭiṣṭhita* meditative stabilization.
- 15.87 “What is the *ratnakoṭī*²⁸⁰ meditative stabilization? It is the meditative stabilization standing in which all meditative stabilizations look like they are edged with jewels. Therefore it is called the *ratnakoṭī* meditative stabilization.
- 15.88 “What is the *varadharmamudra* meditative stabilization? It is the meditative stabilization standing in which all meditative stabilizations are sealed because they are sealed at their edges with the absence of a seal.²⁸¹ Therefore it is called the *varadharmamudra* meditative stabilization.
- 15.89 “What is the *sarvadharmasamatā* meditative stabilization? It is the meditative stabilization standing in which they see, apart from sameness, no dharma at all. [F.151.b] Therefore it is called the *sarvadharmasamatā* meditative stabilization.

- 15.90 “What is the *ratijaha* meditative stabilization? It is the meditative stabilization standing in which they forsake the pleasure of all meditative stabilizations and all dharmas. Therefore it is called the *ratijaha* meditative stabilization.
- 15.91 “What is the *dharmasamudgatapūrṇa* meditative stabilization? It is the meditative stabilization standing in which they become distinguished by all dharmas and complete all buddhadharmas. Therefore it is called the *dharmasamudgatapūrṇa* meditative stabilization.
- 15.92 “What is the *vikiraṇa* meditative stabilization? It is the meditative stabilization standing in which they strew all dharmas about with all meditative stabilizations. Therefore it is called the *vikiraṇa* meditative stabilization.
- 15.93 “What is the *sarvadharmapadaprabheda* meditative stabilization? It is the meditative stabilization standing in which they differentiate the words for all meditative stabilizations and all dharmas. Therefore it is called the *sarvadharmapadaprabheda* meditative stabilization.
- 15.94 “What is the *samākṣarāvakāra* meditative stabilization? The meditative stabilization standing in which they reach the state where the letters for all meditative stabilizations are the same is called the *samākṣarāvakāra* meditative stabilization.
- 15.95 “What is the *akṣarāpagata* meditative stabilization? It is the meditative stabilization standing in which one does not find even one letter for all meditative stabilizations. Therefore it is called the *akṣarāpagata* meditative stabilization.
- 15.96 “What is the *ārambanacchedaḥ* meditative stabilization? It is the meditative stabilization standing in which they cut off the objective support for all meditative stabilizations. Therefore it is called the *ārambanacchedaḥ* meditative stabilization.
- 15.97 “What is the *avikāra* meditative stabilization? [F.152.a] It is the meditative stabilization standing in which they do not find a distortion of all meditative stabilizations. Therefore it is called the *avikāra* meditative stabilization.
- 15.98 “What is the *aprakāra* meditative stabilization? It is the meditative stabilization standing in which they do not find an aspect of all meditative stabilizations. Therefore it is called the *aprakāra* meditative stabilization.
- 15.99 “What is the *aniketacārī* meditative stabilization? It is the meditative stabilization standing in which they do not find a dwelling for all meditative stabilizations. Therefore it is called the *aniketacārī* meditative stabilization.
- 15.100 “What is the *vitimirāpagata* meditative stabilization? It is the meditative stabilization standing in which they eliminate the visual distortion of all meditative stabilizations. Therefore it is called the *vitimirāpagata* meditative stabilization.

- 15.101 “What is the *cāritravatin* meditative stabilization? It is the meditative stabilization standing in which they see the activity²⁸² of any meditative stabilization. Therefore it is called the *cāritravatin* meditative stabilization.
- 15.102 “What is the *acala* meditative stabilization? It is the meditative stabilization standing in which they do not see movement in any meditative stabilization. Therefore it is called the *acala* meditative stabilization.
- 15.103 “What is the *viṣayatīrṇa* meditative stabilization? It is the meditative stabilization standing in which they transcend the object of all meditative stabilizations. Therefore it is called the *viṣayatīrṇa* meditative stabilization.
- 15.104 “What is the *sarvagūṇasaṃcaya* meditative stabilization? The meditative stabilization standing in which they gain the collection of good qualities of all dharmas and of all meditative stabilizations is called the *sarvagūṇasaṃcaya* meditative stabilization.
- 15.105 “What is the *sthitaṇīścitta* meditative stabilization? The meditative stabilization standing in which the mind [F.152.b] does not operate in any meditative stabilization is called the *sthitaṇīścitta* meditative stabilization.
- 15.106 “What is the *śubhapuṣpitaśuddhi* meditative stabilization? The meditative stabilization standing in which they gain the purity of the blooming flower of goodness is called the *śubhapuṣpitaśuddhi* meditative stabilization.
- 15.107 “What is the *bodhyaṅgavatin* meditative stabilization? The meditative stabilization standing in which they gain the seven limbs of awakening is called the *bodhyaṅgavatin* meditative stabilization.
- 15.108 “What is the *anantapratibhāna* meditative stabilization? The meditative stabilization standing in which they gain a limitless confident readiness to explain all meditative stabilizations is called the *anantapratibhāna* meditative stabilization.
- 15.109 “What is the *asamasama* meditative stabilization? The meditative stabilization standing in which they gain the equal to the unequalled in all meditative stabilizations is called the *asamasama* meditative stabilization.
- 15.110 “What is the *sarvadharmātikramaṇa* meditative stabilization? The meditative stabilization standing in which they go beyond all three realms is called the *sarvadharmātikramaṇa* meditative stabilization.
- 15.111 “What is the *paricchedakara* meditative stabilization? The meditative stabilization standing in which the delimitation of all dharmas and all meditative stabilizations is seen is called the *paricchedakara* meditative stabilization.
- 15.112 “What is the *vimativikaraṇa* meditative stabilization? The meditative stabilization standing in which they get to disperse doubt about all phenomena and all meditative stabilizations is called the *vimativikaraṇa* meditative stabilization.

- 15.113 “What is the *niradhiṣṭhāna* meditative stabilization? The meditative stabilization standing in which [F.153.a] they do not see a basis for all phenomena is called the *niradhiṣṭhāna* meditative stabilization.
- 15.114 “What is the *ekavyūha* meditative stabilization? The meditative stabilization standing in which they do not see a duality in any phenomenon is called the *ekavyūha* meditative stabilization.
- 15.115 “What is the *ākārābhīnirhāra* meditative stabilization? The meditative stabilization standing in which they do not²⁸³ see the consummation of the aspect of any dharma or any meditative stabilization is called the *ākārābhīnirhāra* meditative stabilization.
- 15.116 “What is the *ekākāra* meditative stabilization? It is the meditative stabilization standing in which they do not see an aspect of any meditative stabilization. Therefore it is called the *ekākāra* meditative stabilization.
- 15.117 “What is the *ākārānavakāra* meditative stabilization? The meditative stabilization standing in which they see the nonduality of all meditative stabilizations is called the *ākārānavakāra* meditative stabilization.
- 15.118 “What is the *nairvedhikasarvabhavatamo’pagata* meditative stabilization? The meditative stabilization standing in which they obtain knowledge that realizes all meditative stabilizations, even while those obtaining it do not specifically realize any dharma is called the *nairvedhikasarvabhavatamo’pagata* meditative stabilization.
- 15.119 “What is the *sarvasaṃketarūtapraveśa* meditative stabilization? It is the meditative stabilization standing in which they enter into the conventional terms and sounds for all meditative stabilizations. Therefore it is called the *sarvasaṃketarūtapraveśa* meditative stabilization.
- 15.120 “What is the *sarvagirighoṣākṣaravimukta* meditative stabilization? It is the meditative stabilization standing in which they see all meditative stabilizations [F.153.b] as free from letters. Therefore it is called the *sarvagirighoṣākṣaravimukta* meditative stabilization.
- 15.121 “What is the *jvalanolka* meditative stabilization? It is the meditative stabilization standing in which they illuminate, irradiate, and light up all meditative stabilizations with splendor. Therefore it is called the *jvalanolka* meditative stabilization.
- 15.122 “What is the *lakṣanapariśodhaṇa* meditative stabilization? It is the meditative stabilization standing in which they purify the marks of all meditative stabilizations. Therefore it is called the *lakṣanapariśodhaṇa* meditative stabilization.
- 15.123 “What is the *anabhilakṣita* meditative stabilization? It is the meditative stabilization standing in which they see all meditative stabilizations without their being distinguished. Therefore it is called the *anabhilakṣita* meditative stabilization.

- 15.124 “What is the *sarvākāraṇavaropeta* meditative stabilization? It is the meditative stabilization standing in which all meditative stabilizations become furnished with the supreme of all aspects. Therefore it is called the *sarvākāraṇavaropeta* meditative stabilization.
- 15.125 “What is the *sarvasukhaduḥkhanirabhinandin* meditative stabilization? It is the meditative stabilization standing in which they do not see happiness or suffering. Therefore it is called the *sarvasukhaduḥkhanirabhinandin* meditative stabilization.
- 15.126 “What is the *akṣayakaraṇḍa* meditative stabilization? It is the meditative stabilization standing in which they do not see the extinction of any meditative stabilization. Therefore it is called the *akṣayakaraṇḍa* meditative stabilization.
- 15.127 “What is the *dhāraṇīmati* meditative stabilization? It is the meditative stabilization standing in which they bear in mind all dhāraṇīs. Therefore it is called the *dhāraṇīmati* [F.154.a] meditative stabilization.
- 15.128 “What is the *samyaktva mithyātvasarvasaṃgrasana* meditative stabilization? It is the meditative stabilization standing in which they do not see a right or wrong of any meditative stabilization. Therefore it is called the *samyaktva mithyātvasarvasaṃgrasana* meditative stabilization.
- 15.129 “What is the *sarvarodhanirodhasaṃpraśamana* meditative stabilization? It is the meditative stabilization standing in which they do not see the prevention or stopping of any meditative stabilization. Therefore it is called the *sarvarodhanirodhasaṃpraśamana* meditative stabilization.
- 15.130 “What is the *anurodhāpratirodha* meditative stabilization? It is the meditative stabilization standing in which they do not see the harmony or nonopposition of any dharma or any meditative stabilization. Therefore it is called the *anurodhāpratirodha* meditative stabilization.
- 15.131 “What is the *vimalaprabha* meditative stabilization? It is the meditative stabilization standing in which they do not apprehend the light circle of any meditative stabilization. Therefore it is called the *vimalaprabha* meditative stabilization.
- 15.132 “What is the *sāravatin* meditative stabilization? It is the meditative stabilization standing in which they do not apprehend the absence of a core of any meditative stabilization. Therefore it is called the *sāravatin* meditative stabilization.
- 15.133 “What is the *paripūrṇavimalacandraprabha* meditative stabilization? It is the meditative stabilization standing in which all meditative stabilizations are completed, like the full moon. Therefore it is called the *paripūrṇavimalacandraprabha* meditative stabilization.

- 15.134 “What is the *mahāvvyūha*²⁸⁴ meditative stabilization? It is the meditative stabilization standing in which they are endowed with the great array [F.154.b] of all meditative stabilizations. Therefore it is called the *mahāvvyūha* meditative stabilization.
- 15.135 “What is the *sarvākāraprabhākara* meditative stabilization? It is the meditative stabilization standing in which they make the light of all meditative stabilizations and all dharmas. Therefore it is called the *sarvākāraprabhākara* meditative stabilization.
- 15.136 “What is the *samādhisamata* meditative stabilization? It is the meditative stabilization standing in which they do not see distraction or onepointedness. Therefore it is called the *samādhisamata* meditative stabilization.
- 15.137 “What is the *araṇasamavasaraṇa* meditative stabilization? It is the meditative stabilization standing in which the meditative stabilizations do not afflict. Therefore it is called the *araṇasamavasaraṇa* meditative stabilization.
- 15.138 “What is the *araṇasaraṇasarvasamavasaraṇa* meditative stabilization? It is the meditative stabilization standing in which the meditative stabilizations do not emit any noise. Therefore it is called the *araṇasaraṇasarvasamavasaraṇa* meditative stabilization.
- 15.139 “What is the *anilambhaniketanirata* meditative stabilization? It is the meditative stabilization standing in which they do not apprehend a foundation of any meditative stabilization. Therefore it is called the *anilambhaniketanirata* meditative stabilization.
- 15.140 “What is the *tathatāsthitiniścitta* meditative stabilization? It is the meditative stabilization standing in which they do not regress from the suchness of any meditative stabilization. Therefore it is called the *tathatāsthitiniścitta* meditative stabilization.
- 15.141 “What is the *kāyakaliśampramathana* meditative stabilization? It is the meditative stabilization standing in which they do not see the body of any meditative stabilization. Therefore [F.155.a] it is called the *kāyakaliśampramathana* meditative stabilization.
- 15.142 “What is the *vākkalividhvamṣanagaganakalpa* meditative stabilization? It is the meditative stabilization standing in which they do not apprehend the speech action of any meditative stabilization. Therefore it is called the *vākkalividhvamṣanagaganakalpa* meditative stabilization.
- 15.143 “What is the *ākāśāsaṃgavimuktinirupalepa* meditative stabilization? It is the meditative stabilization standing in which they reach all phenomena as space-like and without attachment, hence free and without blemish. Therefore it is called the *ākāśāsaṃgavimuktinirupalepa* meditative stabilization.
- 15.144 “That, Subhūti, is the Great Vehicle of bodhisattva great beings practicing the perfection of wisdom.”

15.145 *This was the fifteenth chapter, "Meditative Stabilization," of "The Perfection of Wisdom in Eighteen Thousand Lines." [B12]*

16.

CHAPTER 16: DHĀRAṆĪ GATEWAY

- 16.1 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the four applications of mindfulness. What are the four? They are the application of mindfulness to the body, the application of mindfulness to feeling, the application of mindfulness to mind, and the application of mindfulness to dharmas.
- 16.2 “What is the application of mindfulness to the body? Here enthusiastic, introspective, mindful bodhisattva great beings, having cleared away ordinary covetousness and depression, dwell while viewing in a body the inner body by way of not apprehending anything, and without indulging in speculations to do with the body. They dwell while viewing in a body the outer body, and they dwell while viewing in a body [F.155.b] the inner and outer body by way of not apprehending anything, and without indulging in speculations to do with the body.
- 16.3 “Enthusiastic, introspective, mindful bodhisattva great beings, having cleared away ordinary covetousness and depression, dwell while viewing in dharmas inner feelings, mind, and inner dharmas, by way of not apprehending anything, and without indulging in speculations to do with dharmas. They dwell while viewing in dharmas outer feelings, mind, and outer dharmas, and dwell while viewing in dharmas inner and outer feelings, mind, and inner and outer dharmas by way of not apprehending anything, and without indulging in speculations to do with the body.
- 16.4 “And how, Subhūti, do bodhisattva great beings dwell while viewing in a body the inner body? Subhūti, here bodhisattva great beings dwell, while viewing in a body the inner body, aware when practicing, ‘I am practicing’; aware when they have stood, ‘I am standing’; aware when they have sat down, ‘I am sitting’; aware when they have laid down, ‘I am lying down.’ Whatever the position their body is in, they are aware of what it is. Subhūti,

enthusiastic, introspective, mindful bodhisattva great beings, having cleared away ordinary covetousness and depression, dwell while viewing in a body the inner body like that.

16.5 “Furthermore, Subhūti, bodhisattva great beings who dwell while viewing in a body the inner body, while going out or coming back, are those who are clearly conscious of what they are doing. When they have looked around or peered, they are clearly conscious of what they are doing. When they have pulled in; [F.156.a] stretched out; are wearing an under robe, carrying a begging bowl, or wearing an outer robe; or have eaten, drunk, chewed, savored, warded off being overcome by drowsiness,²⁸⁵ come, gone, stood, sat down, slept, awoken, spoken, remained silent, or withdrawn for meditation, they are those who are clearly conscious of what they are doing. Subhūti, bodhisattva great beings practicing the perfection of wisdom dwell while viewing in a body the inner body by way of not apprehending anything like that.

16.6 “Furthermore, Subhūti, bodhisattva great beings are mindful when breathing in, aware of the fact ‘I am breathing in’; are mindful when breathing out, aware of the fact ‘I am breathing out’; when breathing in long, are aware of the fact ‘I am breathing in long’; when breathing out long, are aware of the fact ‘I am breathing out long’; when breathing in short, are aware of the fact ‘I am breathing in short’; and when breathing out short, are aware of the fact ‘I am breathing out short.’

16.7 “To illustrate, Subhūti, when a skillful potter or potter’s apprentice²⁸⁶ turns the wheel they are aware when they give it a long spin, ‘I am giving it a long spin,’ and they are aware when they give it a short spin, ‘I am giving it a short spin.’ Similarly, Subhūti, bodhisattva great beings when mindfully breathing in are mindfully aware of the fact ‘I am breathing in’; when mindfully breathing out are mindfully aware of the fact ‘I am breathing out’; when breathing in long are aware of the fact ‘I am breathing in long’; [F.156.b] when breathing out long are aware of the fact ‘I am breathing out long’; when breathing in short are aware of the fact ‘I am breathing in short’; and when breathing out short are aware of the fact ‘I am breathing out short.’ Subhūti, enthusiastic, introspective, mindful bodhisattva great beings, having cleared away ordinary covetousness and depression, dwell viewing in a body the inner body like that, and that by way of not apprehending anything.

16.8 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom examine how this very body in fact has constituents, how in this body are the earth element, water element, fire element, and wind element. As an example, Subhūti, when a skillful butcher of cows or apprentice to a butcher of cows has killed a cow with a sharp knife and quartered it, they

examine it while standing or sitting. Similarly, Subhūti, bodhisattva great beings practicing the perfection of wisdom also examine how this very body in fact has constituents, how in this body are the earth element, water element, fire element, and wind element. Subhūti, bodhisattva great beings practicing the perfection of wisdom dwell viewing in a body the inner body like that while standing or sitting, and that by way of not apprehending anything.

16.9 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom examine properly how this very body is full of various types of filth from the soles of the feet on up, from the top of the head on down, and out as far as the nails, hairs, and skin. They examine on this body [F.157.a] the hair on the head and hairs on the body, the nails, the teeth, the covering of skin, and the flesh, sinew, blood, bone, marrow, heart, kidney, liver, lungs, spleen, gut, intestines, coiled intestines, colon, urine, excrement, tears, sweat, fat, snot, mucus, pus, bile, phlegm, oil, marrow, plasma, dirt, cranium, brain, discharge from the eyes, and ear wax. As an analogy, Subhūti, when those with eyes untie and inspect a farmer’s sack full of different types of unhusked rice, unhusked grains, sesame seeds, husked grains, mung beans,²⁸⁷ kidney beans, lentils, barley, wheat, and mustard seeds, they know ‘this is unhusked rice, these are unhusked grains, these are sesame seeds, these are mung beans, these are kidney beans, these are lentils, this is barley, this is wheat, and these are mustard seeds.’ Similarly, Subhūti, bodhisattva great beings practicing the perfection of wisdom examine how this very body is full of various types of filth from the soles of the feet on up, from the top of the head on down, and out as far as the nails, hairs, and skin. They examine on this body the hair on the head and hairs on the body, the nails, the teeth, the covering of skin, and the flesh, sinew, blood, bone, marrow, heart, kidney, liver, lungs, spleen, gut, intestines, coiled intestines, colon, urine, excrement, [F.157.b] tears, sweat, fat, snot, mucus, pus, bile, phlegm, oil, marrow, plasma, dirt, cranium, brain, discharge from the eyes, and ear wax. Subhūti, enthusiastic, introspective, mindful bodhisattva great beings practicing the perfection of wisdom, having cleared away ordinary covetousness and depression, dwell viewing while in a body the inner body like that, by way of not apprehending anything.

16.10 “Furthermore, Subhūti, when bodhisattva great beings staying in a charnel ground see various bodies thrown out in the charnel ground that have been dead for one day, dead for two days, dead for three days, dead for four days, or dead for five days, or are bloated, black and blue, rotten, or cleaned out by worms, they connect this very body with that reality: ‘This body too has such a quality, is of such a nature, and does not avoid having

that as its natural state.’ Subhūti, enthusiastic, introspective, mindful bodhisattva great beings, having cleared away ordinary covetousness and depression, dwell while viewing in a body the body²⁸⁸ like that.

16.11 “Furthermore, Subhūti, when bodhisattva great beings see human corpses thrown out in the charnel ground dead for six days or dead for seven days or lying there being eaten by crows, kites, buzzards, vultures, hawks,²⁸⁹ jackals, foxes, or dogs, or being eaten by any other of the various kinds of creatures, they connect this very body with that reality: ‘This body too is of such a quality, is of such a nature, and does not avoid having that as its natural state.’ Subhūti, enthusiastic, [F.158.a] introspective, mindful bodhisattva great beings, having cleared away ordinary covetousness and depression, dwell while viewing in a body the outer body like that.

16.12 “Furthermore, Subhūti, when bodhisattva great beings see human corpses thrown out in the charnel ground that are chewed up, filthy, rotten, and stinking, they connect this very body with that reality: ‘This body too is of such a quality, is of such a nature, and does not avoid having that as its natural state.’ Subhūti, enthusiastic, introspective, mindful bodhisattva great beings, having cleared away ordinary covetousness and depression, dwell while viewing in a body the body like that.

16.13 “Furthermore, Subhūti, when bodhisattva great beings see a complete skeleton thrown out in the charnel ground daubed with flesh and blood and hardly connected by sinews, they connect this very body with that reality: ‘This body too is of such a quality, is of such a nature, and does not avoid having that as its natural state.’ [F.158.b] Subhūti, enthusiastic, introspective, mindful bodhisattva great beings, having cleared away ordinary covetousness and depression, dwell while viewing in a body the body like that.

16.14 “Furthermore, Subhūti, when bodhisattva great beings see the bones of a skeleton in the charnel ground without flesh and blood, colored like a conch shell and unconnected by sinews, they connect this very body with that reality: ‘This body too is of such a quality, is of such a nature, and does not avoid having that as its natural state.’ Subhūti, enthusiastic, introspective, mindful bodhisattva great beings, having cleared away ordinary covetousness and depression, are those who view in a body the body like that.

16.15 “Furthermore, Subhūti, when bodhisattva great beings see in the charnel ground the bones no longer held in the frame of a skeleton, detached from each other, scattered about like conch shells, they connect this very body with that reality: ‘This body too is of such a quality, is of such a nature, and does not avoid having that as its natural state.’ Subhūti, enthusiastic,

introspective, mindful bodhisattva great beings, having cleared away ordinary covetousness and depression, dwell while viewing in a body the body like that.

16.16 “Furthermore, Subhūti, when bodhisattva great beings see in the charnel ground bones scattered on the ground in the main and intermediate directions—in one the bones of the feet, in another the bones of the lower leg, in another the bones of the upper leg, in another hip bones, in another rib bones, in another vertebrae, in another shoulder bones, in another neck bones, in another the skull and jaw bone—they connect this very body with that reality: ‘This body too is of such a quality, is of such a nature, and does not avoid having that as its natural state.’ Subhūti, enthusiastic, introspective, mindful bodhisattva great beings, having cleared away ordinary covetousness and depression, dwell while viewing in a body the body like that.

16.17 “Furthermore, Subhūti, when bodhisattva great beings see in the charnel ground bones [F.159.a] that have been there for years bleached by the wind and the sun, colored like conch shells, they connect this very body with that reality: ‘This body too is of such a quality, is of such a nature, and does not avoid having that as its natural state.’ Subhūti, enthusiastic, introspective, mindful bodhisattva great beings, having cleared away ordinary covetousness and depression, dwell while viewing in a body the body like that.

16.18 “Furthermore, Subhūti, when bodhisattva great beings see in the charnel ground decayed bones the dark color of the wood pigeon, crumbled to bits and become like the soil of the earth, they connect this very body with that reality: ‘This body too is of such a quality, is of such a nature, and does not avoid having that as its natural state.’ Subhūti, enthusiastic, introspective, mindful bodhisattva great beings, having cleared away ordinary covetousness and depression, are those who view in a body the inner body, are those who view in a body the outer body, and dwell as those who view in a body the inner and outer body like that.

16.19 “Similarly, enthusiastic, introspective, mindful bodhisattva great beings, having cleared away ordinary covetousness and depression, are those who view the dharmas of feelings, minds, and dharmas.

“That, Subhūti, is the Great Vehicle of bodhisattva great beings.

16.20 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the four right efforts. What are the four? Subhūti, bodhisattva great beings generate the desire not to produce wrong unwholesome dharmas not yet produced, making an effort at it, making a vigorous attempt, [F.159.b] tightening up the mind and perfectly settling it down.²⁹⁰ They generate the desire to abandon wrong unwholesome dharmas already produced, making

an effort at it, making a vigorous attempt, exerting themselves mentally, and setting it out as a perfect goal. They generate the desire to produce wholesome dharmas not yet produced, making an effort at it, making a vigorous attempt, exerting themselves mentally, and setting it out as a perfect goal. They generate the desire that wholesome dharmas already produced will remain, will increase, will not be forgotten, will not degenerate, and will be completed, making an effort at it, making a vigorous attempt, tightening up the mind and perfectly settling it down by way of settling it down without apprehending anything.

“That, Subhūti, is the Great Vehicle of bodhisattva great beings.

- 16.21 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the four legs of miraculous power. What are the four?²⁹¹ Subhūti, here bodhisattva great beings develop a leg of miraculous power endowed with meditative stabilization and the volitional effort to eliminate caused by yearning based on isolation, based on detachment, based on cessation, and transformed by renunciation; and they develop a leg of miraculous power endowed with meditative stabilization and the volitional effort to eliminate caused by perseverance, concentrated mind, and examination based on isolation, based on detachment, based on cessation, and transformed by renunciation, and that without apprehending anything.

“That, Subhūti, is the Great Vehicle of bodhisattva great beings.

- 16.22 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the five faculties. What are the five? They are the faith faculty, perseverance faculty, mindfulness faculty, meditative stabilization faculty, and wisdom faculty. [F.160.a]

“That, Subhūti, is the Great Vehicle of bodhisattva great beings.

- 16.23 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the five powers. What are the five? They are the power of faith, power of perseverance, power of mindfulness, power of meditative stabilization, and power of wisdom, by way of not apprehending anything.

“That, Subhūti, is the Great Vehicle of bodhisattva great beings.

- 16.24 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the seven limbs of awakening. What are the seven? They develop the right mindfulness limb of awakening, the right examination of dharmas limb of awakening, the right perseverance limb of awakening, the right joy limb of awakening, the right pliability limb of awakening, the right meditative stabilization limb of awakening, and the right equanimity limb of awakening, all based on detachment, based on cessation, and transformed by renunciation, and that without apprehending anything.

“That, Subhūti, is the Great Vehicle of bodhisattva great beings.

- 16.25 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the eightfold noble path. What are the eight limbs of the noble path? They are right view, right idea, right speech, right conduct, right livelihood, right effort, right mindfulness, and right meditative stabilization, by way of not apprehending anything.
- “That, Subhūti, is the Great Vehicle of bodhisattva great beings. [F.160.b]
- 16.26 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the three meditative stabilizations that are the three gateways to liberation. What are the three? They are the emptiness meditative stabilization, the signless meditative stabilization, and the wishless meditative stabilization.
- 16.27 “What is the emptiness meditative stabilization? The stability of mind that understands analytically that all dharmas are empty of their own mark is the emptiness gateway to liberation called *the emptiness meditative stabilization*.
- 16.28 “What is the signlessness meditative stabilization? The stability of mind that understands analytically that all dharmas are without a causal sign is the signlessness gateway to liberation called *the signlessness meditative stabilization*.
- 16.29 “What is the meditative stabilization on the wishlessness? The stability of mind that understands analytically that all dharmas do not occasion anything is the wishlessness gateway to liberation called *the wishlessness meditative stabilization*.
- 16.30 “The meditative stabilizations that are those three gateways to liberation are the Great Vehicle of bodhisattva great beings. They should train in those three gateways to liberation.
- 16.31 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the eleven knowledges. What are the eleven? They are knowledge of suffering, knowledge of origination, knowledge of cessation, knowledge of the path, knowledge of extinction, knowledge of nonproduction, knowledge of dharma, subsequent realization knowledge, conventional knowledge, knowledge of mastery, and knowledge in accord with sound.
- 16.32 “What is knowledge of suffering? The knowledge that suffering is not produced is called *knowledge of suffering*.
- 16.33 “What is knowledge of origination? The knowledge of the abandonment of origination is called *knowledge of origination*.
- 16.34 “What is knowledge of cessation? [F.161.a] The knowledge of the cessation of suffering is called *knowledge of cessation*.
- 16.35 “What is knowledge of the path? The knowledge of the eightfold noble path is called *knowledge of the path*.
- 16.36 “What is *knowledge of extinction*? It is the knowledge that greed, hatred, and confusion have been extinguished.

- 16.37 “What is *knowledge of nonproduction*? It is the knowledge that a form of life in suffering existence is not produced.
- 16.38 “What is *knowledge of dharma*? It is knowledge that knows decisively that the aggregates are artificial.²⁹²
- 16.39 “What is *subsequent realization knowledge*? It is knowledge that the eyes and the ears, nose, tongue, body, and thinking mind are impermanent. *Connect this in the same way with the aggregates, constituents, and sense fields, up to all dharmas.*
- 16.40 “What is *conventional knowledge*? It is knowledge of the thoughts of other beings and other persons by the thought to know them.
- 16.41 “What is *knowledge of mastery*? Knowledge of the path and knowledge of extinction is called knowledge of mastery.
- 16.42 “What is *knowledge in accord with sound*? It is a tathāgata’s knowledge of all sounds. It is knowledge, furthermore, by way of not apprehending anything.
“That, Subhūti, is the Great Vehicle of bodhisattva great beings.
- 16.43 “Furthermore, Subhūti, the Great Vehicle of a bodhisattva great being is this: the three faculties. They are the faculty of coming to understand what one does not understand, the faculty of understanding, and the faculty of having understood.
- 16.44 “What is the faculty of coming to understand what one does not understand? The faith faculty, perseverance faculty, mindfulness faculty, meditative stabilization faculty, and wisdom faculty without appearances that tame the arrogance [F.161.b] of trainee persons who have not had a clear realization is called *the faculty of coming to understand what one does not understand*.
- 16.45 “What is the faculty of understanding? The faith faculty, perseverance faculty, mindfulness faculty, meditative stabilization faculty, and wisdom faculty of trainees who have understood is called *the faculty of understanding*.
- 16.46 “What is the faculty of having understood? The faith faculty, perseverance faculty, mindfulness faculty, meditative stabilization faculty, and wisdom faculty of nontrainee persons—worthy ones, pratyekabuddhas, bodhisattvas, and tathāgatas, worthy ones, perfectly complete buddhas—is called *the faculty of having understood*.
“That, Subhūti, is the Great Vehicle of bodhisattva great beings.
- 16.47 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the three meditative stabilizations. They are the meditative stabilization with applied thought and with sustained thought, the meditative stabilization without applied thought with only sustained thought, and the meditative stabilization without either applied or sustained thought.

- 16.48 “What is the meditative stabilization with applied thought and with sustained thought? Subhūti, here bodhisattva great beings detached from sense objects, detached from wrong unwholesome dharmas, perfectly accomplish and dwell in the first concentration that has applied thought and has sustained thought and joy and happiness born of detachment. That is called *the meditative stabilization with applied thought and with sustained thought*.
- 16.49 “What is the meditative stabilization without applied thought with only sustained thought? It is between the first concentration and the second concentration. That is called *the meditative stabilization without applied thought with only sustained thought*.
- 16.50 “What [F.162.a] is the meditative stabilization without either applied or sustained thought? It is from the second concentration, *up to* the station of the neither perception nor nonperception absorption. That is called *the meditative stabilization without either applied or sustained thought*.
 “That, Subhūti, is the Great Vehicle of bodhisattva great beings.
- 16.51 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great being is this: the ten mindfulnesses. What are the ten? They are mindfulness of the Buddha, mindfulness of the Dharma, mindfulness of the Saṅgha, mindfulness of morality, mindfulness of giving away, mindfulness of the gods, mindfulness of disgust, mindfulness of death, mindfulness of what is included in the body, and mindfulness of breathing in and out. That mindfulness, furthermore, is by way of not apprehending anything.
 “That, Subhūti, is the Great Vehicle of bodhisattva great beings.
- 16.52 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the four immeasurables.²⁹³ What are the four? They dwell having pervaded the ten directions of a world that is vast because of the dharma-constituent and that extends as far as the space element with a vast, inclusive, infinite, nondual mind endowed with love without enmity, unrivaled, not harmful, and well cultivated.
- 16.53 “They dwell having pervaded the ten directions of a world as vast as the dharma-constituent and as far-reaching as the space element with a vast, inclusive, infinite, nondual mind endowed with compassion, endowed with joy, and endowed with equanimity without enmity, unrivaled, not harmful, and well cultivated.
 “That, Subhūti, [F.162.b] is the Great Vehicle of bodhisattva great beings.
- 16.54 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the four concentrations.²⁹⁴ What are the four?
- 16.55 “Detached from sense objects, detached from wrong unwholesome dharmas, they perfectly accomplish and dwell in the first concentration that has applied thought and has sustained thought and joy and happiness born of detachment.

- 16.56 “Relieved of applied thought and sustained thought, with an inner serene confidence and a mind that has become a single continuum, they perfectly accomplish and dwell in the second concentration that has joy and happiness born of a meditative stabilization without applied thought and without sustained thought.
- 16.57 “Because they are free from attachment to joy they abide in equanimity, and with equanimity and recollection and introspection they experience pleasure with their body, and they perfectly accomplish and dwell in the third concentration without enjoyment, about which the noble beings say, ‘They have equanimity and recollection and dwell in happiness.’
- 16.58 “Because they have forsaken pleasure, have earlier forsaken suffering, have set to rest mental happiness and mental unhappiness and have equanimity that is neither happiness nor suffering, and have an extremely pure equanimity and recollection, they perfectly accomplish and dwell in the fourth concentration.
- “That, Subhūti, is the Great Vehicle of bodhisattva great beings.
- 16.59 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the four formless absorptions. What are the four?
- 16.60 “Totally transcending perceptions of form, setting to rest perceptions of obstruction, not paying attention to perceptions of difference, in *endless space* they perfectly accomplish and dwell in the station of endless space.
- 16.61 “Totally transcending [F.163.a] the station of endless space, in *endless consciousness* they perfectly accomplish and dwell in the station of endless consciousness.
- 16.62 “Totally transcending the station of endless consciousness, in *nothing-at-all* they perfectly accomplish and dwell in the station of nothing-at-all.
- 16.63 “Totally transcending the station of nothing-at-all, in *neither perception nor nonperception* they perfectly accomplish and dwell in the station of neither perception nor nonperception.
- “That, Subhūti, is the Great Vehicle of bodhisattva great beings.
- 16.64 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the eight deliverances. What are the eight?
- 16.65 “With form they see forms. This is the first deliverance.
- “With the perception of form inside they see forms outside. This is the second deliverance.
- 16.66 “They have admiration for the pleasant. This is the third deliverance.
- “Totally transcending perceptions of form, setting to rest perceptions of obstruction, not paying attention to perceptions of difference, in endless space they perfectly accomplish and dwell in the station of endless space. This is the fourth deliverance.

- 16.67 “Totally transcending the station of endless space, in endless consciousness they perfectly accomplish and dwell in the station of endless consciousness. This is the fifth deliverance.
- 16.68 “Totally transcending the station of endless consciousness, in nothing-at-all they perfectly accomplish and dwell in the station of nothing-at-all. This is the sixth deliverance.
- 16.69 “Totally transcending the station of nothing-at-all, in neither perception nor nonperception they perfectly accomplish and dwell in the station of neither perception nor nonperception. This is the seventh deliverance.
- 16.70 “Totally transcending [F.163.b] the station of neither perception nor nonperception they perfectly accomplish and dwell in the cessation of perception and feeling. This is the eighth deliverance.
“That, Subhūti, is the Great Vehicle of bodhisattva great beings.
- 16.71 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the nine serial absorptions. What are the nine?
- 16.72 “Detached from sense objects, detached from wrong unwholesome dharmas, they perfectly accomplish and dwell in the first concentration that has applied thought and has sustained thought and joy and happiness born of detachment.
- 16.73 “Relieved of applied thought and sustained thought, with an inner serene confidence and a mind that has become a single continuum, they perfectly accomplish and dwell in the second concentration that has joy and happiness born of a meditative stabilization without applied thought and without sustained thought.
- 16.74 “Because they are free from attachment to joy they abide in equanimity, and with equanimity and recollection and introspection they experience happiness with their bodies, and they perfectly accomplish and dwell in the third concentration without joy, about which the noble beings say, ‘They have equanimity and recollection and dwell in happiness.’
- 16.75 “Because they have forsaken happiness, have earlier forsaken suffering, have set to rest mental happiness and mental unhappiness and have pure equanimity that is neither happiness nor suffering, and have recollection, they perfectly accomplish and dwell in the fourth concentration.
- 16.76 “Totally transcending perceptions of form, setting to rest perceptions of obstruction, not paying attention to perceptions of difference, thinking ‘it is endless space’ they perfectly accomplish and dwell in the station of endless space.
- 16.77 “Totally transcending the station of endless space, [F.164.a] thinking ‘it is endless consciousness’ they perfectly accomplish and dwell in the station of endless consciousness.

- 16.78 “Totally transcending the station of endless consciousness, in nothing-at-all they perfectly accomplish and dwell in the station of nothing-at-all.
- 16.79 “Totally transcending the station of nothing-at-all, in neither perception nor nonperception they perfectly accomplish and dwell in the station of neither perception nor nonperception.
- 16.80 “Totally transcending the station of neither perception nor nonperception they perfectly accomplish and dwell in the cessation of perception and feeling.
- “That, Subhūti, is the Great Vehicle of bodhisattva great beings.
- 16.81 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the ten powers of a tathāgata. What are the ten?
- 16.82 “Accurately knowing the possible as possible, and accurately knowing the impossible as impossible.
- 16.83 “Accurately knowing past, present, and future actions, and the place of the undertaking of the actions, and the results.²⁹⁵
- 16.84 “Accurately knowing the world with its various constituents and multiplicity of constituents.²⁹⁶
- 16.85 “Accurately knowing the various beliefs and many beliefs of other beings and other persons.
- 16.86 “Accurately knowing the stages of faculties and perseverance of other beings and other persons.
- “Accurately knowing the path wherever it goes.
- 16.87 “Accurately knowing the defilement and purification of all concentrations, deliverances, meditative stabilizations, and absorptions, and the emergence from them. [F.164.b]
- 16.88 “Accurately recollecting and knowing many various previous lives and knowing deaths and rebirths with the divine eye.
- 16.89 “Perfectly accomplishing and dwelling in a freedom in their minds that they have realized themselves in this very life with clairvoyance, a freedom and wisdom without outflows because of having put an end to outflows. They know, ‘Birth has come to an end for me. I have lived the pure life. My work is done. From now on there will be nothing like this.’ And that, furthermore, is by way of not apprehending anything.
- “That, Subhūti, is the Great Vehicle of bodhisattva great beings.
- 16.90 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the four fearlessnesses. What are the four?
- 16.91 “When I claim, ‘I am perfectly completely awakened,’ ah! I see no cause that would make me think that anyone in this world of beings, together with the gods, Māra, Brahmā, those leading a secluded religious life, and brahmins, could in truth argue there that these dharmas have not become perfectly, completely awakened. Because I do not see here that cause, I, who

have found happiness, found fearlessness, and found a ground for self-confidence, claim the exalted status of the dominant bull. I roar the lion's perfect roar in the assembly. I, Brahmā-like, turn the wheel that no one in this world—not a god or Māra or Brahmā or one leading a secluded religious life or a brahmin—can in truth turn.

16.92 “When I claim, ‘I have put an end to outflows,’ ah! I see there no cause that would make me think that anyone in this world of beings, together with the gods, Māra, Brahmā, those leading a secluded religious life, and brahmins, could in truth argue, [F.165.a] ‘You have not put an end to those outflows.’ Because I do not see that cause here I have found happiness, found fearlessness, and found a ground for self-confidence, and I claim the exalted status of the dominant bull. I roar the lion's perfect roar in the assembly. I, Brahmā-like, turn the wheel that no one in this world—not a god or Māra or Brahmā or one leading a secluded religious life or a brahmin—can in truth turn.

16.93 “There are no grounds for those phenomena that I have explained to be hindrances not to become phenomena that hinder those who resort to them, so I see no cause that would make me think that anyone in this world of beings, together with the gods, Māra, Brahmā, those leading a secluded religious life, and brahmins, could in truth argue that even if they resort to them they do not become hindrances. Because I do not see any cause here, I have found happiness, found fearlessness, found a ground for self-confidence, and claim as my state the exalted state of the dominant bull. I roar the lion's perfect roar in the assembly. I, Brahmā-like, turn the wheel that no one in this world—not a god or Māra or Brahmā or one leading a secluded religious life or a brahmin—can in truth turn.

16.94 “There are no grounds for saying that the noble paths that I have said cause escape do not perfectly put an end to suffering when those escapes that perfectly put an end to the suffering of those who effect them have been accomplished. I see no cause that would make me think that anyone in this world of beings, together with the gods, Māra, Brahmā, those leading a secluded religious life, and brahmins, could in truth argue, ‘Even if they have been accomplished they do not put an end to outflows.’ [F.165.b] Because I do not see any cause here, I have found happiness, found fearlessness, found a ground for self-confidence, and claim as my state the exalted state of the dominant bull. I roar the lion's perfect roar in the assembly. I, Brahmā-like, turn the wheel that no one in this world—not a god or Māra or Brahmā or one leading a secluded religious life or a brahmin—can in truth turn. And that, furthermore, is by way of not apprehending anything.

“That, Subhūti, is the Great Vehicle of bodhisattva great beings.

16.95 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the four detailed and thorough knowledges. What are the four? They are detailed and thorough knowledge of meanings, detailed and thorough knowledge of dharmas, detailed and thorough knowledge of creative explanations, and detailed and thorough knowledge of confidence giving a readiness to speak. It is knowledge, furthermore, by way of not apprehending anything.

“That, Subhūti, is the Great Vehicle of bodhisattva great beings.

16.96 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the eighteen distinct attributes of a buddha. What are the eighteen?

16.97 Between the night when tathāgatas awaken to unsurpassed, perfect, complete awakening and the night when they pass into complete nirvāṇa in the element of nirvāṇa without any aggregates left behind, while tathāgatas teach the world of beings together with the gods, Māra, Brahmā, those leading a secluded religious life, and brahmins, together with gods, humans, and asuras the path that puts an end to suffering, they do not go wrong, do not shout out, are not robbed of mindfulness, do not discriminate differences, do not have uncollected thoughts, [F.166.a] are not inconsiderately dispassionate, are not deficient in yearning, are not deficient in perseverance, are not deficient in recollection, are not deficient in meditative stabilization, are not deficient in wisdom, are not deficient in liberation, and are not deficient in seeing into knowledge of liberation.²⁹⁷ All physical actions are preceded by knowledge and informed by knowledge, all verbal actions are preceded by knowledge and informed by knowledge, all mental actions are preceded by knowledge and informed by knowledge; they see past time with knowledge free from attachment and free from obstruction, they see future time with knowledge free from attachment and free from obstruction, and they see the present time with knowledge free from attachment and free from obstruction, and that, furthermore, by way of not apprehending anything.

“That, Subhūti, is the Great Vehicle of bodhisattva great beings.

16.98 “Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the dhāraṇī gateways. What are the dhāraṇī gateways? It is like this: there is the sameness of the way the letters work, the letters as gateways, and entrances through letters.

16.99 “What are the letters as gateways and entrance through letters? The letter *a*²⁹⁸ is the gateway to all dharmas because they are unproduced from the very beginning (*ādy-anutpannatvād*); *ra* is a gateway to all dharmas because they are without dirt (*rajas*); *pa* is a gateway to all dharmas because they are ultimately (*paramārtha*) without distinctions;²⁹⁹ *tsa* is a gateway to all dharmas because of the way death (*cyavana*) and rebirth are unfindable; *na* is a

gateway to all dharmas because names (*nāman*) have gone, because of the way names are unfindable; *la* is a gateway to all dharmas because they transcend the ordinary world (*loka*), because the vine (*latā*) of craving and the causes and conditions have been destroyed; [F.166.b] *da* is a gateway to all dharmas because tamed (*dānta*) and staying tamed (*damatha*) have a certain limit; *ba* is a gateway to all dharmas because they are free from bonds (*bandhana*); *ḍa* is a gateway to all dharmas because disorder (*ḍamara*) has gone; *sa* is a gateway to all dharmas because attachment (*saṅga*)³⁰⁰ is unfindable; *wa* is a gateway to all dharmas because the sound of speech paths (*vāḱpatha*) has been cut; *ta* is a gateway to all dharmas because they do not wander from suchness (*tathatā*); *ya* is a gateway to all dharmas because in fact (*yathāvat*) they are not produced; *sta* is a gateway to all dharmas because they have nothing to be pretentious about (*stambha*);³⁰¹ *ka* is a gateway to all dharmas because an agent (*kāraka*) is unfindable; *ṣa* is a gateway to all dharmas because they do not pass beyond sameness (*samatā*), and sameness is unfindable; *ma* is a gateway to all dharmas because taking something as 'mine' (*mamakāra*) is unfindable; *ga* is a gateway to all dharmas because going (*gamana*) is unfindable; *tha* is a gateway to all dharmas because a standing place (*[s]thāna*) is unfindable; *dza* is a gateway to all dharmas because birth (*jāti*) is unfindable; *shwa* is a gateway to all dharmas because breath (*śvāsa*) is unfindable; *dha* is a gateway to all dharmas because a dharma (*dharma*) is unfindable; *śa* is a gateway to all dharmas because calm abiding (*śamatha*) is unfindable; *kha* is a gateway to all dharmas because a state the same as the sky (*kha*) is unfindable; *kṣa* is a gateway to all dharmas because extinction (*kṣaya*) is unfindable; *dzjnā* is a gateway to all dharmas because knowledge (*jñāna*) is unfindable; *ha* is a gateway to all dharmas because a cause (*hetu*) is unfindable; *bha* is a gateway to all dharmas because destruction (*bhaṅga*) is unfindable; *tsha* [F.167.a] is a gateway to all dharmas because a beautiful skin color (*chavi*) is unfindable; *sma* is a gateway to all dharmas because mindfulness (*smaraṇa*) is unfindable; *hva* is a gateway to all dharmas because calling out (*āhvāna*) is unfindable; *tsa* is a gateway to all dharmas because eagerness (*utsāha*) for dharmas is unfindable; *gha* is a gateway to all dharmas because density (*ghana*) in dharmas is unfindable; *ṭha* is a gateway to all dharmas because establishment (*viṭhapana*) is unfindable; *ṇa* is a gateway to all dharmas because conflict (*raṇa*) is unfindable; *pha* is a gateway to all dharmas because a result (*phala*) is unfindable; *ska* is a gateway to all dharmas because aggregates (*skandha*) are unfindable; *dza* is a gateway to all dharmas because old age (*jarā*) is unfindable; *tsa* is a gateway to all dharmas

because conduct (*caraṇa*) is unfindable; *ṭa* is a gateway to all dharmas because harm (*ṭākara*) is unfindable;³⁰² and *ḍha* is a gateway to all dharmas because grasping at something as 'I' (*[ḍ]haṃkāra*) is unfindable.

16.100 “There is no expression as a letter above and beyond these. And why? Because there is no name at all by which anything might be conventionally designated, or by which anything might be expressed, expounded, realized, or seen. Like this, Subhūti, you should understand that all dharmas are like space.

16.101 “Subhūti, this letter *a*, and so on, the entrance into the teaching, is the entrance through a dhāraṇī gateway.

16.102 “Subhūti, any bodhisattva great beings who come to know this skill in the letter *a*, and so on, will not become perplexed³⁰³ whatever the sound, will succeed though the sameness of dharmas, and will gain skill in understanding sounds.

16.103 “Subhūti, you should know that there are twenty benefits for any bodhisattva great beings [F.167.b] who hear these spoken words stamped with the letter *a*, and so on, the letter *a*, and so on, that are the entry stamp,³⁰⁴ and who, having heard them, with a continuum of mental certainty take them up, bear them in mind, read them out loud, and master and expound them in detail to others by way of not apprehending anything.

16.104 “What are the twenty? They will have mindfulness, will have intelligence, will have understanding, will have awareness, will have steadfastness, will have a sense of shame, will have wisdom, and will have a confidence giving a readiness to speak. They will also gain this dhāraṇī gateway with little difficulty, will not become tongue-tied and will not be of two minds, and will not become attracted even when they hear smooth words from somebody else, will not get offended when they hear harsh words, will not be uplifted and will not be put down, and will remain in an ordinary state. They will also become skilled in sounds, will become skilled in aggregates, will become skilled in constituents, will become skilled in sense fields, will become skilled in dependent origination, will become skilled in causes, will become skilled in conditions, will become skilled in the true nature of dharmas, will become skilled in knowing higher and lower faculties, will become skilled in knowing the thoughts of others, will become skilled in knowledge of the performance of miraculous power, will become skilled in knowing the divine eye, will become skilled in knowledge that recollects past lives, will become skilled in knowledge of death and rebirth, will become skilled in knowledge that outflows are extinguished, will become skilled in knowing what is possible and impossible, and will become skilled in going, skilled in returning, [F.168.a] and skilled in the ways of carrying themselves.

- 16.105 “That dhāraṇī gateway, Subhūti, the letter *a*, and so on, that are the entrance, is the Great Vehicle of bodhisattva great beings.”
- 16.106 *This was the sixteenth chapter, “Dhāraṇī Gateway,” of “The Perfection of Wisdom in Eighteen Thousand Lines.” [B13]*

CHAPTER 17: LEVEL PURIFICATION

- 17.1 “Subhūti, in regard to what you have asked—‘How have bodhisattva great beings come to set out in the Great Vehicle?’—Subhūti, here bodhisattva great beings practicing the six perfections change place, going from level to level. And how do bodhisattva great beings practicing the six perfections change place, going from level to level? Like this: by all dharmas not changing place. And why? Because no dharma comes, or goes, or changes place, or is close to changing places. But even though they do not falsely project the level of those dharmas,³⁰⁵ do not direct their thoughts toward them, they still do the purification³⁰⁶ for a level, and they do not view those levels.
- 17.2 “And what is the bodhisattva great beings’ purification? Subhūti, bodhisattva great beings occupying the first level, Pramuditā, have to do ten purifications for that level. What are the ten? They are purification of the surpassing aspiration, and that by way of not apprehending anything; purification of the basis for beneficial work through not apprehending causal signs;³⁰⁷ purification of the same state of mind toward all beings through not apprehending beings; purification of giving up things through not apprehending a gift, giver, or recipient; purification of serving spiritual friends because of not falsely projecting anything on account of them; [F.168.b] purification of seeking the doctrine through not apprehending any dharma; purification of constant renunciation through not apprehending a home; purification of longing for the body of a buddha through not apprehending the causal signs of the auspicious major and minor signs;³⁰⁸ purification of an exposition of dharmas through not apprehending an analysis of dharmas; purification of preventing being puffed up with pride³⁰⁹ through not apprehending a state of existence; and purification of making truth statements through not apprehending a statement. These, Subhūti, are the ten purifications bodhisattva great beings occupying the first level, Pramuditā, have to do.

- 17.3 “Furthermore, Subhūti, bodhisattva great beings occupying the second level have to constantly pay attention to eight dharmas and focus on them in practice. What are the eight? They are completely pure morality, a feeling of appreciation and gratitude, a foundation of the power of patience, an experience of great delight and joy, not ignoring any being, being deeply moved by great compassion, great reverence because of venerating gurus with faith and by imagining them as the Teacher, and seeking the perfections through the practice of them. These, Subhūti, are the eight dharmas bodhisattva great beings occupying the second level have to constantly pay attention to and focus on in practice.
- 17.4 “Furthermore, Subhūti, bodhisattva great beings occupying the third level have to keep on with five dharmas. What are the five? They have to keep on with great learning without complacency, and that without settling down on words; with expositions of the gift of Dharma without concern for material possessions but not falsely projecting anything on account of that; in raising up and transforming wholesome roots for the purification of a buddhafield but not falsely projecting anything on account of that; [F.169.a] with not feeling oppressed by immeasurable cycles of existence but not falsely projecting anything on account of that; and with an abiding sense of shame and embarrassment but not falsely projecting anything on account of those either. Bodhisattva great beings occupying the third level, Subhūti, have to keep on with these five dharmas.
- 17.5 “Furthermore, Subhūti, bodhisattva great beings occupying the fourth level have to appropriate and keep ten dharmas and should not give them up. What are the ten? Not giving up dwelling in the forest, having few desires, contentment, not giving up the qualities of the ascetic or austerity, not giving up training, abhorring sense objects, production of a thought associated with nirvāṇa,³¹⁰ giving up all possessions, an unmixed mind,³¹¹ and not relying on anything. These, Subhūti, are the ten dharmas a bodhisattva great being occupying the fourth level should not give up and that they have to appropriate and keep.
- 17.6 “Furthermore, Subhūti, bodhisattva great beings occupying the fifth level have to avoid ten dharmas.³¹² What are the ten? They have to avoid getting tied up with householders, avoid getting tied up with monks and nuns, stop envying status families, avoid places where people get together, stop bearing malice, stop praising themselves and disparaging others, stop the ten unwholesome actions, avoid haughtiness and pride in being superior, stop distortions, avoid doubt,³¹³ [F.169.b] and avoid the propensity for greed, hatred, and confusion. These, Subhūti, are the ten dharmas bodhisattva great beings occupying the fifth level should avoid.

- 17.7 “Furthermore, Subhūti, bodhisattva great beings occupying the sixth level have to complete six dharmas. What are the six? They have to complete the six perfections. There are also another six dharmas they have to avoid. What are the six? They have to avoid śrāvaka states of mind, avoid pratyekabuddha states of mind, avoid wearied states of mind,³¹⁴ avoid feeling cowed when they see a beggar, avoid feeling unhappy about all the things they have given up, and not rebuff beggars. These, Subhūti, are the six dharmas bodhisattva great beings occupying the sixth level should avoid.
- 17.8 “Furthermore, Subhūti, there are twenty dharmas that bodhisattva great beings occupying the seventh level should not do. What are the twenty? They should not seize on a self, seize on a sentient being, seize on a living being, seize on a person, seize on annihilation, seize on permanence, perceive a causal sign, view that it is a cause, settle down on name and form, settle down on the aggregates, settle down on the sense fields, settle down on the constituents, settle down on the three realms, cling to the three realms, wallow in the three realms, settle down on the view that the Buddha should be resorted to, settle down on the view that the Dharma should be resorted to, settle down on the view that the Saṅgha should be resorted to, settle down on the view that morality is a place to resort to, or get depressed that [F.170.a] ‘all dharmas are empty’ and oppose emptiness. These, Subhūti, are the twenty dharmas that bodhisattva great beings occupying the seventh level should not do.
- 17.9 “Occupying the seventh level, they also have to complete exactly twenty dharmas. What are the twenty? They are the realization of emptiness, the actualization of signlessness, the knowledge of wishlessness, the purification of the three spheres, empathy and compassion for all beings, not looking down on those beings, viewing the sameness of all dharmas and not settling down on it, realizing the way things are perfect without falsely projecting anything on account of it, forbearance for nonproduction, the knowledge of nonproduction, the exposition of the one way things are, total destruction of thought constructions concerning all phenomena, reversal of views, reversal of afflictions, the level of meditation on calm abiding and skill in insight, a disciplined state of mind, a calmed state of mind, unobstructed knowledge, the attachment-free level,³¹⁵ and going as they want to any buddhafiield. These, Subhūti, are the twenty dharmas that bodhisattva great beings occupying the seventh level should complete.
- 17.10 “Furthermore, Subhūti, bodhisattva great beings occupying the eighth level have to complete four dharmas. What are the four? They have to read the minds of all beings, play with the clairvoyances, view the buddhafiields and fully execute them exactly as they have seen them to be, and attend on

the buddhas and properly contemplate the buddha bodies. These, Subhūti, are the four dharmas they should complete. Furthermore, Subhūti, bodhisattva great beings [F.170.b] occupying the eighth level have to complete four other dharmas. What are the four? They have to know higher and lower faculties, they have to purify a buddhafiield, they have to be constantly absorbed in the illusion-like meditative stabilization, and they have to intentionally appropriate an existence and bring into being a body in line with the outcome of the wholesome roots of beings. These, Subhūti, are the four other dharmas bodhisattva great beings occupying the eighth level have to complete.

17.11 “Furthermore, Subhūti, bodhisattva great beings occupying the ninth level have to complete twelve dharmas. What are the twelve? They are the assistance of unending prayers; success in line with the prayers that are made; understanding knowledge of the sounds of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and ghosts; understanding a river of confidence giving a readiness to speak; and perfect entry into a womb, a perfect family, a perfect social class and lineage, a perfect retinue, a perfect birth, perfect going forth, the perfect spreading out of a Bodhi tree, and the perfect completion of good qualities. These, Subhūti, are the twelve dharmas bodhisattva great beings occupying the ninth level have to complete.

17.12 “Subhūti, bodhisattva great beings occupying the tenth level have to be called just ‘tathāgata.’ ”

17.13 The Lord having said this, venerable Subhūti inquired of him, “Lord, [F.171.a] what is done in purification of the surpassing aspiration of bodhisattva great beings occupying the first level?”

17.14 The Lord replied, “With attention connected with the knowledge of all aspects, the full accomplishment of all wholesome roots, Subhūti, is the bodhisattva great beings’ purification of the surpassing aspiration.

17.15 “What is the purification of the same state of mind toward all beings? With attention connected with the knowledge of all aspects the full accomplishment of the four immeasurables—love, compassion, joy, and equanimity—Subhūti, is said to be the purification of the same state of mind toward all beings.

17.16 “What is the bodhisattva great beings’ purification of giving up? Giving gifts to all beings without conceptualization, Subhūti, is said to be the purification of giving up.

17.17 “What is the bodhisattva great beings’ purification of serving spiritual friends? There serving, attending on, and having great reverence for those spiritual friends, the spiritual friends of bodhisattva great beings who cause

them to take up and enter into the knowledge of all aspects and establish them in it, Subhūti, are said to be the bodhisattva great beings' purification of serving spiritual friends.

17.18 "What is the bodhisattva great beings' purification of seeking the doctrine? There with a thought connected with the knowledge of all aspects they seek the doctrine and do not fall to the śrāvaka or pratyekabuddha level. That, Subhūti, is said to be the bodhisattva great beings' purification of seeking the doctrine. [F.171.b]

17.19 "What is the bodhisattva great beings' purification of constant renunciation? In all lifetimes they are aloof and renounced, they go forth to homelessness into the Tathāgata's doctrine, and nobody hinders them. That, Subhūti, is said to be the bodhisattva great beings' purification of constant renunciation.

17.20 "What is the bodhisattva great beings' purification of longing for the body of a buddha? Having seen the body of a buddha they never become separated from attention to the buddha until they reach the knowledge of all aspects. That, Subhūti, is said to be the bodhisattva great beings' purification of longing for the body of a buddha.

17.21 "What is the bodhisattva great beings' purification of an exposition of doctrines? Whether the Tathāgata is here before us or whether gone into nirvāṇa, the bodhisattva great beings teach doctrine, illuminating for beings the spiritual life good at the beginning, good in the middle, and good at the end, excellent in meaning, excellent in wording, unadulterated, complete, purified, and completely pure—that is to say, the discourses, melodious narrations, predictions, verses, summaries, introductions, accounts, birth stories, expanded texts, marvels, tales, and expositions. That, Subhūti, is said to be the bodhisattva great beings' purification of an exposition of doctrines.

17.22 "What is the bodhisattva great beings' purification of overcoming [F.172.a] being puffed up with pride? Overcoming being puffed up with pride on account of which they are not born in lower status families, Subhūti, is said to be the bodhisattva great beings' purification of overcoming being puffed up with pride.

17.23 "What is the bodhisattva great beings' purification of making truth statements? That they do what they say, Subhūti, is said to be the bodhisattva great beings' purification of making truth statements.

17.24 "Those ten, Subhūti, are the purifications bodhisattva great beings occupying the first level have to do.

17.25 "What is the bodhisattva great beings' completely pure morality? It is this: not paying attention to śrāvaka and pratyekabuddha states of mind, to what makes for an immorality, or to any of those dharmas that constitute a

- hindrance to awakening either. That is the bodhisattva great beings' completely pure morality.
- 17.26 "What is the bodhisattva great beings' feeling of appreciation and gratitude? Let alone something big, when bodhisattva great beings are doing their practice they do not consign to oblivion even a tiny benefit done, up until the end of saṃsāra. That is the bodhisattva great beings' feeling of appreciation and gratitude.
- 17.27 "What is the bodhisattva great beings' foundation of the power of patience? The absence of malicious and violent thoughts toward all beings is the bodhisattva great beings' foundation of the power of patience.
- 17.28 "What do bodhisattva great beings experience as great delight and joy? [F.172.b] Bringing beings to maturity in the three vehicles is what bodhisattva great beings experience as great delight and joy.
- 17.29 "What is the bodhisattva great beings' not ignoring any being? Guarding all beings is the bodhisattva great beings' not ignoring any being.
- 17.30 "What is the bodhisattva great beings' being deeply moved by great compassion? When doing a practice it occurs to bodhisattva great beings, 'I would stay in the hells for the sake of each being for as many eons as there are sand particles in the Gaṅgā River, and until I have established those beings in the knowledge of a buddha, I would undergo amputation, quartering, mutilation through torture, boiling, and being cooked, and similarly, for the sake of all beings, all the while I would be enthusiastic and not become depressed.' That is the bodhisattva great beings' being deeply moved by great compassion.
- 17.31 "What is the bodhisattva great beings' great reverence because of venerating gurus with faith? It is this: imagining the gurus as the Teacher. That is called the bodhisattva great beings' great reverence because of venerating gurus with faith.
- 17.32 "What is the bodhisattva great beings' seeking the perfections through the practice of them? It is this: in order to bring all beings to maturity, seeking the perfections without doing other work. That is called the bodhisattva great beings' seeking the perfections through the practice of them.
- 17.33 "What is the bodhisattva great beings' [F.173.a] great learning without complacency? It is not being complacent, but rather thinking, 'I will bear in mind whatever the lord buddhas have spoken in this world system or in world systems all around in the ten directions.' That is the bodhisattva great beings' great learning without complacency.
- 17.34 "What is the bodhisattva great beings' exposition of the gift of Dharma without concern for material possessions? Bodhisattva great beings teach the Dharma, but without hoping for anything at all, even for personal

awakening from the wholesome root that comes from the gift of Dharma. That is the bodhisattva great beings' exposition of the gift of Dharma without concern for material possessions.

17.35 "What is the bodhisattva great beings' raising up and transforming wholesome roots for the purification of a buddhafiield? They thoroughly establish³¹⁶ those wholesome roots that purify the field of their own and others' buddhafiields with whichever wholesome roots cause the purification of a buddhafiield. That is the bodhisattva great beings' raising up and transforming wholesome roots for the purification of a buddhafiield.

17.36 "What is the bodhisattva great beings' not feeling oppressed by immeasurable cycles of existence? In a stable state on account of wholesome roots, they bring beings to maturity with those wholesome roots on account of which they are stable, purify a buddhafiield, and never fall into feeling oppressed up until they have completed all the buddhadharmas and the knowledge of all aspects. That is the bodhisattva great beings' not feeling oppressed by immeasurable cycles of existence.

17.37 "What [F.173.b] is the bodhisattva great beings' abiding sense of shame and embarrassment? It is the abhorrence of śrāvaka and pratyekabuddha states of mind. That is the bodhisattva great beings' abiding sense of shame and embarrassment.

17.38 "What is the bodhisattva great beings' not giving up dwelling in the forest? It is the transcendence of the śrāvaka and pratyekabuddha levels. That is the bodhisattva great beings' not giving up dwelling in the forest.

17.39 "What is the bodhisattva great beings' having few desires? It is the bodhisattva great beings' not desiring even awakening. That is the bodhisattva great beings' having few desires.

17.40 "What is the bodhisattva great beings' contentment? Not falsely projecting even reaching the knowledge of all aspects. That is the bodhisattva great beings' contentment.

17.41 "What is the bodhisattva great beings' not giving up the qualities of the ascetic or austerity? It is this: forbearance for meditation on the deep dharmas. That is the bodhisattva great beings' not giving up the qualities of the ascetic or austerity.

17.42 "What is the bodhisattva great beings' not giving up training? It is where all training is without movement. That is the bodhisattva great beings' not giving up training.

17.43 "What is the bodhisattva great beings' abhorrence of sense objects? It is not producing desire realm states of mind.³¹⁷ That is the bodhisattva great beings' abhorrence [F.174.a] of sense objects.

- 17.44 “What is the bodhisattva great beings’ production of a thought associated with nirvāṇa? It is this: not causing all the dharmas to come into being. That is the bodhisattva great beings’ production of a thought associated with nirvāṇa.
- 17.45 “What is the bodhisattva great beings’ giving up all possessions? It is not grasping inner or outer dharmas. That is the bodhisattva great beings’ giving up all possessions.
- 17.46 “What is the bodhisattva great beings’ unmixed mind?³¹⁸ Their minds not connecting with the foundations of consciousness is the bodhisattva great beings’ unmixed mind.
- 17.47 “What is the bodhisattva great beings’ not relying on anything? Not paying attention to all things is the bodhisattva great beings’ not relying on anything.
- 17.48 “What is the bodhisattva great beings’ avoidance of getting tied up with householders? It is this: roaming from buddhafiield to buddhafiield and miraculously taking birth, appearing with a shaved head and wearing saffron-colored robes. That is the bodhisattva great beings’ avoidance of getting tied up with householders.
- 17.49 “What is the bodhisattva great beings’ avoidance of getting tied up with monks and nuns? They do not stay with monks and nuns even for as long as a finger snap, and when they are absent they do not worry.³¹⁹ That is the bodhisattva great beings’ avoidance of getting tied up [F.174.b] with monks and nuns.
- 17.50 “What is the bodhisattva great beings’ stopping envying status families? Here, Subhūti, bodhisattva great beings have to think as follows: ‘I have to supply all beings with their requirements for happiness. These beings here are happy just because of their own merits, so I should not think envious thoughts about this.’ That is the bodhisattva great beings’ stopping envying status families.
- 17.51 “What is the bodhisattva great beings’ avoiding places where people get together? Bodhisattva great beings should not get together with people in any place where there might be śrāvakas or pratyekabuddhas, where the conversations might be connected with them, or where there might be the production of thoughts that are connected with them. That is the bodhisattva great beings’ avoiding places where people get together.
- 17.52 “How do bodhisattva great beings stop feeling malice? They do not give an opportunity for malicious thoughts or violent thoughts, and they do not give an opportunity for thinking about fighting or thinking about quarrelling. That is the bodhisattva great beings’ stopping feeling malice.

- 17.53 “What is the bodhisattva great beings’ stopping praising themselves? Not viewing inner dharma is the bodhisattva great beings’ stopping praising themselves.
- 17.54 “What is the bodhisattva great beings’ stopping disparaging others? It is this: [F.175.a] not viewing outer dharma. That is the bodhisattva great beings’ stopping disparaging others.
- 17.55 “How do bodhisattva great beings stop the ten unwholesome actions? Let alone the noble path, let alone awakening, because these ten unwholesome actions are even a hindrance to a good form of life, bodhisattva great beings stop them.
- 17.56 “How do bodhisattva great beings avoid pride in being superior? Let alone something additional that would make them think they are superior, because they do not view any dharma at all bodhisattva great beings avoid pride in being superior.
- 17.57 “How do bodhisattva great beings avoid haughtiness? It is because they do not view any real basis on which they could become haughty that bodhisattva great beings avoid haughtiness.
- 17.58 “How do bodhisattva great beings stop distortions? Given that real bases are unfindable, bodhisattva great beings stop distortions.
- 17.59 “How do bodhisattva great beings avoid the propensity for greed, hatred, and confusion?³²⁰ It is because of not viewing a real basis for greed, hatred, and confusion that bodhisattva great beings avoid the propensity for greed, hatred, and confusion.
- 17.60 “What are the six dharmas bodhisattva great beings on the sixth level [F.175.b] have to complete? They are these six perfections: the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom. They have to complete those perfections. The lord buddhas, and śrāvakas and pratyekabuddhas as well, having stood in these six perfections, have gone, are going, and will go to the other side of the five oceans of knowable things. What are the five? They are these: the past, the future, the present, the inexpressible, and the uncompounded. Thus should bodhisattva great beings complete the six perfections.
- 17.61 “There bodhisattva great beings somehow have to avoid śrāvaka thought. And why? Because it is not the path to awakening.
- 17.62 “They have to avoid pratyekabuddha thought. And why? Because it is not the path to awakening.
- 17.63 “They have to avoid a wearied state of mind. And why? Because it is not the path to awakening.
- 17.64 “They should not feel cowed when they see a beggar. And why? Because it is not the path to awakening.

- 17.65 “They should not feel unhappy about all the things they have given up. And why? Because it is not the path to awakening.
- 17.66 “Having produced the first thought, from then on they should always give gifts and should not let that thought be in vain.
“They have to avoid those six dharmas.
- 17.67 “There bodhisattva great beings should somehow not seize on a self because a self absolutely does not exist. [F.176.a] *Construe* seize on a sentient being, seize on a living being, and seize on a person *similarly as well*. And why? Because they absolutely do not exist.
- 17.68 “There bodhisattva great beings should somehow not seize on annihilation. And why? Because all dharmas have not been produced, so no dharma at all is annihilated.
- 17.69 “There bodhisattva great beings should somehow not seize on permanence, because a dharma that is not produced is not permanent and is not annihilated.
- 17.70 “There bodhisattva great beings should somehow not perceive a causal sign, because defilement absolutely does not exist.
- 17.71 “There bodhisattva great beings should somehow not view it as a cause. And why? Because they do not consider that view.
- 17.72 “There bodhisattva great beings should somehow not settle down on name and form. And why? Because those things cannot be apprehended. Thus should bodhisattva great beings not settle down on name and form.
- 17.73 “Similarly, they should not settle down on the aggregates, constituents, and sense fields. And why? Because those dharmas do not exist through their intrinsic natures. Thus should they not settle down on the aggregates, constituents, and sense fields.
- 17.74 “There bodhisattva great beings should somehow not settle down on the three realms. And why? Because they do not exist through their intrinsic natures. Thus should they not settle down on the three realms.
- 17.75 “There bodhisattva great beings should somehow not cling to the three realms. And why? Because those things do not exist and cannot be apprehended. Thus should bodhisattva [F.176.b] great beings not cling to the three realms.
- 17.76 “There bodhisattva great beings should somehow not wallow in the three realms. And why? Because they have no intrinsic nature. Thus should bodhisattva great beings not wallow in the three realms.
- 17.77 “There bodhisattva great beings should somehow not resort to a view of the Buddha. And why? Because by resorting to a view of the Buddha they do not see the Buddha. Thus should bodhisattva great beings not resort to a view of the Buddha.

- 17.78 “There bodhisattva great beings should somehow not resort to a view of the Dharma. And why? Because by resorting to a view of the Dharma they do not see the Dharma. Thus should bodhisattva great beings not resort to a view of the Dharma.
- 17.79 “There bodhisattva great beings should somehow not resort to a view of the Saṅgha. And why? Because by resorting to a view of the Saṅgha they do not see the Saṅgha. Thus should bodhisattva great beings not resort to a view of the Saṅgha.
- 17.80 “There bodhisattva great beings should somehow not settle down on the view that morality is a place to resort to. And why? Because from resorting to a view of morality, morality does not become pure. Thus should bodhisattva great beings not settle down on the view that morality is a place to resort to.
- 17.81 “There bodhisattva great beings should somehow not get depressed that ‘all dharmas are empty,’ because they are empty of their own particular characteristics, not empty of emptiness. Thus should bodhisattva great beings [F.177.a] not get depressed that ‘all dharmas are empty.’
- 17.82 “There bodhisattva great beings should somehow not oppose emptiness, because the empty is an emptiness of its own particular characteristic, therefore emptiness does not oppose emptiness. Thus should bodhisattva great beings not oppose emptiness.
- 17.83 “There bodhisattva great beings should somehow realize emptiness, because the empty is the emptiness of emptiness, and they do not cause emptiness to be realized in emptiness. Thus should bodhisattva great beings realize emptiness.
- 17.84 “What is the bodhisattva great beings’ actualization of signlessness? It is this: not paying attention to any dharma.
- 17.85 “What is the bodhisattva great beings’ knowledge of wishlessness? It is this: that all beings in the three realms have no fixed position.
- 17.86 “What is the bodhisattva great beings’ purification of the three spheres? It is this: the completion of the ten wholesome actions.
- 17.87 “What is the completion of the bodhisattva great beings’ empathy and compassion for all beings? It is this: gaining great compassion.
- 17.88 “How do bodhisattva great beings not look down on all beings? It is this: because of the purity of the field of beings.
- 17.89 “What is the bodhisattva great beings’ view of the sameness of all dharmas? It is this: not adding to and not taking away from all dharmas.
- 17.90 “What is the bodhisattva great beings’ realization of the way things are perfect? It is the absence of a realization of all dharmas.
- 17.91 “What is the bodhisattva great beings’ [F.177.b] forbearance for nonproduction? The forbearance for all dharmas that are not produced, do not stop, and do not occasion anything is forbearance for nonproduction.

- 17.92 “What is the bodhisattva great beings’ knowledge of nonproduction? The knowledge that name and form are not produced is the bodhisattva great beings’ knowledge of nonproduction.
- 17.93 “What is the bodhisattva great beings’ exposition of the one way things are? The absence of habitual ideas about dual phenomena is the exposition of the one way things are.
- 17.94 “What is the bodhisattva great beings’ total destruction of thought constructions? It is not entertaining any notion of any dharma.
- 17.95 “What is the bodhisattva great beings’ reversal of views? It is the reversal of all the views of śrāvakas and pratyekabuddhas.
- 17.96 “What is the bodhisattva great beings’ reversal of afflictions? It is the forsaking of all residual impressions, connections, and afflictions.
- 17.97 “What is the bodhisattva great beings’ level of calm abiding and insight? It is this: the knowledge of a knower of all aspects.
- 17.98 “What is the bodhisattva great beings’ disciplined state of mind? It is not taking pleasure in the three realms.
- 17.99 “What is the bodhisattva great beings’ calmed state of mind? It is when all six faculties do not radiate out.
- 17.100 “What is the bodhisattva great beings’ unobstructed knowledge? It is obtaining the buddha eye.
- 17.101 “What is the bodhisattva great beings’ knowledge that does not enter into attachment? It is remaining indifferent to the six sense fields.
- 17.102 “What is the bodhisattva great beings’ going as they want to any field? It is displaying [F.178.a] a body wherever there is a circle of retainers.
- 17.103 “What is the bodhisattva great beings’ reading the minds of all beings? It is knowing with their minds the minds and mental factors of all beings.
- 17.104 “What is the bodhisattva great beings’ play with the clairvoyances? Playing with the clairvoyances, they roam from buddhafiield to buddhafiield in order to see the buddhas, but without entertaining any notion of a buddha.
- 17.105 “What is the bodhisattva great beings’ viewing of the buddhafiields? Without moving from any one buddhafiield, they also appear in all buddhafiields, but they do not entertain any notion of a buddhafiield.
- 17.106 “What is the bodhisattva great beings’ viewing the buddhafiields and fully executing them exactly as they have seen them to be? Bestriding the level of a majestic wheel-turning emperor of world systems in a great billionfold world system, they abdicate in all those world systems in order to bring beings to maturity, but without falsely projecting anything.
- 17.107 “What is the bodhisattva great beings’ attending on the buddhas? It is attending on the Dharma in order to look after beings.

- 17.108 “What is the bodhisattva great beings’ properly contemplating the buddha bodies? It is properly contemplating the body of dharmas.
- 17.109 “What is the bodhisattva great beings’ knowledge of higher and lower faculties? It is standing in the ten powers and knowing the completion of the faculties by all beings.
- 17.110 “What is the bodhisattva great beings’ purification of a buddhafield? It is purifying [F.178.b] the minds of all beings by way of not apprehending anything.
- 17.111 “What is the bodhisattva great beings’ illusion-like meditative stabilization? It is the meditative stabilization standing in which bodhisattva great beings do all that has to be done without mentally engaging any dharma.
- 17.112 “What is the bodhisattva great beings’ constantly being absorbed in meditation? It is the bodhisattva great beings’ meditative stabilization that has arisen from maturation.³²¹
- 17.113 “How do bodhisattva great beings bring into being a body in line with the outcome of the wholesome roots of beings? Here they appropriate a body, when and as they want to, in line with the outcome of the wholesome roots of beings.
- 17.114 “Why do bodhisattva great beings appropriate an existence when and as they want to? It is so they will bring beings to maturity.
- 17.115 “How is it that bodhisattva great beings have success in line with the prayers they have made? Here bodhisattva great beings have success in line with the prayers they have made because they have completed the six perfections.
- 17.116 “How is it that bodhisattva great beings have a knowledge that comprehends the sounds of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and ghosts? It is this: a detailed and thorough knowledge of creative explanations.
- 17.117 “How is it that bodhisattva great beings understand a river of confidence giving a readiness to speak? It is this: a detailed and thorough knowledge of the confidence giving a readiness to speak.
- 17.118 “What is the bodhisattva great beings’ perfect entry into a womb? The bodhisattva great beings’ [F.179.a] taking birth here miraculously in all lifetimes is the bodhisattva great beings’ perfect entry into a womb.
- 17.119 “What is the bodhisattva great beings’ perfect family? That bodhisattva great beings take birth in great families is the bodhisattva great beings’ perfect family.
- 17.120 “What is the bodhisattva great beings’ perfect social class? That bodhisattva great beings take birth in great sāla tree-like royal families and great sāla tree-like brahmin families is the bodhisattva great beings’ perfect

social class.

- 17.121 “What is the bodhisattva great beings’ perfect lineage? That bodhisattva great beings descend on the mother’s side as have the bodhisattvas of the past is the bodhisattva great beings’ perfect lineage.
- 17.122 “What is the bodhisattva great beings’ perfect retinue? It is this, namely, having established beings in awakening, they have just a retinue of bodhisattvas. That is the bodhisattva great beings’ perfect retinue.
- 17.123 “What is the bodhisattva great beings’ perfect birth? At the moment of their birth, illumination spreads though all the world systems and causes them to shake in six ways. That is the bodhisattva great beings’ perfect birth.
- 17.124 “What is the bodhisattva great beings’ perfect going forth? Bodhisattva great beings [F.179.b] go forth to homelessness with many one hundred thousand one hundred million billion beings, and those beings become definite in the three vehicles. That is the bodhisattva great beings’ perfect going forth.
- 17.125 “What is the bodhisattva great beings’ perfect spreading out of a Bodhi tree? It has a golden root, a trunk made of beryl, and branches, leaves, and petals made of the seven precious stones. Those branches, leaves, and petals spread an illumination as far as the infinite world systems in the ten directions. That is the bodhisattva great beings’ perfect spreading out of a Bodhi tree.
- 17.126 “What is the bodhisattva great beings’ perfect completion of good qualities? The bodhisattva great beings’ purification of a buddhafiield through bringing beings to maturity is the bodhisattva great beings’ perfect completion of good qualities.
- 17.127 “Why is it bodhisattva great beings occupying the tenth level have to be called just ‘tathāgata’? When bodhisattva great beings have completed all ten perfections, *up to* have completed the eighteen distinct attributes of a buddha, and knowledge of a knower of all aspects; have eliminated all residual impressions, connections, and afflictions; and have completed all buddha dharmas, because of that, Subhūti, bodhisattva great beings occupying the tenth level have therefore to be called just ‘tathāgata.’ [F.180.a]
- 17.128 “Subhūti, what are the ten levels of bodhisattva great beings? Subhūti, here bodhisattva great beings practicing all six perfections with skillful means, trained in the thirty-seven dharmas on the side of awakening, *up to* practicing the eighteen distinct attributes of a buddha pass beyond the Śuklavipaśyanā level³²² and pass beyond the Gotra level, Aṣṭamaka level, Darśana level, Tanū level, Vītarāga level, Kṛtāvin level, Pratyekabuddha level, and Bodhisattva level—that is to say, Subhūti, bodhisattva great beings pass beyond these nine levels and stand on the buddha level. Those, Subhūti, are the ten levels of bodhisattva great beings.

“Thus, Subhūti, bodhisattva great beings have set out in the Great Vehicle.”

17.129 *This was the seventeenth chapter, “Level Purification,”³²³ of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

18. CHAPTER 18: THE EXPOSITION OF GOING
 FORTH IN THE GREAT VEHICLE

- 18.1 “Subhūti, in regard to what you have asked—‘From where³²⁴ will the Great Vehicle go forth?’—it will go forth from the three realms and will stand wherever there is knowledge of all aspects, and it will stand, furthermore, by way of nonduality. And why? Because, Subhūti, these two dharmas—the Great Vehicle and the knowledge of all aspects—are not conjoined and not disjoined, are formless, cannot be pointed out, do not obstruct, and have only one mark—that is, no mark. And why? Because, Subhūti, a dharma without a mark is not going forth, nor will it go forth, nor has it gone forth. [F.180.b] Subhūti, someone who would assert that dharmas without marks go forth³²⁵ might as well assert of suchness that it goes forth. Similarly, Subhūti, someone who would assert that dharmas without marks go forth might as well assert of the very limit of reality, the inconceivable element, the abandonment element, the detachment element, and the cessation element that they go forth. And why? Because, Subhūti, the intrinsic nature of suchness does not go forth from the three realms. And why? Because suchness is empty of the intrinsic nature of suchness.”

Connect this in the same way with each, up to the cessation element.

- 18.2 “Subhūti, someone who would assert that dharmas without marks go forth might as well assert of the emptiness of form that it goes forth. Subhūti, someone who would assert that dharmas without marks go forth might as well assert of the emptiness of feeling ... perception ... volitional factors ... and consciousness that it goes forth. And why? Because, Subhūti, the emptiness of form will not go forth from the three realms, and it will not stand in the knowledge of all aspects. The emptiness of feeling ... perception ... volitional factors ... and consciousness will not go forth from the three realms, and it will not stand in the knowledge of all aspects. And why? Because, Subhūti, form is empty of form, and feeling ... perception ... volitional factors ... and consciousness is empty of consciousness.

- 18.3 “Subhūti, someone who would assert that dharmas without marks go forth might as well assert of the emptiness of the eyes that it goes forth. [F.181.a] Subhūti, someone who would assert that dharmas without marks go forth might as well assert of the emptiness of the ears ... the nose ... the tongue ... the body ... and the thinking mind that it goes forth. Similarly, Subhūti, someone who would assert that dharmas without marks go forth might as well assert of the emptiness of a form..., and the emptiness of a sound..., a smell..., a taste..., a feeling..., and a dharma...; the emptiness of the eye consciousness..., and the emptiness of the ear..., the nose..., the tongue..., the body..., and the thinking-mind consciousness...; the emptiness of eye contact..., and the emptiness of ear..., nose..., tongue..., body..., and thinking-mind contact; the emptiness of the feeling that arises from eye contact..., and the emptiness of the feeling that arises from ear..., nose..., tongue..., body..., and thinking-mind contact that it goes forth. And why? Because, Subhūti, the emptiness of the eyes will not go forth from the three realms, and it will not stand in the knowledge of all aspects. *Connect this in the same way with each, up to* the emptiness of the feeling that arises from thinking-mind contact will not go forth from the three realms, and it will not stand in the knowledge of all aspects. And why? Because, Subhūti, eyes are empty of eyes. *Connect this in the same way with each, up to* because the feeling that arises from thinking-mind contact is empty of the feeling that arises from thinking-mind contact.
- 18.4 “Subhūti, someone who would assert that dharmas without marks go forth might as well assert of a dream that it goes forth. Similarly, Subhūti, someone who would assert that dharmas without marks go forth might as well assert of an illusion, a mirage, an echo, an apparition, or a tathāgata’s [F.181.b] magical creation that it goes forth. And why? Because, Subhūti, the intrinsic nature of a dream will not go forth from the three realms, and it will not stand in the knowledge of all aspects, and similarly, Subhūti, because the intrinsic nature of an illusion, a mirage, an echo, an apparition, or a tathāgata’s magical creation will not go forth from the three realms, and it will not stand in the knowledge of all aspects. And why? Because, Subhūti, the intrinsic nature of a dream is empty of the intrinsic nature of a dream, the intrinsic nature of an illusion is empty of the intrinsic nature of an illusion, the intrinsic nature of a mirage is empty of the intrinsic nature of a mirage, the intrinsic nature of an echo is empty of the intrinsic nature of an echo, the intrinsic nature of an apparition is empty of the intrinsic nature of an apparition, and the intrinsic nature of a tathāgata’s magical creation is empty of the intrinsic nature of a tathāgata’s magical creation.

- 18.5 “Subhūti, someone who would assert that dharmas without marks go forth might as well assert of the perfection of giving that it goes forth. Similarly, Subhūti, someone who would assert that dharmas without marks go forth might as well assert of the perfection of morality, the perfection of patience, the perfection of perseverance, the perfection of concentration, or the perfection of wisdom that it goes forth. And why? Because, Subhūti, the intrinsic nature of the perfection of giving will not go forth from the three realms, and it will not stand in the knowledge of all aspects, and similarly, because the intrinsic nature of the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom will not go forth [F.182.a] from the three realms, and it will not stand in the knowledge of all aspects. And why? Because, Subhūti, the intrinsic nature of the perfection of giving is empty of the intrinsic nature of the perfection of giving, and similarly, the intrinsic nature of the perfection of morality ... the perfection of patience ... the perfection of perseverance ... the perfection of concentration ... and the perfection of wisdom is empty of the intrinsic nature of the perfection of wisdom.
- 18.6 “Subhūti, someone who would assert that dharmas without marks go forth might as well assert of inner emptiness that it goes forth. Similarly, Subhūti, someone who would assert that dharmas without marks go forth might as well assert of ... *up to* the emptiness that is the nonexistence of an intrinsic nature that it goes forth. And why? Because, Subhūti, the intrinsic nature of inner emptiness ... *up to* the intrinsic nature of the emptiness that is the nonexistence of an intrinsic nature will not go forth from the three realms, and it will not stand in the knowledge of all aspects. And why? Because, Subhūti, the intrinsic nature of inner emptiness is empty of the intrinsic nature of inner emptiness ... *up to* the intrinsic nature of the emptiness that is the nonexistence of an intrinsic nature is empty of the intrinsic nature of the emptiness that is the nonexistence of an intrinsic nature.
- 18.7 “Subhūti, someone who would assert that dharmas without marks go forth might as well assert of the applications of mindfulness that they go forth. And why? Because, Subhūti, the intrinsic nature of the applications of mindfulness will not go forth from the three realms, and it will not stand in the knowledge of all aspects. And why? Because, Subhūti, the intrinsic nature of the applications of mindfulness is empty of the intrinsic nature of the applications of mindfulness. [F.182.b]
- 18.8 “Similarly, Subhūti, someone who would assert that dharmas without marks go forth might as well assert of the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, or the path that it goes forth.

And why? Because, Subhūti, the intrinsic nature of ... *up to* the path will not go forth from the three realms, and it will not stand in the knowledge of all aspects. And why? Because, Subhūti, the path is empty of the path.

18.9 “Similarly, Subhūti, someone who would assert that dharmas without marks go forth might as well assert of the ten powers, the four fearlessnesses, the four detailed and thorough knowledges, and the eighteen distinct attributes of a buddha that they go forth. And why? Because, Subhūti, the intrinsic nature of the buddhadharmas will not go forth from the three realms, and it will not stand in the knowledge of all aspects. And why? Because, Subhūti, the buddhadharmas are empty of the buddhadharmas.

18.10 “Subhūti, someone who would assert that dharmas without marks go forth might as well assert of the worthy ones that they go forth. And similarly, Subhūti, someone who would assert that dharmas without marks go forth might as well assert of the pratyekabuddhas, the bodhisattvas, and the tathāgatas, worthy ones, perfectly complete buddhas that they go forth. And why? Because, Subhūti, the intrinsic nature of the worthy one, the intrinsic nature of the pratyekabuddha, the intrinsic nature of the bodhisattva, and the intrinsic nature of the tathāgata, worthy one, perfectly [F.183.a] complete buddha will not go forth from the three realms, and it will not stand in the knowledge of all aspects. And why? Because, Subhūti, the intrinsic nature of the worthy one is empty of the intrinsic nature of the worthy one, the intrinsic nature of the pratyekabuddha is empty of the intrinsic nature of the pratyekabuddha, the intrinsic nature of the bodhisattva is empty of the intrinsic nature of the bodhisattva, and the intrinsic nature of the tathāgata, worthy one, perfectly complete buddha is empty of the intrinsic nature of the tathāgata, worthy one, perfectly complete buddha.

18.11 “Subhūti, someone who would assert that dharmas without marks go forth might as well assert of the result of stream enterer that it goes forth. And similarly, Subhūti, someone who would assert that dharmas without marks go forth might as well assert of the result of once-returner, the result of non-returner, the state of a worthy one, a pratyekabuddha’s awakening, the knowledge of path aspects, and the knowledge of all aspects that they go forth. And why? Because, Subhūti, the intrinsic nature of the result of stream enterer will not go forth from the three realms, and it will not stand in the knowledge of all aspects, and similarly, Subhūti, because the intrinsic nature of the result of once-returner, the result of non-returner, the state of a worthy one, a pratyekabuddha’s awakening, the knowledge of path aspects, and the knowledge of all aspects will not go forth from the three realms, and it will not stand in the knowledge of all aspects. And why? Because, Subhūti,

the intrinsic nature of the result of stream enterer is empty of the intrinsic nature of the result of stream enterer, and similarly, Subhūti, because the intrinsic nature of the result of once-returner ... the result of non-returner ... the state of a worthy one ... a pratyekabuddha's awakening ... [F.183.b] the knowledge of path aspects ... and the knowledge of all aspects is empty of the intrinsic nature of the knowledge of all aspects.

18.12 “Subhūti, someone who would assert that dharmas without marks go forth might as well assert of a name that it goes forth. And similarly, Subhūti, someone who would assert that dharmas without marks go forth might as well assert of a causal sign ... a conventional term ... a communication ... or a designation that it goes forth. And why? Because, Subhūti, the intrinsic nature of a designation will not go forth from the three realms, and it will not stand in the knowledge of all aspects. And why? Because, Subhūti, a designation is empty of the intrinsic nature of a designation.

18.13 “Subhūti, someone who would assert that dharmas without marks go forth might as well assert of nonproduction that it goes forth. Subhūti, someone who would assert that dharmas without marks go forth might as well assert of nonstopping ... nondefilement ... nonpurification ... and not occasioning anything that it goes forth. And why? Because, Subhūti, the intrinsic nature of not occasioning anything will not go forth from the three realms, and it will not stand in the knowledge of all aspects. And why? Because, Subhūti, not occasioning anything is empty of the intrinsic nature of not occasioning anything.

18.14 “Thus, Subhūti, the Great Vehicle will not go forth from the three realms and will not stand in the knowledge of all aspects. That vehicle does not move. [B14]

18.15 “Subhūti, in regard to what you have asked³²⁶—‘Where will the Great Vehicle stand?’—that [F.184.a] vehicle will not stand anywhere. And why? Because no dharma stands. And yet, Subhūti, that vehicle will stand by way of not standing. Subhūti, it is like this: suchness does not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. Subhūti, it is like this: the very limit of reality and the inconceivable element do not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. And why? Because, Subhūti, the intrinsic nature of suchness does not stand or not stand, and the intrinsic nature of the very limit of reality and the inconceivable element does not stand or not stand. And why? Because the intrinsic nature of suchness is empty of the intrinsic nature of suchness, and similarly the intrinsic nature of the very limit of reality is empty of the intrinsic nature of the very limit of reality, and the intrinsic nature of the inconceivable element is empty of the intrinsic nature of the inconceivable element.

- 18.16 “Subhūti, it is like this: the space element does not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. Subhūti, it is like this: the abandonment element, detachment element, and cessation element do not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. And why? Because, Subhūti, the intrinsic nature of the space element does not stand or not stand, [F.184.b] and the intrinsic nature of the abandonment element, the intrinsic nature of the detachment element, and the intrinsic nature of the cessation element does not stand or not stand. And why? Because the intrinsic nature of the space element is empty of the intrinsic nature of the space element, the intrinsic nature of the abandonment element is empty of the intrinsic nature of the abandonment element, the intrinsic nature of the detachment element is empty of the intrinsic nature of the detachment element, and the intrinsic nature of the cessation element is empty of the intrinsic nature of the cessation element.
- 18.17 “Subhūti, it is like this: the emptiness of form does not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. Subhūti, it is like this: the emptiness of feeling, emptiness of perception, emptiness of volitional factors, and emptiness of consciousness does not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. And why? Because, Subhūti, the intrinsic nature of form does not stand or not stand, *up to* the intrinsic nature of consciousness does not stand or not stand. And why? Because form is empty of form, *up to* consciousness is empty of consciousness.
- 18.18 “Subhūti, it is like this: the emptiness of the eyes does not stand or not stand, *up to* the emptiness of the thinking mind does not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. And why? Because, Subhūti, the intrinsic nature of the eyes does not stand or not stand, [F.185.a] *up to* the intrinsic nature of the thinking mind does not stand or not stand. And why? Because the eyes are empty of eyes, *up to* the thinking mind is empty of thinking mind.
- 18.19 “Subhūti, it is like this: the emptiness of a form does not stand or not stand, *up to* the emptiness of a dharma does not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. And why? Because, Subhūti, the intrinsic nature of a form does not stand or not stand, *up to* the intrinsic nature of a dharma does not stand or not stand. And why? Subhūti, it is because a form is empty of a form, *up to* a dharma is empty of a dharma.
- 18.20 “Subhūti, it is like this: the emptiness of the eye consciousness does not stand or not stand, *up to* the emptiness of the thinking-mind consciousness does not stand or not stand, and similarly, Subhūti, this Great Vehicle does

not stand or not stand either. And why? Because, Subhūti, the intrinsic nature of the eye consciousness does not stand or not stand, *up to* the intrinsic nature of the thinking-mind consciousness does not stand or not stand. And why? Subhūti, it is because the eye consciousness is empty of eye consciousness, *up to* the thinking-mind consciousness is empty of thinking mind consciousness.

18.21 “Subhūti, it is like this: the emptiness of eye contact does not stand or not stand, *up to* the emptiness of thinking-mind contact does not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. And why? Because, Subhūti, [F.185.b] the intrinsic nature of eye contact does not stand or not stand, *up to* the intrinsic nature of thinking-mind contact does not stand or not stand. And why? Subhūti, it is because eye contact is empty of eye contact, *up to* thinking-mind contact is empty of thinking-mind contact.

18.22 “Subhūti, it is like this: the emptiness of the feeling that arises from eye contact does not stand or not stand, *up to* the emptiness of the feeling that arises from thinking-mind contact does not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. And why, Subhūti? Because, Subhūti, the intrinsic nature of the feeling that arises from eye contact does not stand or not stand, *up to* the intrinsic nature of the feeling that arises from thinking-mind contact does not stand or not stand. And why? Subhūti, it is because the feeling that arises from eye contact is empty of the feeling that arises from eye contact, *up to* the feeling that arises from thinking-mind contact is empty of the feeling that arises from thinking-mind contact.

18.23 “Subhūti, it is like this: a dream does not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. Subhūti, it is like this: an illusion, mirage, echo, apparition, or tathāgata’s magical creation does not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. And why? Because, Subhūti, the intrinsic nature of a dream does not stand or not stand. And why? Because the intrinsic nature of a dream is empty of the intrinsic nature of a dream. [F.186.a] It is also because the intrinsic nature of an illusion, mirage, echo, apparition, and tathāgata’s magical creation does not stand or not stand. And why? Because the intrinsic nature of an illusion is empty of the intrinsic nature of an illusion, the intrinsic nature of a mirage is empty of the intrinsic nature of a mirage, the intrinsic nature of an echo is empty of the intrinsic nature of an echo, the intrinsic nature of an apparition is empty of the intrinsic nature of an apparition, and the intrinsic nature of a tathāgata’s magical creation is empty of the intrinsic nature of a tathāgata’s magical creation.

- 18.24 “Subhūti, it is like this: the perfection of giving does not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. Subhūti, it is like this: the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom do not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. And why? Because, Subhūti, the intrinsic nature of the perfection of giving does not stand or not stand, and the intrinsic nature of the perfection of morality, the perfection of patience, the perfection of perseverance, the perfection of concentration, and the perfection of wisdom does not stand or not stand. And why? Because the intrinsic nature of the perfection of giving is empty of the intrinsic nature of the perfection of giving, *up to* and because the intrinsic nature of the perfection of wisdom is empty of the intrinsic nature of the perfection of wisdom.
- 18.25 “Subhūti, it is like this: inner emptiness does not stand or not stand, [F.186.b] and similarly, Subhūti, this Great Vehicle does not stand or not stand either. Subhūti, it is like this: ... *up to* the emptiness that is the nonexistence of an intrinsic nature does not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. And why? Because, Subhūti, the intrinsic nature of inner emptiness does not stand or not stand, *up to* the intrinsic nature of the emptiness that is the nonexistence of an intrinsic nature does not stand or not stand. And why? Because the intrinsic nature of inner emptiness is empty of the intrinsic nature of inner emptiness, *up to* and because the intrinsic nature of the emptiness that is the nonexistence of an intrinsic nature is empty of the intrinsic nature of the emptiness that is the nonexistence of an intrinsic nature.
- 18.26 “Subhūti, it is like this: the applications of mindfulness do not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. And why? Because, Subhūti, the intrinsic nature of the applications of mindfulness does not stand or not stand. And why? Because the intrinsic nature of the applications of mindfulness is empty of the intrinsic nature of the applications of mindfulness.
- 18.27 “Subhūti, it is like this: ... *up to* the eightfold noble path does not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. And why? Because, Subhūti, the intrinsic nature of the eightfold noble path does not stand or not stand. And why? It is because the path is empty of the path.
- 18.28 “Subhūti, it is like this: the ten powers of a tathāgata do not stand or not stand, *up to* the eighteen distinct attributes of a buddha [F.187.a] do not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not

stand either. And why? Because, Subhūti, the intrinsic nature of the ten powers of a tathāgata does not stand or not stand, *up to* the intrinsic nature of the eighteen distinct attributes of a buddha does not stand or not stand. And why? Because the ten powers of a tathāgata are empty of the ten powers of a tathāgata, *up to* the eighteen distinct attributes of a buddha are empty of the eighteen distinct attributes of a buddha.

18.29 “Subhūti, it is like this: the worthy one with outflows extinguished does not stand or not stand, the pratyekabuddha does not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. And why? Because, Subhūti, the intrinsic nature of the worthy one does not stand or not stand, and the intrinsic nature of the pratyekabuddha does not stand or not stand. And why? Because the intrinsic nature of the worthy one is empty of the intrinsic nature of the worthy one, and the intrinsic nature of the pratyekabuddha is empty of the intrinsic nature of the pratyekabuddha.

18.30 “Subhūti, it is like this: a bodhisattva great being does not stand or not stand, the tathāgata, worthy one, perfectly complete buddha does not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. And why? Because, Subhūti, the intrinsic nature of the bodhisattva does not stand or not stand, and the intrinsic nature of the Tathāgata does not stand or not stand. [F.187.b] And why? Because the intrinsic nature of the bodhisattva is empty of the intrinsic nature of the bodhisattva, and the intrinsic nature of the Tathāgata is empty of the intrinsic nature of the Tathāgata.

18.31 “Subhūti, it is like this, the result of stream enterer does not stand or not stand, *up to* the state of a worthy one does not stand or not stand, a pratyekabuddha’s awakening does not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. And why? Because, Subhūti, the intrinsic nature of the result of stream enterer does not stand or not stand, *up to* the intrinsic nature of the state of a worthy one does not stand or not stand, and the intrinsic nature of a pratyekabuddha’s awakening does not stand or not stand. And why? Because the intrinsic nature of the result of stream enterer is empty of the intrinsic nature of the result of stream enterer, *up to* the intrinsic nature of the state of a worthy one is empty of the intrinsic nature of the state of a worthy one, and the intrinsic nature of a pratyekabuddha’s awakening is empty of the intrinsic nature of a pratyekabuddha’s awakening.

18.32 “Subhūti, it is like this: the knowledge of path aspects does not stand or not stand, and the knowledge of all aspects does not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. And why? Because, Subhūti, the intrinsic nature of the knowledge of path aspects does not stand or not stand, and the intrinsic nature of the knowledge of all

aspects does not stand or not stand. And why? Because the intrinsic nature of the knowledge of path aspects is empty of the intrinsic nature of the knowledge of path aspects, and the intrinsic nature [F.188.a] of the knowledge of all aspects is empty of the intrinsic nature of the knowledge of all aspects.

18.33 “Subhūti, it is like this: a name does not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. Subhūti, it is like this: a causal sign, a conventional term, a communication, and a designation do not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. And why? Because, Subhūti, the intrinsic nature of a name does not stand or not stand, and the intrinsic nature of a causal sign, the intrinsic nature of a conventional term, the intrinsic nature of a communication, and the intrinsic nature of a designation does not stand or not stand. And why? Because the intrinsic nature of a name is empty of the intrinsic nature of a name, the intrinsic nature of a causal sign is empty of the intrinsic nature of a causal sign, the intrinsic nature of a conventional term is empty of the intrinsic nature of a conventional term, the intrinsic nature of a communication is empty of the intrinsic nature of a communication, and the intrinsic nature of a designation is empty of the intrinsic nature of a designation.

18.34 “Subhūti, it is like this: nonproduction does not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. Subhūti, it is like this: nonstopping, nondefilement, nonpurification, and not occasioning anything do not stand or not stand, and similarly, Subhūti, this Great Vehicle does not stand or not stand either. And why? Because, Subhūti, the intrinsic nature of nonproduction does not stand or not stand, and the intrinsic nature of nonstopping, nondefilement, nonpurification, and not occasioning anything [F.188.b] does not stand or not stand. And why? Because the intrinsic nature of nonproduction is empty of the intrinsic nature of nonproduction, the intrinsic nature of nonstopping ... nondefilement ... nonpurification ... and the intrinsic nature of not occasioning anything is empty of the intrinsic nature of not occasioning anything.

18.35 “Thus, Subhūti, that vehicle, standing by way of not standing and by way of not moving, will not stand anywhere.

18.36 “Subhūti, in regard to what you have asked³²⁷—‘Who will go forth in the Great Vehicle?’—no one will go forth in that vehicle. And why? Because, Subhūti, that vehicle, one who goes forth, that by which one goes forth, and from where one goes forth—all those dharmas do not exist and are not apprehended; and given that all the dharmas do not exist and are not apprehended, what dharma will go forth by means of what dharma?

18.37 “And why? Subhūti, it is because you cannot apprehend a self because a self is extremely³²⁸ pure, and you cannot apprehend a sentient being, a living being, a person, one who does, one who feels, one who knows, or one who sees because they are extremely pure; you cannot apprehend suchness and you cannot apprehend the very limit of reality because they are extremely pure, and you cannot apprehend the inconceivable element because it is extremely pure; you cannot apprehend the aggregates, constituents, or sense fields because they are extremely pure; you cannot apprehend the perfection of giving because it is extremely pure, and similarly you cannot apprehend the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, or perfection of wisdom because they are extremely pure; you cannot apprehend [F.189.a] inner emptiness because it is extremely pure, *up to* you cannot apprehend the emptiness that is the nonexistence of an intrinsic nature because it is extremely pure; you cannot apprehend the thirty-seven dharmas on the side of awakening because they are extremely pure; and you cannot apprehend the ten powers, the four fearlessnesses, the four detailed and thorough knowledges, and the eighteen distinct attributes of a buddha because they are extremely pure. Similarly, you cannot apprehend the stream enterer, once-returner, non-returner, worthy one, pratyekabuddha, bodhisattva, or tathāgata, worthy one, perfectly complete buddha because they are extremely pure; and similarly, you cannot apprehend the result of stream enterer, the result of once-returner, the result of non-returner, the state of a worthy one, a pratyekabuddha’s awakening, the knowledge of path aspects, or the knowledge of all aspects because they are extremely pure.³²⁹ You cannot apprehend nonproduction because it is extremely pure, and similarly, you cannot apprehend nonstopping, nondefilement, nonpurification, and not occasioning anything because they are extremely pure. You cannot apprehend a prior limit because it is extremely pure, and similarly you cannot apprehend a later limit or the present because they are extremely pure; similarly, you cannot apprehend coming, going, remaining, death, or birth because they are extremely pure, and similarly you cannot apprehend decrease and increase because they are extremely pure.

18.38 “What do you not apprehend such that all is not apprehended?

“It is because of not apprehending the dharma-constituent that all dharmas are not apprehended.³³⁰ And why? Subhūti, because of not apprehending the dharma-constituent, the dharma-constituent is not apprehended; because of not apprehending nonproduction ... nonstopping ... [F.189.b] nondefilement ... nonpurification ... and not occasioning anything, not occasioning anything is not apprehended; because of not apprehending suchness, suchness is not apprehended;

because of not apprehending the very limit of reality, the very limit of reality is not apprehended; because of not apprehending the perfection of giving, the perfection of giving is not apprehended, and because of not apprehending the perfection of morality ... the perfection of patience ... the perfection of perseverance ... the perfection of concentration ... and the perfection of wisdom, the perfection of wisdom is not apprehended; because of not apprehending inner emptiness, inner emptiness is not apprehended, *up to* because of not apprehending the emptiness that is the nonexistence of an intrinsic nature, the emptiness that is the nonexistence of an intrinsic nature is not apprehended; and because of not apprehending the applications of mindfulness, the applications of mindfulness are not apprehended. Similarly, because of not apprehending the right efforts ... the legs of miraculous power ... the faculties ... the powers ... the limbs of awakening ... and the path, the path is not apprehended; and similarly, because of not apprehending the ten powers ... the four fearlessnesses ... the four detailed and thorough knowledges ... and the eighteen distinct attributes of a buddha, the eighteen distinct attributes of a buddha are not apprehended. Because of not apprehending a stream enterer, a stream enterer is not apprehended; because of not apprehending a once-returner ... a non-returner ... and a worthy one, a worthy one is not apprehended; because of not apprehending a pratyekabuddha, a pratyekabuddha is not apprehended, *up to* because of not apprehending a tathāgata, a tathāgata is not apprehended; and because of not apprehending the result of stream enterer ... the result of once-returner ... the result of non-returner ... [F.190.a] the state of a worthy one ... a pratyekabuddha's awakening ... and the state of a buddha, the state of a buddha is not apprehended. Similarly, because of not apprehending a level, the Pramuditā level is not apprehended; and because of not apprehending a level, because it is extremely pure, the Vimalā, Prabhākārī, Arciṣmatī, Sudurjayā, Abhimukhī, Dūraṃgamā, Acalā, Sādhumatī, and Dharmameghā levels are not apprehended. And also, because of not apprehending a level, ten levels are not apprehended. What are the ten? They are the first Śuklavipaśyanā level, the Gotra level, the Aṣṭamaka level, the Darśana level, the Tanū level, the Vītarāga level, the Kṛtāvin level, the Pratyekabuddha level, the Bodhisattva level, and the Buddha level.

- 18.39 “Because of inner emptiness the first level is not apprehended, *up to* because of the emptiness that is the nonexistence of an intrinsic nature, the first level is not apprehended; because it is extremely pure, because of inner emptiness, *up to* because of the emptiness that is the nonexistence of an intrinsic nature, *up to* the tenth level is not apprehended. Because it is extremely pure, because of inner emptiness, *up to* because of the emptiness

that is the nonexistence of an intrinsic nature, bringing beings to maturity is not apprehended. Because it is extremely pure, because of inner emptiness, *up to* because of the emptiness that is the nonexistence of an intrinsic nature, purification of a buddhafield is not apprehended. Because they are extremely pure, because of inner emptiness, *up to* because of the emptiness that is the nonexistence of an intrinsic nature, the five eyes are not apprehended.

18.40 “Subhūti, bodhisattva great beings practicing the perfection of wisdom like that will go forth³³¹ in the Great Vehicle to the knowledge of all aspects by way of not apprehending all dharmas.” [F.190.b]

18.41 *This was the eighteenth chapter, “The Exposition of Going Forth in the Great Vehicle,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

19.

CHAPTER 19: SURPASSING

19.1 Then venerable Subhūti said to the Lord, “Lord, you say this—‘Great Vehicle’—again and again. It surpasses the world with its gods, humans, and asuras and goes forth. Is that why it is called a *Great Vehicle*?³³²

19.2 “Lord, that vehicle is equal to space. To illustrate, Lord, just as space has room for infinite, countless beings beyond measure, the Great Vehicle also, Lord, has room³³³ for infinite, countless beings beyond measure. Such, Lord, is the Great Vehicle of bodhisattva great beings. Lord, you cannot apprehend the Great Vehicle coming, going, or remaining, you cannot apprehend a prior limit, cannot apprehend a later limit, and cannot apprehend a middle either.

19.3 “To illustrate, Lord, just as you cannot apprehend space coming, cannot apprehend it going, and cannot apprehend it remaining, you cannot apprehend the Great Vehicle coming, cannot apprehend it going, and cannot apprehend it remaining either.

19.4 “To illustrate, Lord, just as, because of the equality of the three time periods, you cannot apprehend space’s prior limit, cannot apprehend its later limit, and cannot apprehend its middle, similarly, Lord, you cannot apprehend the Great Vehicle’s prior limit, cannot apprehend its later limit, and cannot apprehend its middle either. This, Lord—that is, the Great Vehicle—is a vehicle equally of the three time periods. [F.191.a] That is why ‘Great Vehicle’ is said again and again.”

19.5 “Exactly so, Subhūti, exactly so!” the Lord replied. “The bodhisattva great beings’ Great Vehicle is this, namely, the six perfections—the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom. That is called the *bodhisattva great beings’ Great Vehicle*.

19.6 “Furthermore, Subhūti, the bodhisattva great beings’ Great Vehicle is this: all the dhāraṇī gateways, all the meditative stabilization gateways from the *śūraṅgama* meditative stabilization up to the *ākāśaśaṃgavimuktinirupalepa*

meditative stabilization. That is called *the bodhisattva great beings' Great Vehicle*.

19.7 “Furthermore, Subhūti, the bodhisattva great beings' Great Vehicle is this: inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature. That is called *the bodhisattva great beings' Great Vehicle*.

19.8 “Furthermore, Subhūti, the bodhisattva great beings' Great Vehicle is this: the four applications of mindfulness, the four right efforts, the four legs of miraculous power, the five faculties, the five powers, the seven limbs of awakening, and the eightfold noble path, as well as the ten powers of a tathāgata, the four fearlessnesses, the four detailed and thorough knowledges, *up to* the eighteen distinct attributes of a buddha. That is called *the bodhisattva great beings' Great Vehicle*.

19.9 “Furthermore, Subhūti, where you have said, ‘This Great Vehicle [F.191.b] surpasses the world with its gods, humans, and asuras and goes forth,’ what is ‘the world with its gods, humans, and asuras,’ namely, the desire realm, form realm, and formless realm?

19.10 “Here, Subhūti, if the desire realm were to be factual, unmistaken, unaltered, not an error, suchness, the real, true, as things are, permanent, stable, eternal, qualified by not changing, and not nonexistent—this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because the desire realm is all a construction, a creation, a narrative, impermanent, unstable, not eternal, qualified by change, not existent, and nonexistent that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.

19.11 “Subhūti, if the form realm were to be factual, unmistaken, unaltered, not an error, suchness, the real, true, as things are, permanent, stable, eternal, qualified by being unchangeable, and not nonexistent—this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because the form realm is all a construction, a creation, a narrative, impermanent, unstable, not eternal, qualified by change, not existent, and nonexistent that this Great Vehicle [F.192.a] surpasses the world with its gods, humans, and asuras and goes forth.

19.12 “Subhūti, if the formless realm were to be factual, unmistaken, unaltered, not an error, suchness, the real, true, as things are, permanent, stable, eternal, qualified by not changing, and not nonexistent—this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because the formless realm is all a construction, a creation, a narrative, impermanent, unstable, not eternal, qualified by change, not existent, and nonexistent that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.

- 19.13 “Subhūti, if form were to be factual, unmistaken, unaltered, not an error, suchness, the real, true, as things are, permanent, stable, eternal, qualified by not changing, and not nonexistent—this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because form is all a construction, a creation, a narrative, impermanent, unstable, not eternal, qualified by change, not existent, and nonexistent that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.
- 19.14 “Similarly, Subhūti, if feeling, perception, volitional factors, [F.192.b] and consciousness were to be factual, unmistaken, unaltered, not an error, suchness, the real, true, as things are, permanent, stable, eternal, qualified by not changing, and not nonexistent—this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because ... consciousness is all a construction, a creation, a narrative, impermanent, unstable, not eternal, qualified by change, not existent, and nonexistent that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.
- 19.15 “Subhūti, *connect this in the same way with* if the eyes, ears, nose, tongue, body, and thinking mind; a form, a sound, a smell, a taste, a feeling, and a dharma; the eye consciousness, and ear, nose, tongue, body, and thinking-mind consciousness; eye contact, and ear, nose, tongue, body, and thinking-mind contact; and the feeling that arises from eye contact, and the feeling that arises from ear, nose, tongue, body, and thinking-mind contact were to be factual, unmistaken, unaltered, not an error, suchness, the real, true, as things are, permanent, stable, eternal, qualified by not changing, and not nonexistent—this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because ... the feeling that arises from thinking-mind contact [F.193.a] is all a construction, a creation, a narrative, impermanent, unstable, not eternal, qualified by change, not existent, and nonexistent that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.
- 19.16 “Subhūti, if the earth, water, fire, wind, space, and consciousness elements, as well as ignorance, volitional factors, consciousness, name and form, six sense fields, contact, feeling, craving, appropriation, existence, birth, and old age and death were to be factual, unmistaken, unaltered, not an error, suchness, the real, true, as things are, permanent, stable, eternal, qualified by not changing , and not nonexistent—this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because ... old age and death is all a construction, a creation, a

narrative, impermanent, unstable, not eternal, qualified by change, not existent, and nonexistent that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.

19.17 “Subhūti, if suchness were to be existent, not nonexistent, this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because suchness is nonexistent, not existent, that this Great Vehicle surpasses the world with its gods, humans, and asuras [F.193.b] and goes forth.

19.18 “Subhūti, if unmistaken suchness, unaltered suchness, the true nature of dharmas, the dharma-constituent, the establishment of dharmas, the certification of dharmas, the very limit of reality, and the inconceivable element were to be existent, not nonexistent, this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because unmistaken suchness, unaltered suchness, the true nature of dharmas, the dharma-constituent, the establishment of dharmas, the certification of dharmas, the very limit of reality, and the inconceivable element are nonexistent, not existent, that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.

19.19 “Subhūti, if the perfection of giving were to be existent, not nonexistent, this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because the perfection of giving is nonexistent, not existent, that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.

19.20 “Similarly, Subhūti, if the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom were to be existent, not nonexistent, this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because ... the perfection of wisdom is nonexistent, [F.194.a] not existent, that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.

19.21 “Subhūti, if inner emptiness were to be existent, not nonexistent, this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because inner emptiness is nonexistent, not existent, that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.

19.22 “Similarly, Subhūti, if ... *up to* the emptiness that is the nonexistence of an intrinsic nature were to be existent, not nonexistent, this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because ... *up to* the emptiness that is the nonexistence of an intrinsic nature is nonexistent, not existent, that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.

- 19.23 “Subhūti, if the four applications of mindfulness were to be existent, not nonexistent, this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because the four applications of mindfulness are nonexistent, not existent, that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.
- 19.24 “Subhūti, if the four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble path were to be existent, not nonexistent, this Great Vehicle would not surpass [F.194.b] the world with its gods, humans, and asuras and go forth. Subhūti, it is because ... the path is nonexistent, not existent, that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.
- 19.25 “Subhūti, if the immeasurables, concentrations, and formless absorptions were to be existent, not nonexistent, this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because the immeasurables, concentrations, and formless absorptions are nonexistent, not existent, that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.
- 19.26 “Subhūti, if the ten powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha were to be existent, not nonexistent, this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because ... the eighteen distinct attributes of a buddha are nonexistent, not existent, that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.
- 19.27 “Subhūti, if the dharmas of the Gotra level were to be existent, not nonexistent, this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because the dharmas of the Gotra level are nonexistent, not existent, that this Great Vehicle surpasses the world [F.195.a] with its gods, humans, and asuras and goes forth.
- 19.28 “Subhūti, if the dharmas of the Aṣṭamaka level were to be existent, not nonexistent, this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because the dharmas of the Aṣṭamaka level are nonexistent, not existent, that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.
- 19.29 “Similarly, if the dharmas of a stream enterer, the dharmas of a once-returner, the dharmas of a non-returner, the dharmas of a worthy one, the dharmas of a pratyekabuddha, the dharmas of a bodhisattva, and, Subhūti, if the dharmas of a buddha were to be existent, not nonexistent, this Great Vehicle would not surpass the world with its gods, humans, and asuras and

- go forth. Subhūti, it is because ... the dharmas of a buddha are nonexistent, not existent, that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.
- 19.30 “Subhūti, if the Gotra level were to be existent, not nonexistent, this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because the Gotra level is nonexistent, not existent, that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.
- 19.31 “Similarly, if the Aṣṭamaka level, the stream enterer, the once-returner, the non-returner, the worthy one, the pratyekabuddha, [F.195.b] the bodhisattva, and, Subhūti, the buddha were to be existent, not nonexistent, this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because ... the buddha is nonexistent, not existent, that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.
- 19.32 “Subhūti, if the world with its gods, humans, and asuras were to be existent, not nonexistent, this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because the world with its gods, humans, and asuras is nonexistent, not existent, that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.
- 19.33 “Subhūti, if the bodhisattva great beings’ productions of the thought of awakening, starting from the first production of the thought, *up to* the site of awakening were to be existent, not nonexistent, this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because the bodhisattva great beings’ productions of the thought, starting from the first production of the thought, *up to* the site of awakening are nonexistent, not existent, that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.
- 19.34 “Subhūti, if the bodhisattva great beings’ vajra-like knowledge [F.196.a] were to be existent, not nonexistent, this Great Vehicle would not surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because the bodhisattva great beings’ vajra-like knowledge is nonexistent, not existent, that this Great Vehicle surpasses the world with its gods, humans, and asuras and goes forth.
- 19.35 “Subhūti, if the bodhisattva great beings’ vajra-like knowledge were to be existent, not nonexistent, bodhisattva great beings in this Great Vehicle would not, having realized that all residual impressions, connections, and afflictions are nonexistent, gain the knowledge of a knower of all aspects furnished with the best of all aspects and surpass the world with its gods, humans, and asuras and go forth. Subhūti, it is because the bodhisattva great

beings' vajra-like knowledge is nonexistent, not existent, that bodhisattva great beings, having realized that all residual impressions, connections, and afflictions are nonexistent, gain the knowledge of a knower of all aspects furnished with the best of all aspects and surpass the world with its gods, humans, and asuras and go forth.

19.36 “Subhūti, if a tathāgata, worthy one, perfectly complete buddha's thirty-two major marks of a great individual were to be existent, not nonexistent, a tathāgata, worthy one, perfectly complete buddha's light, beautiful skin color, splendor, and glory would not surpass the world with its gods, humans, and asuras, and would not beautify it, [F.196.b] illuminate it, light it up, and irradiate it. Subhūti, it is because a tathāgata, worthy one, perfectly complete buddha's thirty-two major marks of a great person are nonexistent, not existent, that a tathāgata, worthy one, perfectly complete buddha's light, beautiful skin color, splendor, and glory surpass the world with its gods, humans, and asuras, and beautify it, illuminate it, light it up, and irradiate it.

19.37 “Subhūti, if a tathāgata, worthy one, perfectly complete buddha's light were to be existent, not nonexistent, a tathāgata, worthy one, perfectly complete buddha's light would not illuminate and pervade as many world systems as there are sand particles in the Gaṅgā River. Subhūti, it is because a tathāgata, worthy one, perfectly complete buddha's light is nonexistent, not existent, that a tathāgata, worthy one, perfectly complete buddha's light illuminates and pervades as many world systems as there are sand particles in the Gaṅgā River.

19.38 “Subhūti, if a tathāgata, worthy one, perfectly complete buddha's voice with sixty special qualities were to be existent, not nonexistent, a tathāgata, worthy one, perfectly complete buddha's speech would not be heard in infinite, countless world systems in the ten directions. Subhūti, it is because a tathāgata, worthy one, perfectly complete buddha's voice with sixty special qualities is nonexistent, not existent, that a tathāgata, worthy one, perfectly complete buddha's speech is heard [F.197.a] in infinite, countless world systems in the ten directions.

19.39 “Subhūti, if a tathāgata, worthy one, perfectly complete buddha's wheel of the Dharma were to be existent, not nonexistent, a tathāgata, worthy one, perfectly complete buddha could not turn the wheel of the Dharma that no followers of a secluded religious life, brahmins, gods, Māras, or Brahmās can in truth turn in the world. Subhūti, it is because a tathāgata, worthy one, perfectly complete buddha's wheel of the Dharma is nonexistent, not existent, that a tathāgata, worthy one, perfect complete buddha turns the wheel of the Dharma that no followers of a secluded religious life, brahmins, gods, Māras, or Brahmās can in truth turn in the world.

- 19.40 “Subhūti, if beings were to be existent, not nonexistent, those beings for whose sake a tathāgata, worthy one, perfectly complete buddha turns the wheel of the Dharma would not enter complete nirvāṇa in the element of nirvāṇa without any aggregates left behind. Subhūti, it is because beings are nonexistent, not existent, that those beings for whose sake a tathāgata, worthy one, perfectly complete buddha turns the wheel of the Dharma enter, have entered, and will enter complete nirvāṇa in the element of nirvāṇa without any aggregates left behind. [B15]
- 19.41 “Subhūti, you said, ‘The Great Vehicle is equal to space.’³³⁴ It is exactly so, Subhūti, it is exactly so! [F.197.b] Subhūti, that vehicle is equal to space. To illustrate, an eastern direction of space does not make itself known, nor does a southern, western, or northern, below or above, or intermediate direction make itself known, and similarly, Subhūti, an eastern direction of the Great Vehicle also does not make itself known, nor does a southern, western, or northern, below or above, or intermediate direction make itself known. Therefore, it is said ‘that vehicle is equal to space.’
- 19.42 “To illustrate, Subhūti, space is not tall, is not short, is not square, is not spherical, is not even, and is not uneven. Similarly, Subhūti, the Great Vehicle also is not tall, is not short, is not square, is not spherical, is not even, and is not uneven. Therefore, it is said ‘that vehicle is equal to space.’
- 19.43 “To illustrate further, Subhūti, space is not blue, is not yellow, is not red, is not white, is not reddish brown, is not crystalline, and is not silver colored. Similarly, Subhūti, the Great Vehicle also is not blue, is not yellow, is not red, is not white, is not reddish brown, is not crystalline, and is not silver colored. Therefore, it is said ‘that vehicle is equal to space.’
- 19.44 “To illustrate further, Subhūti, space is not past, is not future, and is not present. Similarly, Subhūti, the Great Vehicle also is not past, is not future, and is not present. Therefore, it is said ‘that vehicle is equal to space.’
- 19.45 “To illustrate further, Subhūti, space does not decrease, does not increase, and is not reduced. Similarly, Subhūti, the Great Vehicle also does not decrease, does not increase, and is not reduced. Therefore [F.198.a] it is said ‘that vehicle is equal to space.’
- 19.46 “To illustrate further, Subhūti, space has no defilement and has no purification. Similarly, Subhūti, the Great Vehicle also has no defilement and has no purification. Therefore, it is said ‘that vehicle is equal to space.’
- 19.47 “To illustrate further, Subhūti, space is not produced, does not stop, is not lasting, is not nonlasting, and does not last and then change into something else. Similarly, Subhūti, the Great Vehicle also is not produced, does not stop, is not lasting, is not nonlasting, and does not last and then change into something else. Therefore, it is said ‘that vehicle is equal to space.’

- 19.48 “To illustrate further, Subhūti, space is not wholesome, is not unwholesome, is not an object of moral inquiry, and is not *not* an object of moral inquiry. Similarly, Subhūti, the Great Vehicle also is not wholesome, is not unwholesome, is not an object of moral inquiry, and is not *not* an object of moral inquiry. Therefore, it is said ‘that vehicle is equal to space.’
- 19.49 “To illustrate further, Subhūti, space is not seen, not heard, not remembered, and not discerned. Similarly, Subhūti, the Great Vehicle also is not seen, not heard, not remembered, and not discerned. Therefore, it is said ‘that vehicle is equal to space.’
- 19.50 “To illustrate further, Subhūti, space is not something that should be understood, is not something that should not be understood, is not something that should be thoroughly understood, is not something that should be abandoned, is not something that should be actualized, and is not something that should be cultivated. Similarly, Subhūti, the Great Vehicle also is not something that should be understood, is not something that should not be understood, is not something that should be thoroughly understood, is not something that should be abandoned, is not something that should be actualized, and is not something that should be cultivated. Therefore, [F.198.b] it is said ‘that vehicle is equal to space.’
- 19.51 “To illustrate further, Subhūti, space is not a maturation and is not subject to maturation. Similarly, Subhūti, the Great Vehicle also is not a maturation and is not subject to maturation. Therefore, it is said ‘that vehicle is equal to space.’
- 19.52 “To illustrate further, Subhūti, space is not included in the desire realm, is not included in the form realm, and is not included in the formless realm. Similarly, Subhūti, the Great Vehicle also is not included in the desire realm, is not included in the form realm, and is not included in the formless realm. Therefore, it is said ‘that vehicle is equal to space.’
- 19.53 “To illustrate further, Subhūti, space is not greedy and is not free from greed, is not hateful and is not free from hate, and is not confused and is not free from confusion. Similarly, Subhūti, the Great Vehicle also is not greedy and is not free from greed, is not hateful and is not free from hate, and is not confused and is not free from confusion. Therefore, it is said ‘that vehicle is equal to space.’
- 19.54 “To illustrate further, Subhūti, there is no first production of the thought of awakening in space, and there is no second, no third, no fourth, no fifth, no sixth, no seventh, no eighth, no ninth, and no tenth production of the thought. Similarly, Subhūti, there is no first production of the thought in the Great Vehicle, and there is no second, no third, no fourth, no fifth, no sixth, no seventh, no eighth, no ninth, and no tenth production of the thought. [F.199.a] Therefore, it is said ‘that vehicle is equal to space.’

- 19.55 “To illustrate further, Subhūti, there is no Śuklavipaśyanā level in space, and there is no Gotra level, no Aṣṭamaka level, no Darśana level, no Tanū level, no Vītarāga level, and no Kṛtāvin level. Similarly, Subhūti, there is no Śuklavipaśyanā level in the Great Vehicle, and there is no Gotra level, no Aṣṭamaka level, no Darśana level, no Tanū level, no Vītarāga level, and no Kṛtāvin level. Therefore, it is said ‘that vehicle is equal to space.’
- 19.56 “To illustrate further, Subhūti, there is no result of stream enterer in space, and there is no result of once-returner, no result of non-returner, no state of a worthy one, and no pratyekabuddha’s awakening. Similarly, Subhūti, there is no result of stream enterer in the Great Vehicle, and there is no result of once-returner, no result of non-returner, no state of a worthy one, and no pratyekabuddha’s awakening. Therefore, it is said ‘that vehicle is equal to space.’
- 19.57 “To illustrate further, Subhūti, there is no Śrāvaka level, no Pratyekabuddha level, and no Bodhisattva level in space, and neither is there a perfectly complete Buddha level in space. Similarly, Subhūti, there is no Śrāvaka level, no Pratyekabuddha level, and no Bodhisattva level in space, and neither is there a perfectly complete Buddha level in the Great Vehicle. Therefore, it is said ‘that vehicle is equal to space.’
- 19.58 “To illustrate further, Subhūti, space does not have form, is not formless, does not show itself, does not *not* show itself, is not obstructed, is not *not* obstructed, is not united, and is not separated. Similarly, Subhūti, the Great Vehicle [F.199.b] also does not have form, is not formless, does not show itself, does not *not* show itself, is not obstructed, is not *not* obstructed, is not united, and is not separated. Therefore, it is said ‘that vehicle is equal to space.’
- 19.59 “To illustrate further, Subhūti, space is not permanent, is not impermanent, is not pleasure, is not suffering, does not have a self, is not selfless, is not calm, and is not *not* calm. Similarly, Subhūti, the Great Vehicle also is not permanent, is not impermanent, is not pleasure, is not suffering, does not have a self, is not selfless, is not calm, and is not *not* calm. Therefore, it is said ‘that vehicle is equal to space.’
- 19.60 “To illustrate further, Subhūti, space is not empty, is not *not* empty, does not have a sign, is not signless, is not wished for, and is not wishless. Similarly, Subhūti, the Great Vehicle also is not empty, is not *not* empty, does not have a sign, is not signless, is not wished for, and is not wishless. Therefore, it is said ‘that vehicle is equal to space.’
- 19.61 “To illustrate further, Subhūti, space is not isolated, is not *not* isolated, is not light, and is not dark. Similarly, Subhūti, the Great Vehicle also is not isolated, is not *not* isolated, is not light, and is not dark. Therefore, it is said ‘that vehicle is equal to space.’

- 19.62 “To illustrate further, Subhūti, space is not found and is not apprehended.³³⁵ Similarly, Subhūti, the Great Vehicle also is not found and is not apprehended. Therefore, it is said ‘that vehicle is equal to space.’
- 19.63 “To illustrate further, Subhūti, space is not discourse and is not *not* discourse. [F.200.a] Similarly, Subhūti, the Great Vehicle also is not discourse and is not *not* discourse. Therefore, it is said ‘that vehicle is equal to space.’
- 19.64 “Subhūti, where you said, ‘For example, Lord, just as space has room for infinite, countless beings beyond measure, the Great Vehicle also, Lord, has room for infinite, countless beings beyond measure, and that is why it is called a “Great Vehicle,”’³³⁶ it is exactly so, Subhūti, it is exactly so! Subhūti, just as space has room for infinite, countless beings beyond measure, the Great Vehicle also, Subhūti, has room for infinite, countless beings beyond measure. And why? You should know, Subhūti, that because a being is not existent, space is not existent,³³⁷ and you should know that because space is not existent, the Great Vehicle is not existent. It is because of that, Subhūti, that the Great Vehicle, therefore, has room for infinite, countless beings beyond measure. And why? Subhūti, it is because beings, the infinite, space, and a Great Vehicle [F.200.b] all cannot be apprehended.
- 19.65 “Furthermore, Subhūti, you should know that space is infinite because beings are infinite, and you should know that the Great Vehicle is infinite because spaces is infinite. Therefore, Subhūti, the Great Vehicle has room for infinite, countless beings beyond measure. And why? Subhūti, it is because beings, the infinite, space, and a Great Vehicle all cannot be apprehended.
- 19.66 “Furthermore, Subhūti, you should know that space is not something that can be counted because beings are not something that can be counted, and you should know that the Great Vehicle is not something that can be counted because space is not something that can be counted. Therefore, Subhūti, the Great Vehicle has room for infinite, countless beings beyond measure. And why? Subhūti, it is because beings, the countless, space, and a Great Vehicle all cannot be apprehended.
- 19.67 “Furthermore, Subhūti, you should know that space is beyond measure because beings are beyond measure, and you should know that the Great Vehicle is beyond measure because space is beyond measure. Therefore, Subhūti, the Great Vehicle has room for infinite, countless beings beyond measure. And why? Subhūti, it is because beings, that which is beyond measure, space, and a Great Vehicle all cannot be apprehended.
- 19.68 “Furthermore, Subhūti, you should know that the dharma-constituent is nonexistent because beings are nonexistent.³³⁸ You should know that space is nonexistent because the dharma-constituent is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the infinite is nonexistent because the Great Vehicle is

nonexistent. You should know that the countless is nonexistent because the infinite is nonexistent, and you should know that that which is beyond measure is nonexistent because the countless is nonexistent. Therefore, Subhūti, the Great Vehicle has room for infinite, countless beings beyond measure. And why? Subhūti, it is because beings, the dharma-constituent, spaces, the Great Vehicle, [F.201.a] the infinite, the countless, and that which is beyond measure all cannot be apprehended.

19.69 “Furthermore, Subhūti, you should know that suchness is nonexistent because beings are nonexistent. You should know that space is nonexistent because suchness is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the infinite is nonexistent because the Great Vehicle is nonexistent. You should know that the countless is nonexistent because the infinite is nonexistent. You should know that that which is beyond measure is nonexistent because the countless is nonexistent, and you should know that all dharmas are nonexistent because that which is beyond measure is nonexistent. Therefore, Subhūti, the Great Vehicle has room for infinite, countless beings beyond measure. And why? Subhūti, it is because beings, suchness, space, the Great Vehicle, the infinite, the countless, that which is beyond measure, and all dharmas all cannot be apprehended.

19.70 “Furthermore, Subhūti, you should know that a sentient being is nonexistent because a self is nonexistent. You should know that a living being, a creature, one who lives, an individual, a person, one born of Manu, a child of Manu, one who does, one who feels, one who knows, and one who sees is nonexistent because a sentient being is nonexistent. You should know that the very limit of reality is nonexistent because ... one who knows and one who sees is nonexistent. You should know that space is nonexistent because the very limit of reality is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the infinite, the countless, and that which is beyond measure [F.201.b] are nonexistent because the Great Vehicle is nonexistent, and you should know that all dharmas are nonexistent because that which is beyond measure is nonexistent. Therefore, Subhūti, the Great Vehicle has room for infinite, countless beings beyond measure. And why? Subhūti, it is because a self, *up to* one who knows and one who sees, the very limit of reality, space, the Great Vehicle, the infinite, the countless, that which is beyond measure, *up to* all dharmas all cannot be apprehended.

19.71 “Furthermore, Subhūti, you should know that a sentient being is nonexistent, *up to* one who knows and one who sees is nonexistent because a self is nonexistent. You should know that the inconceivable element is nonexistent because ... one who knows and one who sees is nonexistent.

You should know that space is nonexistent because the inconceivable element is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the infinite, the countless, and that which is beyond measure are nonexistent because the Great Vehicle is nonexistent, and you should know that all dharmas are nonexistent because that which is beyond measure is nonexistent. Therefore, Subhūti, that Great Vehicle has room for infinite, countless beings beyond measure. And why? Subhūti, it is because a self, *up to* all dharmas all cannot be apprehended.

19.72 “Furthermore, Subhūti, you should know that a sentient being is nonexistent, *up to* one who knows and one who sees is nonexistent because a self is nonexistent. You should know that form is nonexistent because ... one who knows and one who sees is nonexistent. You should know that feeling, perception, volitional factors, and consciousness are nonexistent because form is nonexistent. You should know that space is nonexistent because ... consciousness is nonexistent. [F.202.a] You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the infinite, the countless, and that which is beyond measure are nonexistent because the Great Vehicle is nonexistent, and you should know that all dharmas are nonexistent because that which is beyond measure is nonexistent. Therefore, Subhūti, the Great Vehicle has room for infinite, countless beings beyond measure. And why? Subhūti, it is because a self, *up to* all dharmas all cannot be apprehended.

19.73 “Furthermore, Subhūti, you should know that a sentient being is nonexistent, *up to* one who knows and one who sees is nonexistent because a self is nonexistent. You should know that the eyes are nonexistent because ... one who knows and one who sees is nonexistent. You should know that the ears, nose, tongue, body, and thinking mind are nonexistent because form is nonexistent. You should know that space is nonexistent because the thinking mind is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the infinite, the countless, and that which is beyond measure are nonexistent because the Great Vehicle is nonexistent, and you should know that all dharmas are nonexistent because that which is beyond measure is nonexistent. Therefore, Subhūti, that Great Vehicle has room for infinite, countless beings beyond measure. And why? Subhūti, it is because a self, *up to* all dharmas all cannot be apprehended.³³⁹

19.74 “Furthermore, Subhūti, you should know that a sentient being is nonexistent, *up to* one who knows and one who sees is nonexistent because a self is nonexistent. You should know that the perfection of giving is nonexistent because ... one who knows and one who sees is nonexistent.

You should know that the perfection of morality, perfection of patience, perfection of perseverance, perfection [F.202.b] of concentration, and perfection of wisdom are nonexistent because the perfection of giving is nonexistent. You should know that space is nonexistent because ... the perfection of wisdom is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the infinite, the countless, and that which is beyond measure are nonexistent because the Great Vehicle is nonexistent, and you should know that all dharmas are nonexistent because that which is beyond measure is nonexistent. Therefore, Subhūti, the Great Vehicle has room for infinite, countless beings beyond measure. And why? Subhūti, it is because a self, *up to* all dharmas all cannot be apprehended.

19.75 “Furthermore, Subhūti, you should know that a sentient being is nonexistent, *up to* one who knows and one who sees is nonexistent because a self is nonexistent. You should know that inner emptiness is nonexistent because ... one who knows and one who sees is nonexistent. You should know that ... *up to* the emptiness that is the nonexistence of an intrinsic nature is nonexistent because inner emptiness is nonexistent. You should know that space is nonexistent because the emptiness that is the nonexistence of an intrinsic nature is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the infinite, the countless, and that which is beyond measure are nonexistent because the Great Vehicle is nonexistent, and you should know that all dharmas are nonexistent because that which is beyond measure is nonexistent. Therefore, Subhūti, the Great Vehicle has room for infinite, countless beings beyond measure. And why? Subhūti, it is because a self, *up to* all dharmas all cannot be apprehended.

19.76 “Furthermore, Subhūti, you should know that a sentient being is nonexistent, *up to* one who knows and one who sees is nonexistent because a self is nonexistent. You should know that the applications of mindfulness are nonexistent because ... one who knows and one who sees is nonexistent. [F.203.a] You should know that the right efforts are nonexistent because the applications of mindfulness are nonexistent. You should know that the legs of miraculous power are nonexistent because the right efforts are nonexistent. You should know that the faculties are nonexistent because the legs of miraculous power are nonexistent. You should know that the powers are nonexistent because the faculties are nonexistent. You should know that the seven limbs of awakening are nonexistent because the powers are nonexistent. You should know that the eightfold noble path is nonexistent because the seven limbs of awakening are nonexistent. You should know that the ten powers are nonexistent because the eightfold noble path is

nonexistent. You should know that the four fearlessnesses are nonexistent because the ten powers are nonexistent. You should know that the four detailed and thorough knowledges are nonexistent because the four fearlessnesses are nonexistent. You should know that the eighteen distinct attributes of a buddha are nonexistent because the four detailed and thorough knowledges are nonexistent. You should know that space is nonexistent because the eighteen distinct attributes of a buddha are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the infinite, the countless, and that which is beyond measure are nonexistent because the Great Vehicle is nonexistent, and you should know that all dharmas are nonexistent because that which is beyond measure is nonexistent. Therefore, Subhūti, the Great Vehicle has room for infinite, countless beings beyond measure. And why? Subhūti, it is because a self, *up to* all dharmas all cannot be apprehended.

19.77 “Furthermore, Subhūti, you should know that a sentient being is nonexistent, *up to* one who knows and one who sees is nonexistent because a self is nonexistent. You should know that the dharmas of the Gotra level are nonexistent because ... one who knows and one who sees is nonexistent. You should know that the dharmas of the Aṣṭamaka level, the dharmas of the Darśana level, the dharmas of the Tanū level, the dharmas of the Vitarāga level, and the dharmas of the Kṛtāvin level are nonexistent because the dharmas of the Gotra level [F.203.b] are nonexistent. You should know that space is nonexistent because the dharmas of the Kṛtāvin level are nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the infinite, the countless, and that which is beyond measure are nonexistent because the Great Vehicle is nonexistent, and you should know that all dharmas are nonexistent because that which is beyond measure is nonexistent. Therefore, Subhūti, the Great Vehicle has room for infinite, countless beings beyond measure. And why? Subhūti, it is because a self, *up to* all dharmas all cannot be apprehended.

19.78 “Furthermore, Subhūti, you should know that a sentient being is nonexistent, *up to* one who knows and one who sees is nonexistent because a self is nonexistent. You should know that a stream enterer is nonexistent because ... one who knows and one who sees is nonexistent. You should know that a once-returner is nonexistent because a stream enterer is nonexistent. You should know that a non-returner is nonexistent because a once-returner is nonexistent. You should know that a worthy one is nonexistent because a non-returner is nonexistent. You should know that because a worthy one is nonexistent, space, the Great Vehicle, the infinite, the countless, and that which is beyond measure, *up to* all dharmas are

nonexistent. Therefore, Subhūti, the Great Vehicle has room for infinite, countless beings beyond measure. And why? Subhūti, it is because a self, *up to* all dharmas all cannot be apprehended.

19.79 “Furthermore, Subhūti, you should know that a sentient being is nonexistent, *up to* one who knows and one who sees is nonexistent because a self is nonexistent. You should know that a buddha³⁴⁰ is nonexistent because ... one who knows and one who sees is nonexistent. You should know that a bodhisattva is nonexistent because a buddha is nonexistent. You [F.204.a] should know that space is nonexistent because a bodhisattva is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the infinite, the countless, and that which is beyond measure are nonexistent because the Great Vehicle is nonexistent, and you should know that all dharmas are nonexistent because that which is beyond measure is nonexistent. Therefore, Subhūti, the Great Vehicle has room for infinite, countless beings beyond measure. And why? Subhūti, it is because a self, *up to* all dharmas all cannot be apprehended.

19.80 “Furthermore, Subhūti, you should know that a sentient being is nonexistent, *up to* one who knows and one who sees is nonexistent because a self is nonexistent. You should know that a Śrāvaka Vehicle is nonexistent because ... one who knows and one who sees is nonexistent. You should know that a pratyekabuddha vehicle is nonexistent because a śrāvaka vehicle is nonexistent. You should know that a buddha vehicle is nonexistent because a pratyekabuddha vehicle is nonexistent. You should know that a knowledge of all aspects is nonexistent because a buddha vehicle is nonexistent. You should know that space is nonexistent because a knowledge of all aspects is nonexistent. You should know that the Great Vehicle is nonexistent because space is nonexistent. You should know that the infinite, the countless, and that which is beyond measure are nonexistent because the Great Vehicle is nonexistent, and you should know that all dharmas are nonexistent because that which is beyond measure is nonexistent. Therefore, Subhūti, the Great Vehicle has room for infinite, countless beings beyond measure. And why? Subhūti, it is because a self, *up to* all dharmas all cannot be apprehended.

19.81 “To illustrate, Subhūti, just as the element of nirvāṇa has room for infinite, countless beings beyond measure, so too, Subhūti, [F.204.b] the Great Vehicle has room for infinite, countless beings beyond measure. By the same token, Subhūti, just as space has room for infinite, countless beings beyond measure, so too, Subhūti, the Great Vehicle has room for infinite, countless beings beyond measure.

- 19.82 “Subhūti, where you said, ‘Lord, you cannot apprehend the Great Vehicle coming, cannot apprehend it going, and cannot apprehend it remaining either,’³⁴¹ it is exactly so, Subhūti, it is exactly so! Subhūti, you cannot apprehend the Great Vehicle coming or going, and you cannot apprehend it remaining. And why? Because all dharmas are unmoving. They do not go anywhere, they do not come from anywhere, and they do not remain anywhere.
- 19.83 “And why? Because the basic nature of form does not come from anywhere, does not go anywhere, and does not remain anywhere, and the basic nature of feeling, perception, volitional factors, and consciousness does not come from anywhere, does not go anywhere, and does not remain anywhere. The suchness of form does not come from anywhere, does not go anywhere, and does not remain anywhere, and the suchness of feeling, perception, volitional factors, and consciousness does not come from anywhere, does not go anywhere, and does not remain anywhere. The intrinsic nature of form does not come from anywhere, does not go anywhere, and does not remain anywhere, and the intrinsic nature of feeling, perception, volitional factors, and consciousness does not come from anywhere, does not go anywhere, and does not remain anywhere. The mark of form does not come from anywhere, does not go anywhere, and does not remain anywhere, and the mark of feeling, perception, volitional factors, and consciousness [F.205.a] does not come from anywhere, does not go anywhere, and does not remain anywhere.
- 19.84 “Similarly, Subhūti, it is because the basic nature of the eyes does not come from anywhere, does not go anywhere, and does not remain anywhere, and the basic nature of the ears, nose, tongue, body, and thinking mind does not come from anywhere, does not go anywhere, and does not remain anywhere. Similarly, Subhūti, the suchness, intrinsic nature, and mark of the eyes do not come from anywhere, do not go anywhere, and do not remain anywhere, and the suchness, intrinsic nature, and mark of the ears, nose, tongue, body, and thinking mind do not come from anywhere, do not go anywhere, and do not remain anywhere.
- 19.85 “Subhūti, the basic nature, suchness, intrinsic nature, and mark of the earth element do not come from anywhere, do not go anywhere, and do not remain anywhere, and the basic nature, suchness, intrinsic nature, and mark of the water element, fire element, wind element, space element, and consciousness element do not come from anywhere, do not go anywhere, and do not remain anywhere.
- 19.86 “Subhūti, the basic nature of the dharma-constituent does not come from anywhere, does not go anywhere, and does not remain anywhere, and the suchness, intrinsic nature, and mark of the dharma-constituent do not come

- from anywhere, do not go anywhere, and do not remain anywhere.
- 19.87 “Subhūti, the basic nature of suchness does not come from anywhere, does not go anywhere, and does not remain anywhere, and the suchness of suchness, intrinsic nature of suchness, and mark of suchness do not come from anywhere, do not go anywhere, and do not remain anywhere.
- 19.88 “Subhūti, [F.205.b] the basic nature of the very limit of reality does not come from anywhere, does not go anywhere, and does not remain anywhere, and the suchness of the very limit of reality, intrinsic nature of the very limit of reality, and mark of the very limit of reality do not come from anywhere, do not go anywhere, and do not remain anywhere.
- 19.89 “Subhūti, the basic nature of the inconceivable element does not come from anywhere, does not go anywhere, and does not remain anywhere, and the suchness of the inconceivable element, intrinsic nature of the inconceivable element, and mark of the inconceivable element do not come from anywhere, do not go anywhere, and do not remain anywhere.
- 19.90 “Subhūti, the basic nature of the perfection of giving does not come from anywhere, does not go anywhere, and does not remain anywhere, and the suchness of the perfection of giving, intrinsic nature of the perfection of giving, and mark of the perfection of giving do not come from anywhere, do not go anywhere, and do not remain anywhere. The basic nature of the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom does not come from anywhere, does not go anywhere, and does not remain anywhere, and ... the suchness of the perfection of wisdom, intrinsic nature of the perfection of wisdom, and mark of the perfection of wisdom do not come from anywhere, do not go anywhere, and do not remain anywhere.
- 19.91 “Subhūti, the basic nature of the applications of mindfulness does not come from anywhere, does not go anywhere, and does not remain anywhere. Subhūti, the suchness of the applications of mindfulness, intrinsic nature of [F.206.a] the applications of mindfulness, and mark of the applications of mindfulness do not come from anywhere, do not go anywhere, and do not remain anywhere, and the basic nature of the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, eightfold noble path, ten powers of a tathāgata, four fearlessnesses, four detailed and thorough knowledges, six clairvoyances, and eighteen distinct attributes of a buddha does not come from anywhere, does not go anywhere, and does not remain anywhere. Similarly, ... the suchness of the eighteen distinct attributes of a buddha, intrinsic nature of the eighteen distinct attributes of a buddha, and mark of the eighteen distinct attributes of a buddha do not come from anywhere, do not go anywhere, and do not remain anywhere.

- 19.92 “Subhūti, the basic nature of awakening does not come from anywhere, does not go anywhere, and does not remain anywhere, and the suchness of awakening, intrinsic nature of awakening, and mark of awakening do not come from anywhere, do not go anywhere, and do not remain anywhere.
- 19.93 “Subhūti, the basic nature of a buddha does not come from anywhere, does not go anywhere, and does not remain anywhere, and the suchness of a buddha, intrinsic nature of a buddha, and mark of a buddha do not come from anywhere, do not go anywhere, and do not remain anywhere.
- 19.94 “Subhūti, the basic nature of the compounded does not come from anywhere, does not go anywhere, and does not remain anywhere, and the suchness of the compounded, intrinsic nature of the compounded, and mark of the compounded do not come from anywhere, do not go anywhere, [F.206.b] and do not remain anywhere.
- 19.95 “Subhūti, the basic nature of the uncompounded does not come from anywhere, does not go anywhere, and does not remain anywhere, and the suchness of the uncompounded, intrinsic nature of the uncompounded, and mark of the uncompounded do not come from anywhere, do not go anywhere, and do not remain anywhere.
- 19.96 “Therefore, Subhūti, you cannot apprehend the Great Vehicle coming, cannot apprehend it going, and cannot apprehend it remaining either.
- 19.97 “Subhūti, where you said, ‘Lord, you cannot apprehend the Great Vehicle’s prior limit, cannot apprehend its later limit, and cannot apprehend its middle either. This is a vehicle equally of the three time periods. That is why “Great Vehicle” is said again and again,’³⁴² it is exactly so, Subhūti, it is exactly so! You cannot apprehend the Great Vehicle’s prior limit, cannot apprehend its later limit, and cannot apprehend its middle either. This is a vehicle equally of the three time periods. Therefore ‘Great Vehicle’ is said again and again.
- 19.98 “And why? Because, Subhūti, the past time period is empty of the past time period, the future time period is also empty of the future time period, the present time period is also empty of the present time period, the equality of the three time periods is also empty of the equality of the three time periods, the Great Vehicle is also empty of the Great Vehicle, the bodhisattva is also empty of the bodhisattva, and, Subhūti, in emptiness there is no *one*, or *two*, or *three*, or *four*, or *five*, or *six*, or *seven*, or *eight*, or *nine*, or *ten*, or differentiation. Therefore, this is the vehicle of the bodhisattva great beings equally of the three time periods.
- 19.99 “In this [F.207.a] Great Vehicle you cannot apprehend *same* or *not the same*, you cannot apprehend *greed* or *free from greed*, you cannot apprehend *hate* or *free from hate*, you cannot apprehend *confusion* or *free from confusion*, you cannot apprehend *name* or *nameless*, and similarly you cannot apprehend

wholesome or unwholesome, you cannot apprehend with outflows or without outflows, you cannot apprehend basic immorality or not basic immorality, you cannot apprehend blemished or unblemished, you cannot apprehend the ordinary or the extraordinary, you cannot apprehend defilement or purification, and you cannot apprehend saṃsāra or nirvāṇa. In it you also cannot apprehend permanence or impermanence, you also cannot apprehend happiness or suffering, you also cannot apprehend self or no self, and you also cannot apprehend calm or not calm. You also cannot apprehend the desire realm or beyond the desire realm, you also cannot apprehend the form realm or beyond the form realm, and you cannot apprehend the formless realm or beyond the formless realm.

- 19.100 “And why? Subhūti, it is because you cannot apprehend its intrinsic nature. A past form, Subhūti, is empty of a past form, and similarly a past feeling ... a past perception ... past volitional factors ... and a past consciousness is empty of a past consciousness. A future form, Subhūti, is empty of a future form, and similarly a future feeling ... a future perception ... future volitional factors ... and a future consciousness is empty of a future consciousness. A present form, Subhūti, is empty of a present form, and similarly a present feeling ... a present perception ... present volitional factors ... [F.207.b] and a present consciousness is empty of a present consciousness.
- 19.101 “And why? Because, Subhūti, you cannot apprehend a past form in emptiness. Given that you cannot apprehend even emptiness because it is empty of emptiness, how could you ever apprehend a past form in emptiness? You cannot apprehend a past feeling, perception, volitional factors, or consciousness in emptiness, either. Given that you cannot apprehend even emptiness because it is empty of emptiness, how could you ever apprehend a past feeling, perception, volitional factors, or consciousness in emptiness?
- 19.102 “Similarly, you cannot apprehend a future form in emptiness. Given that you cannot apprehend even emptiness because it is empty of emptiness, how could you ever apprehend a future form in emptiness? You cannot apprehend a future feeling, perception, volitional factors, or consciousness in emptiness, either. Given that you cannot apprehend even emptiness because it is empty of emptiness, how could you ever apprehend a future feeling, perception, volitional factors, or consciousness in emptiness?
- 19.103 “Similarly, you cannot apprehend a present form in emptiness. Given that you cannot apprehend even emptiness because it is empty of emptiness, how could you ever apprehend a present form in emptiness? You cannot apprehend a present feeling, perception, volitional factors, or consciousness

in emptiness, either. Given that you cannot apprehend even emptiness because it is empty of emptiness, how could you ever apprehend a present feeling, perception, volitional factors, or consciousness in emptiness?

19.104 “Subhūti, you cannot apprehend the perfection of giving at the prior limit; Subhūti, you cannot apprehend the perfection of giving [F.208.a] at the later limit, and, Subhūti, you cannot apprehend the perfection of giving in the present. Subhūti, you cannot apprehend the perfection of giving in the equality of the three periods of time, either. Subhūti, you cannot apprehend the past period of time in the equality, you cannot apprehend the future period of time in the equality, and you cannot apprehend the present period of time in the equality. Given that you cannot apprehend even equality in the equality, how could you ever apprehend the past, future, or present perfection of giving in the equality?

19.105 “Subhūti, you cannot apprehend the perfection of morality, perfection of patience, perfection of perseverance, or perfection of concentration at the prior limit, the later limit, or in the present; Subhūti, you cannot apprehend the perfection of wisdom at the prior limit, the later limit, or in the present, either... . You cannot apprehend the perfection of wisdom in the equality of the three periods of time, either. Subhūti, given that you cannot apprehend the past, future, and present periods of time in the equality, and you cannot apprehend even equality in the equality, how could you ever apprehend the past, future, or present perfection of wisdom in the equality?

19.106 “Furthermore, Subhūti, you cannot apprehend the applications of mindfulness at the prior limit, the later limit, or in the middle;³⁴³ you cannot apprehend the applications of mindfulness in the equality of the three periods of time, either. Subhūti, given that you cannot apprehend the past, future, or present periods of time in the equality, and you cannot apprehend even equality in the equality, how could you ever apprehend the past, future, or present applications of mindfulness in the equality?

19.107 “Similarly, Subhūti, you cannot apprehend the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, [F.208.b] path, ten powers, fearlessnesses, detailed and thorough knowledges, or eighteen distinct attributes of a buddha at the prior limit, the later limit, or in the middle. You cannot apprehend ... *up to* the eighteen distinct attributes of a buddha in the equality of the three periods of time, either. Subhūti, given that you cannot apprehend the past time period, you cannot apprehend the future time period, and you cannot apprehend the present time period in the equality, and you cannot apprehend even equality in the equality, how could you ever apprehend ... *up to* the past, future, and present eighteen distinct attributes of a buddha in the equality?

- 19.108 “Furthermore, Subhūti, you cannot apprehend an ordinary person at the prior limit, you cannot apprehend an ordinary person at the later limit, and you cannot apprehend an ordinary person in the present. You cannot apprehend an ordinary person in the equality of the three periods of time, either. And why? Subhūti, it is because a being cannot be found.
- 19.109 “Furthermore, Subhūti, you cannot apprehend a śrāvaka at the prior limit, you cannot apprehend a pratyekabuddha or a bodhisattva at the prior limit, and you cannot apprehend a tathāgata at the prior limit... . You cannot apprehend a tathāgata at the later limit, and you cannot apprehend a tathāgata in the present. You cannot apprehend a tathāgata in the equality of the three periods of time, either. And why? Subhūti, it is because a tathāgata cannot be found.
- 19.110 “Subhūti, bodhisattva great beings standing in the perfection of wisdom like that, training in the equality of the three periods of time like that, should complete the knowledge of all aspects.
- 19.111 “This, Subhūti, is the Great Vehicle named *equally of the three time periods* of the bodhisattva great beings, standing in which bodhisattva great beings surpass [F.209.a] the world with its gods, humans, and asuras and go forth to the knowledge of all aspects.”³⁴⁴
- 19.112 Then venerable Subhūti said to the Lord, “Excellent, Lord, it is excellent, this eloquent statement you have made, Lord, that it is the Great Vehicle named *equally of the three time periods* of the bodhisattva great beings. Lord, past bodhisattva great beings, having trained in this Great Vehicle, gained the knowledge of all aspects. Lord, future bodhisattva great beings will also train in this Great Vehicle and gain the knowledge of all aspects. And, Lord, infinite, countless bodhisattva great beings beyond measure, presently in infinite, countless world systems beyond measure in the ten directions, are training in this Great Vehicle and are gaining the knowledge of all aspects. Therefore, Lord, it is the Great Vehicle of the bodhisattva great beings, because it is the vehicle called *equally of the three time periods*.”
- 19.113 Venerable Subhūti having spoken thus, the Lord said to him, “Exactly so, Subhūti, exactly so. It is just as you say. Past, future, and present tathāgatas, worthy ones, perfectly complete buddhas also train in this Great Vehicle and gained, will gain, and are gaining the knowledge of all aspects.”
- 19.114 *This was the nineteenth chapter, “Surpassing,”*³⁴⁵ of “*The Perfection of Wisdom in Eighteen Thousand Lines*.” [F.209.b] [B16]

20.

CHAPTER 20: NOT TWO

- 20.1 Then venerable Pūrṇa Maitrāyaṇīputra said to the Lord, “Lord, tasked³⁴⁶ with the perfection of wisdom by the tathāgata, worthy one, perfectly complete Buddha, this elder Subhūti thinks he has to give instruction in the Great Vehicle.”
- 20.2 Venerable Subhūti then said to the Lord, “Let it not be the case, Lord, that I am giving instruction in the Great Vehicle, having violated the perfection of wisdom.”
- 20.3 “No, you have not,” replied the Lord. “You are giving instruction in the Great Vehicle in harmony with the perfection of wisdom. And why? Because, Subhūti, śrāvaka dharmas, pratyekabuddha dharmas, bodhisattva dharmas, or buddha dharmas—or any wholesome dharmas, whatever they are—they all come together and stream into the perfection of wisdom.”
- 20.4 Subhūti then asked, “Lord, what are the wholesome dharmas on the side of awakening in the perfection of wisdom in which śrāvaka dharmas, pratyekabuddha dharmas, bodhisattva dharmas, and buddha dharmas all come together, and into which they stream?”³⁴⁷
- 20.5 The Lord replied, “The four applications of mindfulness, four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble path; emptiness meditative stabilization, signless meditative stabilization, and wishless meditative stabilization; the four concentrations, four immeasurables, and four formless absorptions; [F.210.a] the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom; the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, great love, great compassion, and the eighteen distinct attributes of a buddha; and constant dwelling in the natural state not robbed of mindfulness and in equanimity—these, Subhūti, are the

wholesome dharmas on the side of awakening in the perfection of wisdom in which śrāvaka dharmas, pratyekabuddha dharmas, bodhisattva dharmas, and buddha dharmas all come together, and into which they stream.

20.6 “Subhūti, whatever the dharma—the Great Vehicle, perfection of wisdom, perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving; form, feeling, perception, volitional factors, and consciousness; eyes, a form, eye consciousness, eye contact, feeling from the condition of eye contact; ears ... nose ... tongue ... body ... and thinking mind, a dharma, thinking-mind consciousness, thinking-mind contact, and the feeling from the condition of thinking-mind contact; the applications of mindfulness, right efforts, legs of miraculous power, [F.210.b] faculties, powers, limbs of awakening, path, tathāgata powers, fearlessnesses, and detailed and thorough knowledges; emptiness, signlessness, and wishlessness; compounded dharmas and uncompounded dharmas; suffering, origination, cessation, and path; the desire realm, form realm, and formless realm; from inner emptiness *up to* the emptiness that is the nonexistence of an intrinsic nature; the meditative stabilizations, dhāraṇī gateways, *up to* the distinct attributes of a buddha, the tathāgata, the Dharma and Vinaya spoken by the tathāgata, the dharma-constituent, suchness, very limit of reality, the inconceivable element, and nirvāṇa—all these dharmas are not conjoined, are not disjoined, are formless, cannot be pointed out, do not obstruct, and have only one mark—that is, no mark. In this way, Subhūti, you give instruction in the Great Vehicle in accord with the perfection of wisdom.

20.7 “And why? Because, Subhūti, it is not that the Great Vehicle is one thing and the perfection of wisdom another, or the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving one thing and the Great Vehicle another, or the applications of mindfulness one thing and the Great Vehicle another; so the Great Vehicle and those applications [F.211.a] of mindfulness are not two, nor are they divided, *up to* it is not that the Great Vehicle is one thing and the eighteen distinct attributes of a buddha another; so the Great Vehicle and those distinct attributes of a buddha are not two, nor are they divided. It is because of this, Subhūti, that by giving instruction in the Great Vehicle you have given instruction in the perfection of wisdom, and by giving instruction in the perfection of wisdom you have given instruction in the Great Vehicle.”

20.8 Then venerable Subhūti said to the Lord, “But still, Lord, one does not assert a bodhisattva at the prior limit, one does not assert a bodhisattva at the later limit, and one does not assert a bodhisattva in the middle. One has to know the limitlessness of a bodhisattva through the limitlessness of form, and one has to know the limitlessness of a bodhisattva through the

limitlessness of feeling, perception, volitional factors, and consciousness. Lord, even such an idea as ‘form is a bodhisattva’ does not exist³⁴⁸ and is not found; even such ideas as ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ and ‘consciousness is a bodhisattva’ do not exist and are not found. So, Lord, I, who thus do not see and do not find a bodhisattva great being as anyone at all in any way at all—to which bodhisattva great being will I give advice and instruction in which perfection of wisdom?

20.9 “You say this, Lord, that is, ‘bodhisattva.’ It is just a word. To illustrate, Lord, you say ‘self’ again and again, but it absolutely has not come into being. [F.211.b] Similarly, Lord, you say ‘bodhisattva’ again and again, but a bodhisattva absolutely has not come into being. Lord, given that all phenomena thus have no intrinsic nature, what is that form that has come into being? What is that feeling ... perception ... volitional factors ... and consciousness that has come into being? Lord, what has not come into being is not form, and what has not come into being is not feeling, perception, volitional factors, or consciousness. Lord, you cannot apprehend those bodhisattva great beings who would practice for awakening other than those who have not come into being, so does what has not come into being give advice and instruction in a perfection of wisdom that has not come into being?

20.10 “Lord, one should know that when the mind of a bodhisattva given such instruction is not cowed, does not tense up, does not experience regret, and does not tremble, feel frightened, or become terrified, then that bodhisattva great being is practicing the perfection of wisdom.”

20.11 Śāriputra then asked venerable Subhūti, “Why, Venerable Subhūti, does one not assert a bodhisattva at the prior limit, does one not assert a bodhisattva at the later limit, and does one not assert a bodhisattva in the middle? Why, Venerable Subhūti, should one know the limitlessness of a bodhisattva through the limitlessness of form, and why should one know the limitlessness of a bodhisattva through the limitlessness of feeling, perception, volitional factors, and consciousness? Why, Venerable Subhūti, does even such an idea as ‘a bodhisattva is form’ not exist and why is it not found, [F.212.a] and why do even such ideas as ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ and ‘consciousness is a bodhisattva’ not exist and why are they not found? Why, Venerable Subhūti, do you say, ‘So Lord, I, who thus do not see and do not find a bodhisattva great being as anyone at all in any way at all—to which bodhisattva great being will I give advice and instruction in which perfection of wisdom?’ Why, Venerable Subhūti, do you go so far as to say,³⁴⁹ ‘You say this, Lord, that is, “bodhisattva.” It is just a word?’ Why, Venerable Subhūti, do you say, ‘For example, Lord, you say “self” again and again, but it absolutely has not come into being. Similarly,

Lord, you say “bodhisattva” again and again, but a bodhisattva absolutely has not come into being’? Why, Venerable Subhūti, do you say, ‘Lord, given that all dharmas thus are the nonexistence of an intrinsic nature, what is that form that has come into being?³⁵⁰ What is that feeling..., perception..., volitional factors..., and consciousness that has come into being? Lord, what has not come into being is not form, and what has not come into being is not feeling, perception, volitional factors, or consciousness’? Why, Venerable Subhūti, do you say, ‘Lord, does what has not come into being give advice and instruction in a perfection of wisdom that has not come into being?’ Why, Venerable Subhūti, do you say, ‘Lord, you cannot apprehend bodhisattva great beings [F.212.b] who would practice for awakening other than those who have not come into being’? And why, Venerable Subhūti, do you say, ‘Lord, one should know that when the mind of a bodhisattva given such instruction is not cowed, does not tense up, does not experience regret, and does not tremble, feel frightened, or become terrified, then that bodhisattva great being is practicing the perfection of wisdom’?”

20.12 Subhūti then replied, “Venerable Śāriputra, because beings³⁵¹ are nonexistent, one does not assert a bodhisattva at the prior limit. Venerable Śāriputra, because beings are empty one does not assert a bodhisattva at the prior limit. Venerable Śāriputra, because beings are isolated one does not assert a bodhisattva at the prior limit. Venerable Śāriputra, because beings are nonexistent things one does not assert a bodhisattva at the prior limit.

20.13 “Venerable Śāriputra, because form is nonexistent one does not assert a bodhisattva at the prior limit. Venerable Śāriputra, because form is empty, form is isolated, and form has no intrinsic nature, one does not assert a bodhisattva at the prior limit. Similarly, because feeling ... perception ... volitional factors ... and because consciousness is nonexistent, one does not assert a bodhisattva at the prior limit. Because consciousness is empty, consciousness is isolated, and consciousness has no intrinsic nature, one does not assert a bodhisattva at the prior limit.

20.14 “Venerable Śāriputra, because the perfection of giving is nonexistent, one does not assert a bodhisattva at the prior limit. Venerable Śāriputra, because the perfection of giving is empty, the perfection of giving is isolated, and the perfection of giving has no intrinsic nature, one does not assert a bodhisattva at the prior limit. Similarly, because the perfection of morality ... [F.213.a] the perfection of patience ... the perfection of perseverance ... the perfection of concentration ... and because the perfection of wisdom is nonexistent, one does not assert a bodhisattva at the prior limit. Because the perfection of wisdom is empty, the perfection of wisdom is isolated, and the perfection of wisdom has no intrinsic nature, one does not assert a bodhisattva at the prior limit.

- 20.15 “And why? Venerable Śāriputra, it is because you cannot apprehend a prior limit, a later limit, or a middle in emptiness; emptiness is not one thing, a bodhisattva another, and a prior limit, a later limit, and a middle another, so, Venerable Śāriputra, therefore, all these—emptiness, a bodhisattva, a prior limit, a later limit, and a middle—are not two, nor are they divided.
- 20.16 “Venerable Śāriputra, because of this one of many explanations, one does not assert a bodhisattva at the prior limit, at the later limit, or in the middle.
- 20.17 “Venerable Śāriputra, nonexistence is not one thing, emptiness another, isolation another, having no intrinsic nature another, a bodhisattva another, the perfection of giving another, the perfection of morality another, the perfection of patience another, the perfection of perseverance another, the perfection of concentration another, the perfection of wisdom another, and a prior limit, a later limit, and a middle another, so, Venerable Śāriputra, therefore, all these—nonexistence, emptiness, isolation, having no intrinsic nature, the six perfections, a bodhisattva, [F.213.b] a prior limit, a later limit, and a middle—are not two, nor are they divided.
- 20.18 “Venerable Śāriputra, because of this one of many explanations, one does not assert a bodhisattva at the prior limit, at the later limit, or in the middle.
- 20.19 “And why? Venerable Śāriputra because inner emptiness is nonexistent, one does not assert a bodhisattva at the prior limit, *up to* because emptiness that is the nonexistence of an intrinsic nature is nonexistent, one does not assert a bodhisattva at the prior limit, at the later limit, or in the middle.
- 20.20 “And why? Venerable Śāriputra, it is because one does apprehend a prior limit, a later limit, or a middle in the nonexistence of inner emptiness, the emptiness of inner emptiness, or the isolation of inner emptiness, or any intrinsic nature of inner emptiness, *up to* it is because they cannot apprehend a prior limit, a later limit, or a middle in the nonexistence of emptiness that is the nonexistence of an intrinsic nature, the emptiness of emptiness that is the nonexistence of an intrinsic nature, or the isolation of emptiness that is the nonexistence of an intrinsic nature, or any intrinsic nature of emptiness that is the nonexistence of an intrinsic nature. The nonexistence, emptiness, isolation, and no intrinsic nature of inner emptiness is not one thing, *up to* the nonexistence, emptiness, isolation, and no intrinsic nature of emptiness that is the nonexistence of an intrinsic nature is not another, a bodhisattva another, and a prior limit, a later limit, and a middle another, so, Venerable Śāriputra, therefore, all these—the nonexistence, emptiness, isolation, and no intrinsic nature of inner emptiness, *up to* the nonexistence, emptiness, isolation, and no intrinsic nature of emptiness that is the nonexistence of an intrinsic nature, a bodhisattva, a prior limit, a later limit, and a middle—are not two, nor are they divided. [F.214.a]

- 20.21 “Venerable Śāriputra, because of this one of many explanations, one does not assert a bodhisattva at the prior limit, at the later limit, or in the middle.
- 20.22 “Furthermore, Venerable Śāriputra, because the applications of mindfulness are nonexistent, one does not assert a bodhisattva at the prior limit, at the later limit, or in the middle; because the applications of mindfulness are empty, the applications of mindfulness are isolated, and the applications of mindfulness have no intrinsic nature, one does not assert a bodhisattva at the prior limit, at the later limit, or in the middle either.
- 20.23 “Similarly, because the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path, powers, fearlessnesses, detailed and thorough knowledges, and distinct attributes of a buddha are nonexistent one does not assert a bodhisattva at the prior limit, at the later limit, or in the middle. *Similarly, connect this with* because the distinct attributes of a buddha are empty, the distinct attributes of a buddha are isolated, and the distinct attributes of a buddha have no intrinsic nature, one does not assert a bodhisattva at the prior limit, at the later limit, or in the middle.
- 20.24 “And why? Venerable Śāriputra, it is because one cannot apprehend a prior limit, a later limit, or a middle in nonexistence, in emptiness, in isolation, or in no intrinsic nature. Nonexistence is not one thing, emptiness another, isolation another, not having an intrinsic nature another, the applications of mindfulness another, *up to* the distinct attributes of a buddha another, and a prior limit, a later limit, and a middle another, so, Venerable Śāriputra, therefore, all these—the nonexistence, [F.214.b] emptiness, isolation, and no intrinsic nature of the applications of mindfulness, *up to* the distinct attributes of a buddha, a prior limit, a later limit, and a middle—are not two, nor are they divided.
- 20.25 “Venerable Śāriputra, because of this one of many explanations, one does not assert a bodhisattva at the prior limit, at the later limit, or in the middle.
- 20.26 “Furthermore, Venerable Śāriputra, because all the meditative stabilizations are nonexistent ... because all the dhāraṇī gateways are nonexistent ... because the dharma-constituent is nonexistent ... because suchness is nonexistent ... and because the very limit of reality is nonexistent, the very limit of reality is empty, the very limit of reality is isolated, and the very limit of reality has no intrinsic nature, one does not assert a bodhisattva at the prior limit, at the later limit, or in the middle.
- 20.27 “And why? Venerable Śāriputra, it is because one does apprehend a prior limit, a later limit, or a middle in the nonexistence of the meditative stabilizations, in the nonexistence of the very limit of reality, *up to* in the nonexistence of the absence of an intrinsic nature of the very limit of reality. Venerable Śāriputra, nonexistence is not one thing, emptiness another, isolation another, not having an intrinsic nature another, a bodhisattva

another, *up to* the very limit of reality another, and a prior limit, a later limit, and a middle another, so, Venerable Śāriputra, therefore, as anything at all in any way at all, these—nonexistence, emptiness, isolation, and no intrinsic nature, meditative stabilization, *up to* the very limit of reality, a bodhisattva, a prior limit, a later limit, and a middle—are not two, nor are they divided.

20.28 “Venerable Śāriputra, because of this one of many explanations, one does not assert a bodhisattva at the prior limit, at the later limit, or in the middle.

20.29 “Furthermore, Venerable Śāriputra, [F.215.a] because śrāvakas are nonexistent, one does not assert a bodhisattva at the prior limit, at the later limit, or in the middle; because śrāvakas are empty, isolated, and have no intrinsic nature, one does not assert a bodhisattva at the prior limit, at the later limit, or in the middle; and because pratyekabuddhas are nonexistent, bodhisattvas are nonexistent, the knowledge of all aspects is nonexistent, the knowledge of all aspects is empty, the knowledge of all aspects is isolated, and the knowledge of all aspects has no intrinsic nature, they do not assert a bodhisattva at the prior limit, at the later limit, or in the middle.

20.30 “And why? Venerable Śāriputra, it is because one cannot apprehend a prior limit, a later limit, or a middle in nonexistence, emptiness, isolation, and no intrinsic nature. Nonexistence, emptiness, isolation, and not having an intrinsic nature are not one thing, and bodhisattvas, śrāvakas, and pratyekabuddhas another, the knowledge of all aspects another, and a prior limit, a later limit, and a middle another, so, Venerable Śāriputra, therefore, all these—the nonexistence, emptiness, isolation, and no intrinsic nature, śrāvakas, pratyekabuddhas, bodhisattvas, and buddhas—they are not two, nor are they divided.

20.31 “Venerable Śāriputra, because of this one of many explanations one does not assert a bodhisattva at the prior limit, at the later limit, or in the middle.

20.32 “Venerable Śāriputra, in regard to what you asked—‘Why, Venerable Subhūti, should one know the limitlessness of a bodhisattva through the limitlessness of form, and why should one know the limitlessness of a bodhisattva through the limitlessness of feeling, perception, volitional factors, and consciousness?’—Venerable Śāriputra, [F.215.b] form is equal to space, and feeling, perception, volitional factors, and consciousness are equal to space. And why? To illustrate, Venerable Śāriputra, one cannot apprehend a limit, a middle, or an end in space, but still *space* works as a conventional label. Similarly, Venerable Śāriputra, because form is empty, one cannot apprehend the prior limit, one cannot apprehend the later limit, and one cannot apprehend the middle of form, because one cannot apprehend the end or the middle of emptiness. Similarly, Venerable Śāriputra, because feeling, perception, volitional factors, and consciousness are empty one cannot apprehend the prior limit, one cannot apprehend the

- later limit, and one cannot apprehend the middle of feeling, perception, volitional factors, or consciousness, because one cannot apprehend the end or the middle of emptiness.
- 20.33 “Venerable Śāriputra, because of this one of many explanations one should know the limitlessness of a bodhisattva through the limitlessness of form, and should know the limitlessness of a bodhisattva through the limitlessness of feeling, perception, volitional factors, and consciousness.
- 20.34 “Similarly, Venerable Śāriputra, the constituents, sense fields, applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path, and the ten powers, fearlessnesses, detailed and thorough knowledges, and distinct attributes of a buddha, are equal to space.
- 20.35 “And why? To illustrate, Venerable Śāriputra, because the limitless is boundless³⁵² one cannot apprehend an end or a middle of space, but still *space* works as a conventional label. Similarly, Venerable Śāriputra, because of the emptiness of ... *up to* the buddhadharmas, [F.216.a] one cannot apprehend the end or the middle of the buddhadharmas, because one cannot apprehend the end or the middle of emptiness.
- 20.36 “Venerable Śāriputra, because of this one of many explanations one should know the limitlessness of a bodhisattva through the limitlessness of the buddhadharmas.
- 20.37 “Venerable Śāriputra, in regard to what you asked—‘Why, Venerable Subhūti, does even such an idea as “a bodhisattva is form” not exist and why is it not found, and why does even such an idea as “feeling...,” “perception...,” “volitional factors...,” and “consciousness is a bodhisattva” not exist and why is it not found?’—Venerable Śāriputra, form is empty of form. Venerable Śāriputra, feeling ... perception ... volitional factors ... and consciousness is empty of consciousness.
- 20.38 “And why? Because, Venerable Śāriputra, in emptiness form does not exist and is not found; in emptiness a bodhisattva does not exist and is not found. Similarly, in emptiness feeling, perception, volitional factors, and consciousness do not exist and are not found. In emptiness a bodhisattva does not exist and is not found.
- 20.39 “Venerable Śāriputra, because of this one of many explanations, even such an idea as ‘a bodhisattva is form’ does not exist and is not found, and even such an idea as ‘a bodhisattva is feeling, perception, volitional factors, and consciousness’ does not exist and is not found.
- 20.40 “Furthermore, Venerable Śāriputra, the perfection of giving is empty of the perfection of giving. Venerable Śāriputra, the perfection of morality ... the perfection of patience ... the perfection of perseverance ... the perfection of

concentration ... and the perfection of wisdom is empty of the perfection of wisdom.

20.41 “And why? Because, Venerable Śāriputra, in emptiness the perfection of wisdom [F.216.b] does not exist and is not found; in emptiness a bodhisattva does not exist and is not found.

20.42 “Venerable Śāriputra, inner emptiness is empty of inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature is empty of the emptiness that is the nonexistence of an intrinsic nature. The applications of mindfulness are empty of the applications of mindfulness. The right efforts ... the legs of miraculous power ... the faculties ... the powers ... the limbs of awakening ... and the path; ... and the ten powers ... the fearlessnesses ... the detailed and thorough knowledges ... and the distinct attributes of a buddha are empty of the distinct attributes of a buddha. The dharma-constituent is empty of the dharma-constituent, suchness is empty of suchness, the very limit of reality is empty of the very limit of reality, and the inconceivable element is empty of the inconceivable element. Meditative stabilization is empty of meditative stabilization, the dhāraṇī gateways are empty of the dhāraṇī gateways, all-knowledge is empty of all-knowledge, the knowledge of path aspects is empty of the knowledge of path aspects, and the knowledge of all aspects is empty of the knowledge of all aspects. The Śrāvaka Vehicle is empty of the Śrāvaka Vehicle, the Pratyekabuddha Vehicle is empty of the Pratyekabuddha Vehicle, and the Buddha Vehicle is empty of the Buddha Vehicle. Śrāvakas are empty of śrāvakas, pratyekabuddhas are empty of pratyekabuddhas, bodhisattvas are empty of bodhisattvas, and tathāgatas are empty of tathāgatas. Venerable Śāriputra, in the emptiness of the tathāgata, form does not exist and is not found, and in the emptiness of the tathāgata, feeling, perception, volitional factors, and consciousness do not exist and are not found.

20.43 “Venerable [F.217.a] Śāriputra, because of this one of many explanations even such an idea as ‘a bodhisattva is form’ does not exist and is not found, and even such an idea as ‘a bodhisattva is feeling, perception, volitional factors, and consciousness’ does not exist and is not found.

20.44 “Venerable Śāriputra, in regard to what you asked—‘Why, Venerable Subhūti, do you say, “So Lord, I, who thus do not see and do not find a bodhisattva great being as anyone at all in any way at all—to which bodhisattva great being will I give advice and instruction in which perfection of wisdom?” ’—Venerable Śāriputra, form is not found in form, form is not found in feeling; feeling is not found in feeling, feeling is not found in form. Form and feeling are not found in perception, perception is not found in perception, and perception is not found in form or feeling. Volitional factors do not exist and are not found in perception. Volitional

factors do not exist and are not found in volitional factors. Perception does not exist and is not found in volitional factors. Consciousness does not exist and is not found in volitional factors; volitional factors do not exist and are not found in consciousness. Form, feeling, perception, and volitional factors do not exist and are not found in consciousness. Consciousness does not exist and is not found in form, feeling, perception, or volitional factors.

20.45 “Venerable Śāriputra, the eyes do not exist and are not found in the eyes; the eyes do not exist and are not found in the ears. The ears do not exist [F.217.b] and are not found in the eyes; the ears do not exist and are not found in the ears. The ears do not exist and are not found in the nose. The nose does not exist and is not found in the nose. The nose does not exist and is not found in the eyes or ears. The nose does not exist and is not found in the tongue. The tongue does not exist and is not found in the tongue. The tongue does not exist and is not found in the eyes, ears, or nose. The tongue does not exist and is not found in the body. The body does not exist and is not found in the body. The body does not exist and is not found in the eyes, ears, nose, or tongue. The body does not exist and is not found in the thinking mind. The thinking mind does not exist and is not found in the thinking mind. The thinking mind does not exist and is not found in the eyes, ears, nose, tongue, or body.

20.46 “A form does not exist and is not found in a form. A form does not exist and is not found in a sound, a smell, a taste, a feeling, or a dharma. A sound does not exist and is not found in a sound; a sound does not exist and is not found in the others. Similarly, a smell does not exist and is not found in a smell or in the others, a taste does not exist and is not found in a taste or in the others, a feeling does not exist and is not found in a feeling or in the others, and a dharma does not exist and is not found in a dharma or in the others.

20.47 “Eye consciousness does not exist and is not found in eye consciousness, the others also do not exist and are not found in it, and it also does not exist and is not found in the others. Ear consciousness, nose consciousness, tongue consciousness, body consciousness, and thinking-mind consciousness are similar: thinking-mind consciousness does not exist and is not found in thinking-mind consciousness, the others also do not exist and are not found in it, and it also does not exist and is not found in the others.

20.48 “Eye contact does not exist and is not found in eye contact, it [F.218.a] also does not exist and is not found in the others, and the others also do not exist and are not found in it. Ear contact, nose contact, tongue contact, body contact, and thinking-mind contact are similar: thinking-mind contact does not exist and is not found in thinking-mind contact, and the other contacts also do not exist and are not found in thinking-mind contact.

- 20.49 “Feeling from the condition of eye contact does not exist and is not found in feeling from the condition of eye contact, and the others also do not exist and are not found in it, nor the others in the others. Feeling from the condition of ear contact ... nose contact ... tongue contact ... body contact ... and feeling from the condition of thinking-mind contact does not exist and is not found in feeling from the condition of thinking-mind contact, and the others also do not exist and are not found in it, nor the others in the others.
- 20.50 “The applications of mindfulness do not exist and are not found in the applications of mindfulness, and similarly the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and eightfold noble path, and the ten powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha do not exist and are not found in the buddhadharmas. The four detailed and thorough knowledges do not exist and are not found in the four detailed and thorough knowledges. The buddhadharmas do not exist and are not found in the four detailed and thorough knowledges. The four detailed and thorough knowledges do not exist and are not found in the buddhadharmas. All dharmas do not exist and are not found in all dharmas. All dharmas do not exist and are not found in the buddhadharmas.
- 20.51 “Inner emptiness does not exist and is not found in inner emptiness. [F.218.b] Inner emptiness does not exist and is not found in ... *up to* the emptiness that is the nonexistence of an intrinsic nature. The emptiness that is the nonexistence of an intrinsic nature does not exist and is not found in the emptiness that is the nonexistence of an intrinsic nature. The emptiness that is the nonexistence of an intrinsic nature does not exist and is not found in ... *up to* inner emptiness.
- 20.52 “Meditative stabilization does not exist and is not found in meditative stabilization. Meditative stabilization does not exist and is not found in the dhāraṇīs. Dhāraṇī does not exist and is not found in dhāraṇī. Dhāraṇī does not exist and is not found in meditative stabilization.
- 20.53 “The level of an ordinary person does not exist and is not found in the level of an ordinary person, and the Gotra level ... the Aṣṭamaka level ... the Darśana level ... the Vītarāga level ... the Tanū level ... the Kṛtāvin level ... the Pratyekabuddha level ... the Bodhisattva level ... the Tathāgata level ... and the level of the knowledge of all aspects does not exist and is not found in the level of the knowledge of all aspects. Similarly, a stream enterer does not exist and is not found in a stream enterer; a once-returner ... a non-returner ... a worthy one ... and a pratyekabuddha does not exist and is not found in a pratyekabuddha; a bodhisattva ... ; and a perfectly complete buddha does not exist and is not found in a perfectly complete buddha.

- 20.54 “A bodhisattva does not exist and is not found in the perfection of wisdom. The perfection of wisdom also does not exist and is not found in the perfection of wisdom. Advice and instruction do not exist and are not found in the perfection of wisdom. Advice and instruction do not exist and are not found in advice and instruction. A bodhisattva does not exist and is not found in advice and instruction. Therefore, Venerable Śāriputra, given that all dharmas do not exist and are not found, a bodhisattva also [F.219.a] does not exist and is not found, that is, cannot be pointed out.
- 20.55 “Venerable Śāriputra, in regard to what you asked—‘Why, Venerable Subhūti, do you say, “You say this, Lord, that is, ‘bodhisattva.’ It is just a word”?’—Venerable Śāriputra, this—that is, ‘bodhisattva’—is designated by a name plucked out of thin air, so, Venerable Śāriputra, one says ‘this, that is, “bodhisattva,” is just a word.’ Because, Venerable Śāriputra, the words for all dharmas do not come from anywhere in the ten directions and do not go anywhere, so too the word for a bodhisattva does not come from anywhere and does not go anywhere, because these—that is, ‘form,’ ‘feeling,’ ‘perception,’ ‘volitional factors,’ and ‘consciousness’—are designated by names plucked out of thin air. That name is not form, nor is it feeling, or perception, or volitional factors, or consciousness. And why? Because a name is empty of the intrinsic nature of a name. That which is empty is not the name, so, Venerable Śāriputra, one says ‘this, that is, “bodhisattva,” is just a word.’
- 20.56 “Furthermore, Venerable Śāriputra, this ‘perfection of giving’ is just words, and in those words there is no perfection of giving, and in that perfection of giving also there are no words. And why? Because, Venerable Śāriputra, both those words and that perfection of giving do not exist and cannot be found. Therefore this ‘bodhisattva’ is simply just a word.
- 20.57 “Similarly, this ‘perfection of morality’ ... ‘perfection of patience’ ... ‘perfection of perseverance’ ... ‘perfection of concentration’ ... and ‘perfection of wisdom,’ is just [F.219.b] words, and in those words there is no perfection of wisdom and in that perfection of wisdom there is also no word. And why? Because, Venerable Śāriputra, both those words and that perfection of wisdom do not exist and cannot be found. Therefore, Venerable Śāriputra, this ‘bodhisattva’ is a name plucked out of thin air, so this ‘bodhisattva’ is simply just a word.
- 20.58 “Venerable Śāriputra, ‘inner emptiness’ *up to* ‘emptiness that is the nonexistence of an intrinsic nature’ is just words. Other than inner emptiness there are no words, and in those words there is no inner emptiness, *up to* other than the emptiness that is the nonexistence of an intrinsic nature there are no words, and in those words there is no emptiness that is the nonexistence of an intrinsic nature. And why? Because, Venerable Śāriputra,

both those words and that inner emptiness, *up to* that emptiness that is the nonexistence of an intrinsic nature do not exist and cannot be found. Therefore, Venerable Śāriputra, because of this one of many explanations, this 'bodhisattva' is simply just a word.

20.59 "Venerable Śāriputra, this 'applications of mindfulness' is a name plucked out of thin air. Other than applications of mindfulness there are no words, and in those words there are no applications of mindfulness. And why? Because, Venerable Śāriputra, both those words and those applications of mindfulness do not exist and cannot be found. Similarly, these 'right efforts,' 'legs of miraculous power,' 'faculties,' 'powers,' 'limbs of awakening,' 'eightfold noble path,' 'ten powers,' 'four fearlessnesses,' 'four detailed and thorough knowledges,' and 'eighteen distinct attributes of a buddha' [F.220.a] are names plucked out of thin air. Other than buddhadharmas there are no words, and in those words there are no buddhadharmas. And why? Because, Venerable Śāriputra, both those words and those buddhadharmas do not exist and cannot be found.

20.60 "Similarly, Venerable Śāriputra, these—'meditative stabilization,' 'dhāraṇī gateways,' *up to* 'knowledge of all aspects'—are names plucked out of thin air. Other than knowledge of all aspects there are no words, and in those words there is also no knowledge of all aspects. And why? Because, Venerable Śāriputra, both those words and *up to* that knowledge of all aspects do not exist and cannot be found.

20.61 "Venerable Śāriputra, in regard to what you asked—"Why, Venerable Subhūti, do you say, "For example, Lord, you say 'self' again and again, but it has absolutely not come into being"?—Venerable Śāriputra, given that a self absolutely does not exist and is not found, how could it have ever come into being? Venerable Śāriputra, given that a being, a living being, a creature, one who lives, an individual, a person, one born of Manu, a child of Manu, one who does, one who feels, one who knows, and one who sees absolutely does not exist and is not found, how could someone like that have ever come into being?

20.62 "Venerable Śāriputra, given that form absolutely does not exist and is not found, how could it have ever come into being? And given that feeling, perception, volitional factors, and consciousness absolutely do not exist and are not found, how could they have ever come into being?

20.63 "Venerable Śāriputra, given that the eyes absolutely do not exist and are not found, how could they have ever come into being? Similarly, [F.220.b] given that the ears, nose, tongue, body, and thinking mind absolutely do not exist and are not found, how could they have ever come into being?

- 20.64 “Venerable Śāriputra, given that a form absolutely does not exist and is not found, how could it have ever come into being? Similarly, given that a sound, a smell, a taste, a feeling, and a dharma do not exist and are not found, how could they have ever come into being?
- 20.65 “Venerable Śāriputra, given that eye consciousness absolutely does not exist and is not found, how could it have ever come into being? And given that ear, nose, tongue, body, and thinking-mind consciousness do not exist and are not found, how could they have ever come into being?
- 20.66 “Venerable Śāriputra, given that eye contact absolutely does not exist and is not found, how could it have ever come into being? And given that ear, nose, tongue, body, and thinking-mind contact do not exist and are not found, how could they have ever come into being?
- 20.67 “Venerable Śāriputra, given that feeling from the condition of eye contact absolutely does not exist and is not found, how could it have ever come into being? And given that feelings from the condition of ear, nose, tongue, body, and thinking-mind contact do not exist and are not found, how could they have ever come into being?
- 20.68 “Venerable Śāriputra, given that the perfection of giving absolutely does not exist and is not found, how could it have ever come into being? And given that the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom do not exist and are not found, how could they have ever come into being?
- 20.69 “Venerable Śāriputra, given that inner emptiness absolutely does not exist and is not found, how could it have ever come into being? And given that *up to* the emptiness that is the nonexistence of an intrinsic nature do not exist [F.221.a] and are not found, how could they have ever come into being?
- 20.70 “Venerable Śāriputra, given that the applications of mindfulness absolutely do not exist and are not found, how could they have ever come into being? And given that the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, eightfold noble path, ten powers, fearlessnesses, detailed and thorough knowledges, and eighteen distinct attributes of a buddha do not exist and are not found, how could they have ever come into being?
- 20.71 “Venerable Śāriputra, given that the meditative stabilizations and dhāraṇī gateways absolutely do not exist and are not found, how could they have ever come into being? And given that a śrāvaka absolutely does not exist and is not found, how could someone like that have ever come into being? And given that a pratyekabuddha absolutely does not exist and is not found, how could someone like that have ever come into being? And given that a bodhisattva absolutely does not exist and is not found, how could someone

like that have ever come into being? And given that a tathāgata, worthy one, perfectly complete buddha absolutely does not exist and is not found, how could someone like that have ever come into being?

20.72 “Venerable Śāriputra, because of this one of many explanations, even though one says ‘self’ again and again, a self has absolutely not come into being.

20.73 “Venerable Śāriputra, in regard to what you asked—‘Why do you say, “Given that all dharmas thus are the nonexistence of an intrinsic nature”?’³⁵³—Venerable Śāriputra, exactly so! And why? Because, Venerable Śāriputra, an intrinsic nature arisen from a union³⁵⁴ does not exist.”

20.74 Śāriputra then asked, “Venerable Subhūti, what does not have an intrinsic nature arisen from a union?”

20.75 “Venerable Śāriputra,” replied Subhūti, “form has no intrinsic nature arisen [F.221.b] from a union; feeling, perception, volitional factors, and consciousness have no intrinsic nature arisen from a union. Venerable Śāriputra, the eyes have no intrinsic nature arisen from a union; similarly, the ears, nose, tongue, body, and thinking mind have no intrinsic nature arisen from a union. Similarly, Venerable Śāriputra, a form, a sound, a smell, a taste, a feeling, and a dharma; eye consciousness, and ear, nose, tongue, body, and thinking-mind consciousness; eye contact, and ear, nose, tongue, body, and thinking-mind contact; feeling from the condition of eye contact; and feeling from the condition of ear, nose, tongue, body, and thinking-mind contact have no intrinsic nature arisen from a union. Venerable Śāriputra, the perfection of giving has no intrinsic nature arisen from a union. The perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom have no intrinsic nature arisen from a union.

20.76 “Venerable Śāriputra, because of this one of many explanations, all dharmas are the nonexistence of an intrinsic nature.

20.77 “Furthermore, Venerable Śāriputra, all dharmas are impermanent, but not because anything disappears.”³⁵⁵

20.78 “What are those dharmas that are impermanent even though nothing disappears?” asked Śāriputra.

20.79 Subhūti replied, “Venerable Śāriputra, form is impermanent, but not because anything disappears. Venerable Śāriputra, feeling, perception, volitional factors, and consciousness are impermanent, but not because anything disappears. And why? Venerable Śāriputra, it is because that which is impermanent has come to an end, is a nonexistent thing.³⁵⁶ Similarly, all dharmas [F.222.a] are suffering, selfless, calm, empty, signless, and wishless, but not because anything disappears. And why? Venerable Śāriputra, it is because that which is wishless has come to an end, is a nonexistent thing.

Similarly, all dharmas are wholesome, not a basic immorality, without outflows, without afflictions, extraordinary, purified, and uncompounded, but not because anything disappears. And why? Venerable Śāriputra, it is because that which is uncompounded has come to an end, is a nonexistent thing.

20.80 “Venerable Śāriputra, because of this one of many explanations, all dharmas have no intrinsic nature, but not because anything disappears.

20.81 “Furthermore, Venerable Śāriputra, all dharmas are neither unmoved³⁵⁷ nor destroyed.”

20.82 “Why are dharmas neither unmoved nor destroyed?” asked Śāriputra.

Subhūti replied, “Venerable Śāriputra, form is neither unmoved nor destroyed. And why? Because that is its basic nature. Venerable Śāriputra, feeling, perception, volitional factors, and consciousness are neither unmoved nor destroyed. And why? Because that is their basic nature. Similarly, wholesome and unwholesome, basic immorality and not basic immorality, with outflows and without outflows, with afflictions and without afflictions, ordinary and extraordinary, compounded and uncompounded, defiled and purified, and saṃsāra and nirvāṇa are neither unmoved nor [F.222.b] destroyed. And why? Because that is their basic nature.

20.83 “Venerable Śāriputra, because of this one of many explanations, all dharmas are the nonexistence of an intrinsic nature, even though nothing disappears.

20.84 “Venerable Śāriputra, in regard to what you asked—‘Why do you say, “What is that form that has come into being? What is that feeling, perception, volitional factors, and consciousness that has come into being?” ’—Venerable Śāriputra, it is because form has not occasioned anything, because feeling, perception, volitional factors, and consciousness have not occasioned anything. And why? Venerable Śāriputra, it is because there is nothing that occasions them. Venerable Śāriputra, the eyes do not occasion anything. And why? Venerable Śāriputra, it is because there is nothing that occasions them. Venerable Śāriputra, similarly, the ears, nose, tongue, body, and thinking mind have not occasioned anything. And why? Venerable Śāriputra, it is because there is nothing that occasions them. Furthermore, Venerable Śāriputra, a form, a sound, a smell, a taste, a feeling, and a dharma have not occasioned anything. And why? Venerable Śāriputra, it is because someone to enact them does not exist. *Up to*, all dharmas have not occasioned anything. And why? Venerable Śāriputra, it is because nothing that occasions them is apprehended.

20.85 “Venerable Śāriputra, because of this one of many explanations, ‘form, feeling, perception, volitional factors, and consciousness have not come into being.’³⁵⁸

- 20.86 “Venerable Śāriputra, in regard to what you asked—‘Why do you say, “What has not come into being is not form, and what has not come into being is not feeling, perception, volitional factors, and consciousness?” ’—Venerable [F.223.a] Śāriputra, exactly so, exactly so! Because, Venerable Śāriputra, form is empty of a basic nature, and what is empty of a basic nature does not arise and does not pass away, and in what does not arise and does not pass away there is no transformation. Similarly, feeling, perception, volitional factors, and consciousness are empty of a basic nature, and what is empty of a basic nature does not arise and does not pass away, and in what does not arise and does not pass away there is no transformation, *up to* all dharmas are empty of a basic nature, and what are empty of a basic nature do not arise and do not pass away, and in what do not arise and do not pass away there is no transformation.
- 20.87 “Venerable Śāriputra, because of this one of many explanations, what has not come into being is not form, and what has not come into being is not feeling, perception, volitional factors, or consciousness.
- 20.88 “Venerable Śāriputra, in regard to what you asked—‘Why do you say, “Does what has not come into being give advice and instruction in a perfection of wisdom that has not come into being?” ’—Venerable Śāriputra, because what has not come into being is the perfection of wisdom, and the perfection of wisdom is what has not come into being, therefore, what has not come into being and the perfection of wisdom are not two, nor are they divided. Venerable Śāriputra, because of this one of many explanations, I said, ‘Does what has not come into being give advice and instruction in a perfection of wisdom that has not come into being?’
- 20.89 “Venerable Śāriputra, in regard to what you asked—‘Why do you say, “They cannot apprehend a bodhisattva great being who would practice for awakening other than one who has not come into being”?’—Venerable Śāriputra, [F.223.b] because bodhisattva great beings practicing the perfection of wisdom do not see ‘what has not come into being as one thing and a bodhisattva as another,’³⁵⁹ what has not come into being and the bodhisattva are not two, nor are they divided. They do not see form other than what has not come into being, and they do not see feeling, perception, volitional factors, and consciousness other than what has not come into being; therefore, what has not come into being and form are not two, nor are they divided, and therefore, what has not come into being and feeling, perception, volitional factors, and consciousness are not two, nor are they divided. Similarly, *up to* they do not see all dharmas other than what has not come into being, and therefore, what has not come into being and all dharmas are not two, nor are they divided.

- 20.90 “Venerable Śāriputra, because of this one of many explanations, one cannot apprehend a bodhisattva great being who would practice for awakening other than one who has not come into being. [B17]
- 20.91 “Venerable Śāriputra, in regard to what you asked—‘And why do you say, “One should know that when the mind of a bodhisattva great being given such instruction is not cowed, does not tense up, does not experience regret, and does not tremble, feel frightened, or become terrified, then that bodhisattva great being is practicing the perfection of wisdom”?’—Venerable Śāriputra, it is because bodhisattva great beings see all dharmas not stirring, and they see them like a dream, [F.224.a] like an illusion, like a mirage, like an echo, like an apparition, like a reflection in the mirror, and like a magical creation. Because of this one of many explanations, Venerable Śāriputra, when bodhisattva great beings practicing the perfection of wisdom hear this they do not tremble, feel frightened, or become terrified.”
- 20.92 Then venerable Subhūti said to the Lord, “When bodhisattva great beings practicing the perfection of wisdom investigate those dharmas like that they do not then assert, do not accept, do not base themselves on, and do not settle down on form, and neither do they label anything ‘this is form’; they also do not assert, do not accept, do not base themselves on, and do not settle down on feeling ... perception ... volitional factors ... or consciousness, and neither do they label anything ‘this is consciousness.’ Similarly, they do not then assert, do not accept, do not base themselves on, and do not settle down on the eyes, and neither do they label anything ‘these are the eyes’; and similarly, they do not then assert, do not accept, do not base themselves on, and do not settle down on the ears ... the nose ... the tongue ... the body ... or the thinking mind, and neither do they label anything ‘this is the thinking mind.’ Similarly, they do not then assert, do not accept, do not base themselves on, and do not settle down on the perfection of giving, and neither do they label anything ‘this is the perfection of giving’; and similarly, they do not then assert, do not accept, do not base themselves on, and do not settle down on the perfection of morality ... the perfection of patience ... the perfection of perseverance ... the perfection of concentration ... or the perfection of wisdom, [F.224.b] and neither do they label anything ‘this is the perfection of wisdom.’ They do not then assert, do not accept, do not base themselves on, and do not settle down on inner emptiness, and neither do they label anything ‘this is inner emptiness’; and similarly they do not then assert, do not accept, do not base themselves on, and do not settle down on ... *up to* the emptiness that is the nonexistence of an intrinsic nature, and neither do they label anything ‘this is the emptiness that is the nonexistence of an intrinsic nature.’

- 20.93 “Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom do not assert, do not accept, do not base themselves on, and do not settle down on the applications of mindfulness, and neither do they label anything ‘these are the applications of mindfulness.’ Similarly, bodhisattvas do not then assert, do not accept, do not base themselves on, and do not settle down on the right efforts..., the legs of miraculous power..., the faculties..., the powers..., the limbs of awakening..., the eightfold noble path..., the ten powers..., the fearlessnesses..., the detailed and thorough knowledges..., or eighteen distinct attributes of a buddha, and neither do they label anything ‘these are the buddhadharmas.’
- 20.94 “Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom do not assert, do not accept, do not base themselves on, and do not settle down on all the meditative stabilization gateways and all the dhāraṇī gateways, and neither do they label anything ‘these are the meditative stabilization and dhāraṇī gateways.’
- 20.95 “And why? Lord, it is because bodhisattva great beings practicing the perfection of wisdom do not see form; similarly, because they do not see the aggregates, constituents, or sense fields, [F.225.a] they do not see the thirty-seven dharmas on the side of awakening, they do not see the perfections, *up to* and they do not see the eighteen distinct attributes of a buddha or the knowledge of all aspects.
- 20.96 “And why? Lord, it is because form is not produced, and the nonproduction of form is not form. Therefore, form and the nonproduction of form are not two, nor are they divided. And why? Lord, it is because that nonproduction is not one, nor is it many.
- 20.97 “The nonproduction of feeling ... perception ... volitional factors ... and consciousness is not consciousness; the nonproduction of the eyes is not the eyes; the nonproduction of the ears ... the nose ... the tongue ... the body ... and the thinking mind is not the thinking mind; the nonproduction of the perfection of giving is not the perfection of giving; and the nonproduction of the perfection of morality ... the perfection of patience ... the perfection of perseverance ... the perfection of concentration ... and the perfection of wisdom is not the perfection of wisdom. Therefore, the perfection of wisdom and nonproduction are not two, nor are they divided.
- 20.98 “The nonproduction of inner emptiness is not inner emptiness, *up to* the nonproduction of the emptiness that is the nonexistence of an intrinsic nature is not the emptiness that is the nonexistence of an intrinsic nature. Therefore, [F.225.b] the emptiness that is the nonexistence of an intrinsic nature and nonproduction are not two, nor are they divided.

- 20.99 “Lord, the nonproduction of the applications of mindfulness is not the applications of mindfulness. Therefore, the applications of mindfulness and nonproduction are not two, nor are they divided. Similarly, the nonproduction of the right efforts ... the legs of miraculous power ... the faculties ... the powers ... the limbs of awakening ... the path ... the fearlessnesses ... the clairvoyances ... the ten powers ... the detailed and thorough knowledges ... and the eighteen distinct attributes of a buddha is not the buddhadharmas. Therefore, the buddhadharmas and nonproduction are not two, nor are they divided. And why? Because those nonproductions of the buddhadharmas are not the buddhadharmas.
- 20.100 “Lord, it is because suchness is not produced, and the nonproduction of suchness is not suchness. Therefore, suchness and nonproduction are not two, nor are they divided. And why? Lord, it is because nonproduction is not one, nor is it many. For that reason, the nonproduction of suchness is not suchness. The nonproduction of unmistakable suchness ... unaltered suchness ... the true nature of dharmas ... the dharma-constituent ... the establishment of dharmas ... the certification of dharmas ... the very limit of reality ... and [F.226.a] the inconceivable element is not the inconceivable element. And why? Because the inconceivable element and nonproduction are not two, nor are they divided.
- 20.101 “Lord, the nonproduction of awakening ... and the knowledge of all aspects is not the knowledge of all aspects. Therefore, the knowledge of all aspects and nonproduction are not two, nor are they divided. And why? Lord, it is because nonproduction is not one, nor is it many. For that reason, the knowledge of all aspects and nonproduction are not two, nor are they divided.
- 20.102 “Lord, it is because form is impermanent, so a decrease in form is not form. A decrease in feeling ... perception ... volitional factors ... and consciousness is not consciousness. Therefore, the aggregates and a decrease are not two, nor are they divided. And why? Lord, it is because a decrease is not one, nor is it many. A decrease in the constituents and sense fields is not the constituents and sense fields. Therefore, the constituents and sense fields and a decrease are not two, nor are they divided.
- 20.103 “Lord, a decrease in the perfection of giving is not the perfection of giving, so the perfection of giving and a decrease are not two, nor are they divided. [F.226.b] Similarly, a decrease in the perfection of morality ... the perfection of patience ... the perfection of perseverance ... the perfection of concentration ... and the perfection of wisdom is not the perfection of wisdom, so the perfection of wisdom and a decrease are not two, nor are

they divided. And why? Because a decrease is not one, nor is it many. Therefore, a decrease in the perfection of wisdom is not the perfection of wisdom.

20.104 “Lord, a decrease in inner emptiness is not inner emptiness, so inner emptiness and a decrease are not two, nor are they divided. And why? Lord, it is because a decrease is not one, nor is it many. Therefore, a decrease in inner emptiness is not inner emptiness. Similarly, *up to* a decrease in the emptiness that is the nonexistence of an intrinsic nature is not the emptiness that is the nonexistence of an intrinsic nature, so the emptiness that is the nonexistence of an intrinsic nature and a decrease are not two, nor are they divided. And why? Lord, it is because a decrease is not one, nor is it many. Therefore, a decrease in the emptiness that is the nonexistence of an intrinsic nature is not the emptiness that is the nonexistence of an intrinsic nature.

20.105 “Lord, a decrease in the applications of mindfulness is not the applications of mindfulness, so the applications of mindfulness and a decrease are not two, nor are they divided. And why? Lord, it is because [F.227.a] a decrease is not one, nor is it many. Therefore, a decrease in the applications of mindfulness is not the applications of mindfulness. A decrease in the right efforts ... the legs of miraculous power ... the faculties ... the powers ... the limbs of awakening ... and the eightfold noble path is not the path, so the path and a decrease are not two, nor are they divided. And why? Lord, it is because a decrease is not one, nor is it many. Therefore, a decrease in the path is not the path. Similarly, *up to* a decrease in the clairvoyances ... the fearlessnesses ... the detailed and thorough knowledges ... the ten powers ... and the eighteen distinct attributes of a buddha is not the distinct attributes of a buddha, so the distinct attributes of a buddha and a decrease are not two, nor are they divided. And why? Lord, it is because a decrease is not one, nor is it many. Therefore, a decrease in the distinct attributes of a buddha is not the distinct attributes of a buddha.

20.106 “Lord, anything called *form* is counted as not two. Similarly, anything called *feeling, perception, volitional factors, or consciousness* is counted as not two, *up to* anything called *the knowledge of all aspects* is counted as not two.”

20.107 *This was the twentieth chapter, “Not Two,” [F.227.b] of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

CHAPTER 21: SUBHŪTI

- 21.1 Then venerable Śāriputra inquired of venerable Subhūti, “Venerable Subhūti, how do bodhisattva great beings practicing the perfection of wisdom investigate these dharmas? And, Venerable Subhūti, what is a bodhisattva? What is the perfection of wisdom? What is it to investigate?”
- 21.2 “Venerable Śāriputra,” replied Subhūti, “in regard to what you asked—‘What is a bodhisattva?’—they are called *bodhisattvas* because awakening is itself their state of being.³⁶⁰ And with that awakening they know the aspects of dharmas but they do not settle down on those dharmas.
- 21.3 “Of which dharmas do they know the aspects? They know the aspects of form but they do not settle down on them, and they know the aspects of feeling, perception, volitional factors, and consciousness but they do not settle down on them. Similarly, they know the aspects of the constituents, sense fields, dependent originations, and thirty-seven dharmas on the side of awakening but they do not settle down on them. They know the powers, fearlessnesses, detailed and thorough knowledges, and eighteen distinct attributes of a buddha but they do not settle down on them.”
- 21.4 “Venerable Subhūti, what are the aspects of all dharmas?” asked Śāriputra.
 “Venerable Śāriputra,” replied Subhūti, “whatever the attributes, tokens, and signs on account of which dharmas are formulated³⁶¹—that is to say, the attributes, tokens, and signs on account of which they are formulated as compounded and uncompounded dharmas, or as forms, sounds, smells, tastes, [F.228.a] feelings, or dharmas, or as inner and outer dharmas—those are called *the aspects of dharmas*.
- 21.5 “Venerable Śāriputra, in regard to what you asked—‘What is the perfection of wisdom?’—Venerable Śāriputra, that which is called *perfection of wisdom* has gone far off, hence it is called *wisdom gone to the other side*.³⁶²
- 21.6 “From what has it gone far off? Venerable Śāriputra, it has gone far off from the aggregates, constituents, sense fields, and dependent origination; it has gone far off from all defilement and all that is riddled with views; and it

has gone far off from the six forms of life—therefore it is said it has *gone far off*. It has gone far off from the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, and perfection of concentration—therefore it is said it has *gone far off*. It has gone far off from inner emptiness, *up to* emptiness that is the nonexistence of an intrinsic nature—therefore it is said it has *gone far off*. It has gone far off from the applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and eightfold noble path—therefore it is said it has *gone far off*. It has gone far off from the powers, fearlessnesses, detailed and thorough knowledges, and the eighteen distinct attributes of a buddha—therefore it is said it has *gone far off*, *up to* it has gone far off from the knowledge of all aspects, therefore it is said it has *gone far off*. Venerable Śāriputra, because of this one of many explanations, it is said that this perfection of wisdom [F.228.b] has gone far off.

21.7 “Venerable Śāriputra, in regard to what you asked—‘What is it to investigate?’—Venerable Śāriputra, bodhisattva great beings practicing the perfection of wisdom do not investigate ‘form is permanent’ or ‘impermanent,’ do not investigate ‘form is happiness’ or ‘suffering,’ do not investigate ‘form is self’ or ‘no self,’ do not investigate ‘form is calm’ or ‘not calm,’ do not investigate ‘form is empty’ or ‘not empty,’ do not investigate ‘form has a sign’ or ‘is signless,’ do not investigate ‘form is wished for’ or ‘is wishless,’ and do not investigate ‘form is isolated’ or ‘not isolated.’ Similarly, they do not investigate ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ or ‘consciousness is permanent’ or ‘impermanent,’ they do not investigate ‘consciousness is happiness’ or ‘suffering,’ do not investigate ‘consciousness is self’ or ‘no self,’ do not investigate ‘consciousness is calm’ or ‘not calm,’ do not investigate ‘consciousness is empty’ or ‘not empty,’ do not investigate ‘consciousness has a sign,’ or ‘is signless,’ do not investigate ‘consciousness is wished for’ or ‘is wishless,’ and do not investigate ‘consciousness is isolated’ or ‘not isolated.’

21.8 “Similarly, they do not investigate ‘the perfection of giving’ ‘the perfection of morality,’ ‘the perfection of patience...,’ ‘the perfection of perseverance...,’ ‘the perfection of concentration...,’ and ‘the perfection of wisdom is permanent’ [F.229.a] or ‘impermanent.’ *Similarly, connect this with* they do not investigate ‘the perfection of wisdom is happiness’ or ‘suffering,’ ‘is self’ or ‘no self,’ ‘is calm’ or ‘not calm,’ ‘is empty’ or ‘not empty,’ ‘has a sign’ or ‘is signless,’ ‘is wished for’ or ‘is wishless,’ or ‘is isolated’ or ‘not isolated.’

21.9 “Similarly, they do not investigate ‘inner emptiness is permanent’ or ‘impermanent.’ *Similarly, connect this with each, up to* they do not investigate ‘emptiness that is the nonexistence of an intrinsic nature is permanent’ or

‘impermanent,’ *up to* they do not investigate ‘emptiness that is the nonexistence of an intrinsic nature is empty’ or ‘not empty,’ *up to* they do not investigate ‘it is isolated’ or ‘not isolated.’

21.10 “Similarly, they do not investigate ‘the applications of mindfulness are permanent’ or ‘impermanent.’ *Connect this in the same way with each, up to* they do not investigate ‘the right efforts...,’ ‘the legs of miraculous power...,’ ‘the faculties...,’ ‘the powers...,’ ‘the limbs of awakening...,’ ‘the eightfold noble path...,’ ‘the ten powers...,’ ‘the four fearlessnesses...,’ ‘the four detailed and thorough knowledges...,’ ‘the eighteen distinct attributes of a buddha...,’ ‘all the meditative stabilizations...,’ ‘all the dhāraṇī gateways...,’ or ‘the knowledge of all aspects is permanent’ or ‘impermanent,’ ‘is happiness’ or ‘suffering,’ ‘is self’ or ‘no self,’ ‘is calm’ or ‘not calm,’ ‘is empty’ or ‘not empty,’ ‘has a sign’ or ‘is signless,’ ‘is wished for’ or ‘is wishless,’ or ‘is isolated’ or ‘not isolated.’ [F.229.b]

21.11 “Venerable Śāriputra, bodhisattva great beings practicing the perfection of wisdom investigate those dharmas like that.”

21.12 Śāriputra then asked, “Venerable Subhūti, why do you say, ‘Lord, it is because the nonproduction of form is not form; the nonproduction of feeling ... perception ... volitional factors ... and consciousness is not consciousness; and similarly, the nonproduction of the constituents ... the sense fields ... the dependent originations ... the perfections ... all the emptinesses ... the dharmas on the side of awakening ... the powers ... the fearlessnesses ... the detailed and thorough knowledges ... the meditative stabilizations ... the dhāraṇī gateways ... the eighteen distinct attributes of a buddha ... and the knowledge of all aspects is not the knowledge of all aspects?’”

21.13 “Venerable Śāriputra,” replied Subhūti, “form is empty of form. Venerable Śāriputra, the emptiness of form is not form and is not production. Venerable Śāriputra, because of this one of many explanations, the nonproduction of form is not form.

21.14 “Venerable Śāriputra, feeling ... perception ... volitional factors ... and consciousness is empty of consciousness. Venerable Śāriputra, the emptiness of consciousness is not consciousness and is not production. Venerable Śāriputra, because of this one of many explanations, the nonproduction of consciousness is not consciousness.

21.15 “Venerable Śāriputra, the perfection of giving is empty of the perfection of giving. Venerable Śāriputra, the emptiness of the perfection of giving is not the perfection of giving and is not production. Similarly, [F.230.a] Venerable Śāriputra, the perfection of morality ... the perfection of patience ... the perfection of perseverance ... the perfection of concentration ... and the perfection of wisdom is empty of the perfection of wisdom. The emptiness of

the perfection of wisdom is not the perfection of wisdom and is not production. Venerable Śāriputra, because of this one of many explanations, the nonproduction of the perfection of wisdom is not the perfection of wisdom.

21.16 “Venerable Śāriputra, inner emptiness is empty of inner emptiness. Venerable Śāriputra, the emptiness of inner emptiness is not inner emptiness and is not production, *up to* the emptiness that is the nonexistence of an intrinsic nature is empty of the emptiness that is the nonexistence of an intrinsic nature. The emptiness of the emptiness that is the nonexistence of an intrinsic nature is not the emptiness that is the nonexistence of an intrinsic nature, and it is not production. Venerable Śāriputra, because of this one of many explanations, the nonproduction of the emptiness that is the nonexistence of an intrinsic nature is not the emptiness that is the nonexistence of an intrinsic nature.

21.17 “Venerable Śāriputra, the applications of mindfulness are empty of the applications of mindfulness. The emptiness of the applications of mindfulness is not the applications of mindfulness and is not production. Similarly, Venerable Śāriputra, the right efforts ... the legs of miraculous power ... the faculties ... the powers ... the limbs of awakening ... the path ... the ten powers ... the fearlessnesses ... the detailed and thorough knowledges ... the meditative stabilizations ... the dhāraṇī gateways ... the buddhadharmas ... and the knowledge of all aspects is empty of the knowledge of all aspects. The emptiness of the knowledge of all aspects is not the knowledge of all aspects and is not production. Venerable Śāriputra, because of this one of many explanations, [F.230.b] the nonproduction of the knowledge of all aspects is not the knowledge of all aspects.”

21.18 Śāriputra then asked, “Venerable Subhūti, why do you say, ‘It is because a decrease in form is not form; a decrease in feeling ... perception ... volitional factors ... and consciousness is not consciousness; and similarly, a decrease in the constituents ... the sense fields ... the dependent originations ... the emptinesses ... the dharmas on the side of awakening ... the perfections ... the powers ... the fearlessnesses ... the detailed and thorough knowledges ... the buddhadharmas, *up to* and the knowledge of all aspects is not the knowledge of all aspects’?”

21.19 “Venerable Śāriputra,” replied Subhūti, “it is because decrease, form, and not being divided, as well as decrease, feeling, perception, volitional factors, consciousness, and not being divided—all those dharmas are not conjoined and not disjoined, are formless, cannot be pointed out, do not obstruct, and have only one mark—that is, no mark. The constituents, the sense fields, the dependent originations, the perfections, the dharmas on the side of awakening, all the emptinesses, the ten powers, the fearlessnesses, the

detailed and thorough knowledges, the eighteen distinct attributes of a buddha, and the knowledge of all aspects are similar, so decrease, the knowledge of all aspects, and not being divided—all those dharmas [F.231.a] are not conjoined and not disjoined, are formless, cannot be pointed out, do not obstruct, and have only one mark—that is, no mark.

21.20 “Venerable Śāriputra, because of this one of many explanations, a decrease in form is not form, and a decrease in feeling ... perception ... volitional factors ... and consciousness is not consciousness. *Connect this in the same way with each, up to a decrease in the knowledge of all aspects is not the knowledge of all aspects.*”

21.21 Śāriputra then asked, “Venerable Subhūti, why do you say, ‘Anything called *form* is counted as not two. Similarly, anything called *feeling, perception, volitional factors, or consciousness* is counted as not two, *up to anything called the knowledge of all aspects* is counted as not two’?”

21.22 “Venerable Śāriputra,” replied Subhūti, “it is because nonproduction is not one thing and form another; nonproduction itself is form, and form itself is nonproduction. It is because nonproduction is not one thing and feeling ... perception ... volitional factors ... and consciousness another; nonproduction itself is consciousness, and consciousness itself is nonproduction.

21.23 “Venerable Śāriputra, because of this one of many explanations, anything called *form* is counted as not two, and anything called *feeling, perception, volitional factors, or consciousness* is counted as not two—similarly with the constituents, the sense fields, the dependent originations, the perfections, the dharmas on the side of awakening, [F.231.b] all the emptinesses, the ten powers, the fearlessnesses, the detailed and thorough knowledges, and the eighteen distinct attributes of a buddha.

21.24 “Venerable Śāriputra, it is because nonproduction is not one thing and the knowledge of all aspects another; nonproduction itself is the knowledge of all aspects, and the knowledge of all aspects itself is nonproduction. Venerable Śāriputra, because of this one of many explanations, anything called *the knowledge of all aspects* is counted as not two.”

21.25 Then venerable Subhūti said to the Lord, “Lord, when bodhisattva great beings practicing the perfection of wisdom investigate those dharmas like that, because of absolute purity they then view the nonproduction of form; because of absolute purity they view the nonproduction of feeling, perception, volitional factors, and consciousness; because of absolute purity they view the nonproduction of a self; and because of absolute purity they view the nonproduction of a being, a living being, one who lives, an individual, a person, one born of Manu, a child of Manu, one who does, one who feels, one who knows, and one who sees. Similarly, because of absolute

purity they view the nonproduction of the constituents, sense fields, and dependent origination; because of absolute purity they view the nonproduction of the perfection of giving; and similarly, because of absolute purity they view the nonproduction of the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom; [F.232.a] because of absolute purity they view the nonproduction of inner emptiness, *up to* because of absolute purity they view the nonproduction of the emptiness that is the nonexistence of an intrinsic nature; because of absolute purity they view the nonproduction of the applications of mindfulness; and because of absolute purity they view the nonproduction of the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, path, ten powers, fearlessnesses, detailed and thorough knowledges, dhāraṇīs, meditative stabilization gateways, eighteen distinct attributes of a buddha, and the knowledge of all aspects. Because of absolute purity they view the nonproduction of an ordinary person; because of absolute purity they view the nonproduction of the dharmas of an ordinary person; because of absolute purity they view the nonproduction of a stream enterer and the dharmas of a stream enterer, a once-returner and the dharmas of a once-returner, a non-returner and the dharmas of a non-returner, a worthy one and the dharmas of a worthy one, a pratyekabuddha and the dharmas of a pratyekabuddha, a bodhisattva and the dharmas of a bodhisattva, and a buddha; and they view the nonproduction of the buddha dharmas.”

- 21.26 Śāriputra then said, “According to the way I understand the meaning of what venerable Subhūti has said, form is a nonproduction; feeling, perception, volitional factors, and consciousness are a nonproduction; the constituents are a nonproduction, the sense fields are a nonproduction, and dependent origination is a nonproduction; the perfections [F.232.b] are a nonproduction; all the emptinesses are a nonproduction; the thirty-seven dharmas on the side of awakening are a nonproduction; the meditative stabilizations and dhāraṇī gateways are a nonproduction; the ten powers, fearlessnesses, detailed and thorough knowledges, and eighteen distinct attributes of a buddha are a nonproduction; the knowledge of all aspects is a nonproduction; an ordinary person is a nonproduction and the dharmas of an ordinary person are a nonproduction; a stream enterer and the dharmas of a stream enterer, a once-returner and the dharmas of a once-returner, a non-returner and the dharmas of a non-returner, a worthy one and the dharmas of a worthy one, a pratyekabuddha and the dharmas of a pratyekabuddha, a bodhisattva and the dharmas of a bodhisattva, and a buddha are a nonproduction; and the buddha dharmas are a nonproduction.

21.27 “Venerable Subhūti, if form is a nonproduction, *up to* the buddha dharmas are a nonproduction, then, Venerable Subhūti, will śrāvakas not have already gained śrāvaka awakening, and similarly, ordinary persons not have already gained ... *up to* pratyekabuddha awakening as well?³⁶³ Similarly, will bodhisattvas not have already gained the knowledge of all aspects, will the five forms of life not also be undifferentiable, and will bodhisattva great beings not have already gained the five awakenings?³⁶⁴ Venerable Subhūti, if all dharmas are a nonproduction, why would stream enterers cultivate the path in order to eliminate the three fetters; once-returners cultivate the path in order to weaken greed, hatred, and confusion; non-returners cultivate the path in order to eliminate the five fetters that are associated with the lower realms; [F.233.a] worthy ones cultivate the path in order to eliminate the five fetters that are associated with the upper realms; and those in the Pratyekabuddha Vehicle cultivate the path in order to reach their own awakening? Why do bodhisattva great beings undertake the difficult practices for the sake of beings and experience those sufferings, whatever they may be; why has a tathāgata, worthy one, perfectly complete buddha fully awakened to unsurpassed, perfect, complete awakening; and why has a tathāgata turned the wheel of the Dharma?”

21.28 Subhūti replied, “Venerable Śāriputra, I do not accept³⁶⁵ that an unproduced dharma has an attainment, or a clear realization. I do not accept that which is unproduced becomes a stream enterer. I do not accept that which is unproduced has the result of stream enterer. I do not accept that which is unproduced becomes a once-returner and has the result of once-returner, a non-returner and result of non-returner, the state of a worthy one and the result of the state of a worthy one, or a pratyekabuddha’s awakening and a pratyekabuddha.

21.29 “Venerable Śāriputra, I do not accept that bodhisattvas are undertaking difficult practices, or that bodhisattva great beings practice with the idea of difficulty. And why? Because it is not possible, Venerable Śāriputra, for bodhisattva great beings who entertain the idea of difficulty to work for the welfare of infinite, countless beings. Rather, Venerable Śāriputra, by generating the perception they are a father, generating the perception they are a mother, generating the perception they are a son, generating the perception they are ‘me,’ they can work for the welfare of infinite, countless beings. Venerable Śāriputra, bodhisattva great beings must produce this thought: [F.233.b] ‘Just as we say “self” again and again but it does not exist and cannot be apprehended as anyone at all in any way at all, we must produce that thought in just such a way about all inner and outer dharmas as

well.' If they produce such an idea, then the idea of difficulty does not arise. And why? Because bodhisattva great beings do not appropriate³⁶⁶ and do not apprehend any dharma as anything at all in any way at all.

21.30 "Venerable Śāriputra, in the absence of production I do not accept that there is the state of a tathāgata and unsurpassed, perfect, complete awakening, and I do not accept a turning of the wheel of the Dharma.

"I do not accept that an unproduced dharma attains an unproduced attainment."

21.31 "Well then, Venerable Subhūti, does an unproduced dharma attain a produced attainment, or does a produced dharma attain an unproduced attainment?" asked Śāriputra.

21.32 Subhūti replied, "Venerable Śāriputra, I do not accept that a produced dharma attains an unproduced attainment, nor do I accept that an unproduced dharma attains a produced attainment."

21.33 "Venerable Subhūti, is there then no attainment and is there no clear realization?" asked Śāriputra.

21.34 Subhūti replied, "Venerable Śāriputra, there is an attainment and there is a clear realization, but not in a dual way. Venerable Śāriputra, attainment and clear realization are labeled by ordinary convention. A stream enterer, or once-returner, or non-returner, or worthy one, or pratyekabuddha, or bodhisattva—even a buddha—is labeled by ordinary convention. Ultimately there is no attainment and there is no clear realization, there is no [F.234.a] stream enterer, there is no once-returner, there is no non-returner, there is no worthy one, there is no pratyekabuddha, there is no bodhisattva, and there is not even a buddha."

21.35 "Venerable Subhūti, is the unproduced similar to an attainment and a clear realization that, as ordinary convention, is formless, cannot be pointed out, does not obstruct, and has only one mark—that is, no mark?" asked Śāriputra.

21.36 "Exactly so, Venerable Śāriputra, exactly so," Subhūti replied. "Because of this one of many explanations, neither is production produced nor is nonproduction produced."

21.37 "Venerable Subhūti, are you confident in your readiness to say again and again that 'dharma are unproduced'? Are you also confident in your readiness to say there is no production of unproduced dharmas?" asked Śāriputra.

21.38 Subhūti replied, "In regard to what you have said, Venerable Śāriputra—'Are you confident in your readiness to say again and again that "dharma are unproduced"?'—I have no confident readiness to say again and again that dharmas are unproduced. I have no confident readiness to say there is no production of unproduced dharmas. And why? Because,

Venerable Śāriputra, an unproduced dharma, nonproduction, confident readiness, saying something, and a state of production—all those dharmas are not conjoined and not disjoined, are formless, cannot be pointed out, do not obstruct, and have only one mark—that is, no mark.”

21.39 “Venerable Subhūti, is there no production of saying, is there also no production of confident readiness, and is there also no production of a dharma? Are those dharmas that are the point of departure for what has to be said [F.234.b] also not produced?” asked Śāriputra.

21.40 “Exactly so, Venerable Śāriputra,” replied Subhūti. “There is no production of saying, there is also no production of confident readiness, and there is also no production of a dharma. Those dharmas that are the point of departure for a confidence giving a readiness to speak are not produced. And why? Because there is no production of form, and there is no production of feeling, perception, volitional factors, or consciousness. Similarly, there is no production of the constituents, the sense fields, or dependent originations; of the perfections, the thirty-seven dharmas on the side of awakening, all the emptinesses, all the meditative stabilizations, all the dhāraṇīs, the powers, the fearlessnesses, the detailed and thorough knowledges, or the eighteen distinct attributes of a buddha; *up to* there is no production of the knowledge of all aspects.”

21.41 “Exactly so, Venerable Subhūti,” agreed Śāriputra. “There is no production of saying, there is also no production of confident readiness, and there is also no production of a dharma; those dharmas that are the point of departure for a confidence giving a readiness to speak are not produced. There is no production of the aggregates, the constituents, sense fields, dependent origination, the perfections, the dharmas on the side of awakening, all the emptinesses, all the meditative stabilizations, all the dhāraṇīs, the powers, the fearlessnesses, the detailed and thorough knowledges, *up to* the eighteen distinct attributes of a buddha. *Connect this in the same way with* there is no production of ... *up to* the knowledge of all aspects. Since this is the case the five forms of life are differentiable as ordinary conventions, but not ultimately.” [F.235.a]

21.42 “Exactly so, Venerable Śāriputra, exactly so,” agreed Subhūti. “Venerable Śāriputra, just as attainment and clear realization exist as ordinary conventions, similarly the five forms of life too are differentiable as ordinary conventions, but not ultimately. And why? Venerable Śāriputra, it is because ultimately there is no maturation of karma, there is no production, there is no cessation, there is no defilement, and there is no purification.”

21.43 “Venerable Subhūti, is an unproduced dharma produced, or is a produced dharma produced?” asked Śāriputra.

- 21.44 Subhūti replied, “Venerable Śāriputra, I do not accept that an unproduced dharma is produced, nor do I accept that a produced dharma is produced.”
- 21.45 “Venerable Subhūti, what unproduced dharma do you not accept is produced?” asked Śāriputra.
- 21.46 Subhūti replied, “Venerable Śāriputra, I do not accept that unproduced form is produced; I do not accept that unproduced feeling, perception, volitional factors, and consciousness are produced; and similarly with the constituents, the sense fields, dependent origination, the perfections, the thirty-seven dharmas on the side of awakening, all the emptinesses, the powers, the fearlessnesses, the detailed and thorough knowledges, and the eighteen distinct attributes of a buddha. I do not accept that unproduced awakening is attained; I do not accept that it is clearly realized.”
- 21.47 “Venerable Subhūti, what produced dharma do you not accept is produced?” asked Śāriputra.
- 21.48 Subhūti replied, “Venerable Śāriputra, I do not accept that a produced form empty of an intrinsic nature is produced. Venerable Śāriputra, I do not accept [F.235.b] that a produced feeling, perception, volitional factors, or consciousness empty of an intrinsic nature is produced. Venerable Śāriputra, *connect this in the same way with* I do not accept..., *up to* a produced awakening empty of an intrinsic nature is produced.”
- 21.49 “Venerable Subhūti, is an unproduced dharma produced, or is a produced dharma produced?”³⁶⁷ asked Śāriputra.
- 21.50 Subhūti replied, “Venerable Śāriputra, the unproduced is not produced, and the produced is not produced either. And why? Venerable Śāriputra, it is because both produced and unproduced dharmas are neither conjoined nor disjoined because there is no production. And why? Venerable Śāriputra, it is because there is no production of form; there is no production of feeling, perception, volitional factors, or consciousness; and similarly, there is no production of the constituents, the sense fields, dependent origination, the perfections, the thirty-seven dharmas on the side of awakening, all the emptinesses, all the meditative stabilizations, all the dhāraṇīs, the ten powers, the four fearlessnesses, the detailed and thorough knowledges, or the eighteen distinct attributes of a buddha. *Connect this in the same way with* physical volitional factors, verbal volitional factors, or mental volitional factors, *up to* there is no production of the knowledge of all aspects.
- 21.51 “Venerable Śāriputra, because of this one of many explanations, there is no production of saying, there is also no production of confident readiness, and there is also no production of a dharma; those dharmas that are the point of departure for a confidence giving a readiness to speak are not produced.”

21.52 Śāriputra then declared, “Venerable Subhūti should be placed highest among Dharma teachers. And why? Because he escapes right from whatever it is he is asked about.” [F.236.a]

Subhūti replied, “It is because all dharmas have no fixed position.”³⁶⁸

21.53 “Venerable Subhūti, in what way do all dharmas have no fixed position?” asked Śāriputra.

Subhūti replied, “Venerable Śāriputra, form is empty of a basic nature. It has no fixed position inside, it has no fixed position outside, and it cannot be apprehended without³⁶⁹ both. Venerable Śāriputra, feeling ... perception ... volitional factors ... and consciousness is empty of a basic nature. It has no fixed position inside, it has no fixed position outside, and it cannot be apprehended without both.

21.54 “Venerable Śāriputra, the eyes are empty of a basic nature. They have no fixed position inside, they have no fixed position outside, and they cannot be apprehended without both. Venerable Śāriputra, the ears ... the nose ... the tongue ... the body ... and the thinking mind is empty of a basic nature. It has no fixed position inside, it has no fixed position outside, and it cannot be apprehended without both.

21.55 “Venerable Śāriputra, a form is empty of a basic nature. It has no fixed position inside, it has no fixed position outside, and it cannot be apprehended without both. Venerable Śāriputra, a sound ... a smell ... a taste ... a feeling ... and a dharma is empty of a basic nature. It has no fixed position inside, it has no fixed position outside, and it cannot be apprehended without both.

21.56 “Venerable Śāriputra, the perfection of giving is empty of a basic nature. It has no fixed position inside, it has no fixed position outside, and it cannot be apprehended without both. Venerable Śāriputra, similarly the perfection of morality ... the perfection of patience ... the perfection of perseverance ... the perfection of concentration ... and the perfection of wisdom [F.236.b] is empty of a basic nature. It has no fixed position inside, it has no fixed position outside, and it cannot be apprehended without both.

21.57 “Venerable Śāriputra, inner emptiness is empty of a basic nature. It has no fixed position inside, it has no fixed position outside, and it cannot be apprehended without both. Venerable Śāriputra, ... *up to* the emptiness that is the nonexistence of an intrinsic nature is empty of a basic nature. It has no fixed position inside, it has no fixed position outside, and it cannot be apprehended without both.

21.58 “Venerable Śāriputra, the applications of mindfulness are empty of a basic nature. They have no fixed position inside, they have no fixed position outside, and they cannot be apprehended without both. Venerable Śāriputra, similarly the right efforts ... the legs of miraculous power ... the faculties ...

the powers ... the limbs of awakening ... and the path is empty of a basic nature. It has no fixed position inside, it has no fixed position outside, and it cannot be apprehended without both.

21.59 “Venerable Śāriputra, the powers ... the fearlessnesses ... the detailed and thorough knowledges ... and the eighteen distinct attributes of a buddha are empty of a basic nature. They have no fixed position inside, they have no fixed position outside, and they cannot be apprehended without both.

21.60 “Venerable Śāriputra, because of this one of many explanations, all dharmas have no fixed position because they are empty of a basic nature.

21.61 “It is thus, Venerable Śāriputra, that bodhisattva great beings practicing the six perfections should purify form; should purify feeling, perception, volitional factors, and [F.237.a] consciousness; should purify the constituents, the sense fields, dependent origination, the perfections, all the emptinesses, the thirty-seven dharmas on the side of awakening, the meditative stabilizations, the dhāraṇīs, the ten powers, the fearlessnesses, the detailed and thorough knowledges, and the eighteen distinct attributes of a buddha; *up to* should purify the knowledge of all aspects.”

21.62 “Venerable Subhūti how do bodhisattva great beings practicing the six perfections purify the awakening path?” asked Śāriputra.

Subhūti replied, “Venerable Śāriputra, there is an ordinary perfection of giving and there is an extraordinary perfection of giving. Similarly, there is an ordinary perfection of morality ... perfection of patience ... perfection of perseverance ... perfection of concentration ... and perfection of wisdom and there is an extraordinary perfection of wisdom.”

21.63 “Venerable Subhūti, what is an ordinary perfection of giving and what is an extraordinary one?” asked Śāriputra.

21.64 “Venerable Śāriputra,” replied Subhūti, “here bodhisattva great beings become givers, great philanthropists, and give food to those leading a secluded religious life, to brahmins, to the pitiful, to the destitute, to travelers, and to those who are begging for food. They give drinks to those who want drink, transport to those who want transport, clothes to those who want clothes, flowers to those who want flowers, flower garlands to those who want flower garlands, incense to those [F.237.b] who want incense, creams to those who want creams, homes to those who want a home, seats and beds to those who want seats and beds, tools to those who want tools, medicine to those who want medicine, *up to* whatever human requirements are appropriate—a son to those who want a son; a daughter to those who want a daughter; a wife to those who want a wife; a kingdom to those who want a kingdom; their head to those who want a head; their eyes to those who want eyes; a major or minor part of their body to those who want a major or minor part of the body; and their flesh, blood, and marrow to those

who want flesh, blood, and marrow. They give all that away with a fixed position, thinking, 'I am giving, they are receiving, this is charity, that is stinginess, I am a philanthropist, I am giving all my possessions away, I am doing what the buddhas said to do, I am practicing the perfection of giving.' Having given those gifts by way of apprehending something, they make them into something shared in common by all beings and dedicate them to unsurpassed, perfect, complete awakening, thinking, 'Through the result of this charity of mine may those beings be happy in this life and may they, without appropriating anything, enter into complete nirvāṇa.'

21.65 "They give those gifts attached to the three attachments. To which three? To the idea of self, the idea of other, and the idea of giving. Attached to those three attachments they give those gifts.

21.66 "That is called *the ordinary perfection of giving*. And why is it called the ordinary perfection of giving? [F.238.a] Because it does not move from the ordinary, does not transcend the ordinary, and does not pass beyond the ordinary. Because of this it is called the ordinary perfection of giving.

21.67 "What is an extraordinary perfection of giving? It is the purity of the three spheres. And what is the purity of the three spheres? Venerable Śāriputra, here bodhisattva great beings giving gifts do not apprehend a self, do not apprehend a recipient, do not apprehend giving, and do not delight in its maturation. That, Venerable Śāriputra, is the bodhisattva great beings' purity of the three spheres.

21.68 "Furthermore, Venerable Śāriputra, here bodhisattva great beings giving gifts give away gifts to all beings but without apprehending all beings, without apprehending a self, and without apprehending a gift; they dedicate it to unsurpassed, perfect, complete awakening but without apprehending even awakening. That, Venerable Śāriputra, is called *the extraordinary perfection of giving*. And why is it called the extraordinary perfection of giving? Because it moves from the ordinary, transcends the ordinary, and passes beyond the ordinary. Because of this it is called the extraordinary perfection of giving.

21.69 "The perfection of morality, perfection of patience, perfection of perseverance, and perfection of concentration are similar to that. [B18]

21.70 "Venerable Śāriputra, there is also an ordinary perfection of wisdom and there is also an extraordinary one.

21.71 "What is the ordinary perfection of wisdom? [F.238.b] Venerable Śāriputra, here bodhisattva great beings with a fixed position apprehending 'I have curbed miserly thoughts' give gifts fixed on the ideas of self, beings, and giving, giving away all their possessions—inner and outer things, owned and unowned—whatever they may be.

- 21.72 “Firm in the good qualities of the ascetic, with a fixed position apprehending body, speech, and mind, and with a fixed view of self, a fixed view of beings, and a fixed view of the wholesome, they devote themselves to morality and the ten wholesome actions. Having made those moralities into something shared in common by all beings, with an apprehension of awakening they dedicate them to awakening by way of apprehending something.
- 21.73 “With a fixed view of praising self and disparaging others, self and beings, and patience, they put up with all the nasty things beings do, and, having made those wholesome roots into something shared in common by all beings, dedicate them, by way of apprehending something, to unsurpassed, perfect, complete awakening.
- 21.74 “Apprehending a body, apprehending a collection of merit, apprehending a collection of knowledge, apprehending self, apprehending beings, and apprehending awakening, they make a vigorous attempt, and on account of that they falsely project that they are making a vigorous attempt.
- 21.75 “They meditate on love, compassion, joy, and equanimity; become absorbed in and emerge from the concentrations, clairvoyances, concentrations, and absorptions; and on account of relishing them [F.239.a] falsely project them. With a view that apprehends something, having made those wholesome roots into something shared in common by all beings, they dedicate them to awakening. Those are the ordinary ones.
- 21.76 “Apprehending ‘form is empty’; apprehending ‘feeling, perception, volitional factors, and consciousness are empty’; and similarly, apprehending *up to* ‘the awakening of a buddha is empty,’ they meditate on emptiness, which is to say, they practice while apprehending those, and having made those wholesome roots into something shared in common by all beings, they dedicate them, again by way of apprehending them, to unsurpassed, perfect, complete awakening. Without skillful means (1) they confess, by way of apprehending them, all wrongdoings; (2) while apprehending, they rejoice in all the merits of self and others; and (3) they request all the buddhas to teach for the welfare of self and others, and having made the three aggregates of merit³⁷⁰ into something shared in common by all beings, they dedicate them without skillful means to the knowledge of all aspects. That is called *the ordinary perfection of wisdom*.
- 21.77 “What is the extraordinary perfection of wisdom? With wisdom that does not apprehend self, beings, or what is to be given, they purify the perfection of giving for awakening through the purity of the three spheres; without apprehending self, beings, morality, or awakening, they purify the perfection of morality for awakening through the purity of the three spheres; without apprehending self, patience, or awakening, they purify the

perfection of patience for awakening through the purity of the three spheres; without apprehending self, body, mind, [F.239.b] perseverance, merit, or knowledge, they purify the perfection of perseverance for awakening through the purity of the three spheres; without apprehending self, beings, concentrations, meditative stabilizations, or absorptions, they purify the perfection of concentration for awakening through the purity of the three spheres; without apprehending all beings, they purify the perfection of wisdom for awakening, and they dedicate all the wholesome roots to unsurpassed, perfect, complete awakening with a dedication free from poison,³⁷¹ an unsurpassed dedication, a dedication equal to the unequaled, an inconceivable dedication, an incomparable dedication, a dedication that is infinite.

“That is called *the extraordinary perfection of wisdom*.

21.78 “Why is it called *ordinary, worldly*³⁷² and why *extraordinary, supramundane*?

“There *ordinary, worldly* is used in seven different ways:³⁷³ on account of them the world is established; the world is the same as them; on account of them there is something given to the world; on account of them [F.240.a] they do not escape the world; they are for the coming into being of the world; and they come into being in the world. Those are called *ordinary, worldly*.

21.79 “What is *extraordinary, supramundane*? It is used in seven different ways: on account of them the world goes free; they eliminate the world; on account of them a world causes an escape; those that are not the world; the world from which they will escape; those who free from the world; and those who free in the world. Those are called *extraordinary, supramundane*.³⁷⁴

21.80 “It is thus, Venerable Śāriputra, that bodhisattva great beings practicing the six perfections purify the awakening path.”

21.81 “Venerable Subhūti, what is the bodhisattva great beings’ awakening path?” asked Śāriputra.

21.82 Subhūti replied, “Venerable Śāriputra, the four applications of mindfulness are the bodhisattva great beings’ awakening path. The four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble path; the emptiness, signless, and wishless gateways to liberation; inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature; and all the meditative stabilizations, all the dhāraṇī gateways, the ten tathāgata powers, the four fearlessnesses, the four detailed and thorough knowledges, the eighteen distinct attributes of a buddha, great love, and great compassion—those, Venerable Śāriputra, are called the bodhisattva great beings’ awakening path.”

21.83 “Venerable Subhūti, for the perfection of what is this the labor?” asked Śāriputra.

Subhūti replied, “This is the labor, Venerable Śāriputra, for the perfection of wisdom. And why? Because, Venerable Śāriputra, the perfection of wisdom is the one that gives birth to śrāvaka dharmas, [F.240.b] pratyekabuddha dharmas, bodhisattva dharmas, buddha dharmas, and all wholesome dharmas. Venerable Śāriputra, the perfection of wisdom incorporates and includes śrāvaka dharmas, pratyekabuddha dharmas, bodhisattva dharmas, buddha dharmas, and all wholesome dharmas. Venerable Śāriputra, having practiced this perfection of wisdom those earlier tathāgatas, worthy ones, perfectly complete buddhas fully awakened to unsurpassed, perfect, complete awakening; Venerable Śāriputra, having trained in this same perfection of wisdom, future tathāgatas, worthy ones, perfectly complete buddhas will fully awaken to unsurpassed, perfect, complete awakening; and, Venerable Śāriputra, having trained in this same perfection of wisdom, tathāgatas, worthy ones, perfectly complete buddhas now dwelling and maintaining themselves in world systems in all ten directions fully awaken to unsurpassed, perfect, complete awakening.

21.84 “Venerable Śāriputra, if, when this perfection of wisdom has been explained, bodhisattva great beings do not become unsure and do not become perplexed, you should know that those bodhisattva great beings stay in that state, without staying in that state, in order to protect beings, [F.241.a] in order not to abandon beings, and you should know that the bodhisattva great beings, furthermore, stay in that state, by way of not staying in that state, inseparable from attention to great compassion.”

21.85 Śāriputra replied, “Venerable Subhūti, if you accept that those who stay in that state, staying in a state inseparable from paying attention to great compassion, are bodhisattva great beings, in that case, Venerable Subhūti, all beings will be bodhisattvas. And why? Because all beings are inseparable from attention.”

21.86 “Excellent, excellent, Venerable Śāriputra,” said Subhūti. “I will object to venerable Śāriputra in that venerable Śāriputra has got at just what is meant by expressing the statement as an absolute.³⁷⁵

21.87 “And why? Venerable Śāriputra, you should know that the nonexistence of attention is because of the nonexistence of a being; you should know that the emptiness of attention is because of the emptiness of a being; you should know that the isolation of attention is because of the isolation of a being; you should know that the absence of an intrinsic nature in attention is because of the absence of an intrinsic nature in a being; and you should know that there is no full awakening of attention because there is no full awakening of a being.

- 21.88 “Venerable Śāriputra, you should know that the nonexistence of attention is because of the nonexistence of form; you should know that the emptiness of attention is because of the emptiness of form; you should know that the isolation of attention is because of the isolation of form; you should know that the absence of an intrinsic nature in attention is because of the absence of an intrinsic nature in form; and you should know that there is no full awakening of attention because there is no full awakening of form.
- 21.89 “Similarly, [F.241.b] you should know that the nonexistence of attention is because of the nonexistence of feeling ... perception ... volitional factors ... and consciousness; you should know that the emptiness of attention is because of the emptiness of consciousness; you should know that the isolation of attention is because of the isolation of consciousness; you should know that the absence of an intrinsic nature in attention is because of the absence of an intrinsic nature in consciousness; and you should know that there is no full awakening of attention because there is no full awakening of consciousness.
- 21.90 “Similarly, you should know that the nonexistence of attention is because of the nonexistence of the constituents ... the sense fields ... dependent origination ... the truths ... the dharmas on the side of awakening ... the perfections ... all the emptinesses ... all the meditative stabilizations ... all the dhāraṇī gateways, *up to* and the knowledge of all aspects. Similarly, you should know that because of the emptiness of the knowledge of all aspects, the isolation of the knowledge of all aspects, the absence of an intrinsic nature in the knowledge of all aspects, and because there is no full awakening of the knowledge of all aspects, there is no full awakening of attention.
- 21.91 “Venerable Śāriputra, because of this one of many explanations, I say bodhisattva great beings are not separated from staying in this state or from this attention.”
- 21.92 The Lord then complimented venerable Subhūti: “Excellent, excellent, Subhūti! You should give instruction in the perfection of wisdom to bodhisattva great beings just like this, just as you have explained through the Tathāgata’s power, and bodhisattva great beings should train in the perfection of wisdom just as you explain.”
- 21.93 As venerable Subhūti was expounding this perfection of wisdom chapter, the great billionfold world system [F.242.a] shook in six ways: it shook, shook greatly, and shook violently; quaked, quaked greatly, and quaked violently; stirred, stirred greatly, and stirred violently; became disturbed, greatly disturbed, and violently disturbed; roared, roared greatly, and roared violently; and resounded, resounded greatly, and resounded violently. The eastern direction sank down and the western direction rose up; the western

direction sank down and the eastern direction rose up; the southern direction sank down and the northern direction rose up; the northern direction sank down and the southern direction rose up; the middle sank down and the edges rose up; and the edges sank down and the middle rose up.

21.94 Then at that moment the Lord smiled. Venerable Subhūti then inquired of the Lord, “Lord, why did you smile? What is the cause, what is the condition?”

21.95 The Lord replied, “Subhūti, just as inside this Sahā world system the perfection of wisdom is being taught, similarly in infinite, countless world systems in the eastern direction the tathāgatas, worthy ones, perfectly complete buddhas are also teaching this very perfection of wisdom to bodhisattva great beings. Similarly, all around in infinite, countless world systems in the ten directions, tathāgatas, worthy ones, perfectly complete buddhas are teaching this very perfection of wisdom to bodhisattva great beings.”

21.96 As venerable Subhūti was expounding this perfection of wisdom chapter, two billion living beings of divine and human rank gained forbearance for dharmas that are not produced, and as the lord buddhas were teaching this very perfection of wisdom to bodhisattva great beings in all the ten directions, infinite, [F.242.b] countless numbers of beings produced the thought of unsurpassed, perfect, complete awakening.

21.97 *This was the twenty-first chapter, “Subhūti,” of the “Eighteen Thousand Mother of All Buddhas and Bodhisattvas Perfection of Wisdom.”*

CHAPTER 22: ŚATAKRATU

- 22.1 And indeed all the Four Mahārājas stationed in the great billionfold world system together with many hundreds of thousands of one hundred million billion gods were assembled in that very retinue, as were the Śatakratus,³⁷⁶ heads of the gods, and the Suyāmas, Saṃtuṣitas, Nirmāṇaratis, Paranirmitavaśavartins, and Brahmapurohitas, *up to* the Brahmās together with many hundreds of thousands of one hundred million billion gods also assembled, and as many Brahmās, *up to* Śuddhāvāsa classes of gods stationed in the great billionfold world system together with hundreds of thousands of one hundred million billion gods, also were assembled. The light originating from the maturation of earlier karma coming from the bodies of those Cāturmahārājika gods, and the light originating from the maturation of earlier karma coming from the bodies of those Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin classes of gods, and Brahmakāyika gods, *up to* the Śuddhāvāsa class of gods, does not approach the natural light of the Tathāgata even by a hundredth part, or by a thousandth part, or by a hundred thousandth part, or by a hundred-thousand hundred-millionth part; it would not stand up to any number, or fraction, or counting, or example, or comparison. In the presence of³⁷⁷ the natural light of the Tathāgata all the lights originating from the maturation of earlier karma coming from the bodies of the gods do not gleam, do not radiate, and do not shine. [F.243.a] Among those the light of the Tathāgata reveals itself as the highest, reveals itself as special, and reveals itself as the best, superb, exemplary, unsurpassed, and unrivaled. As an analogy, just as a fired iron statue in the presence of the golden Jambū River does not gleam, does not radiate, and does not shine, similarly, in the presence of the natural light of the Tathāgata all the lights originating from the maturation of earlier karma coming from the bodies of the gods do not gleam, do not radiate, and do not shine.

Among those the light of the Tathāgata reveals itself as the highest, reveals itself as special, and reveals itself as the best, superb, exemplary, unsurpassed, and unrivaled.

22.2 Then Śatakratu, head of the gods, said to venerable Subhūti, “Venerable monk Subhūti, these Cāturmahārājika gods, these Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin classes of gods, *up to* these Śuddhāvāsa class of gods stationed in the great billionfold world system are all assembled, venerable monk Subhūti, to listen to the Dharma. They want to hear instruction in the perfection of wisdom, so, venerable monk Subhūti, how should bodhisattva great beings stand in the perfection of wisdom? What is the bodhisattva great beings’ perfection of wisdom? And how should bodhisattva great beings train in the perfection of wisdom?”

22.3 Venerable Subhūti then replied to Śatakratu, head of the gods, “Well then, Kauśika,³⁷⁸ listen well and hard and pay attention, and I will give instructions, [F.243.b] through the power of the Buddha, possessed by the Buddha, in what the bodhisattva great beings’ perfection of wisdom is, and in how bodhisattva great beings should stand in the perfection of wisdom, and how bodhisattva great beings should train in the perfection of wisdom.³⁷⁹

22.4 “Those gods who have not produced the thought of unsurpassed, perfect, complete awakening, they too must produce the thought of unsurpassed, perfect, complete awakening. Those who have entered into the flawlessness that is a perfect state³⁸⁰ are incapable of producing the thought of unsurpassed, perfect, complete awakening. And why? Because the boundaries are fixed for them by the stream of saṃsāra. And yet if they also produce the thought of unsurpassed, perfect, complete awakening, I still rejoice in them also. I will not stand between them and their wholesome side, because they have to get hold of the dharmas that are the most special, that are higher than even the special dharmas.

22.5 “Kauśika, what is the bodhisattva great beings’ perfection of wisdom? Here bodhisattva great beings with a thought of awakening connected with the knowledge of all aspects should pay attention to form as impermanent, and they should pay attention to it as suffering, selfless, empty, a disease, a boil, a thorn, a misfortune, dependent, by its nature headed to destruction, shaky, brittle, a hazard, persecution, and a headache, and that without apprehending anything.

22.6 “Similarly, they should pay attention to feeling, perception, volitional factors, and consciousness; similarly to the eyes, ears, nose, tongue, body, and thinking mind; and similarly to the earth element, water element, fire [F.244.a] element, wind element, space element, and consciousness element as impermanent. They should pay attention to them as suffering, selfless,

empty, a disease, a boil, a thorn, a misfortune, dependent, by their nature headed to destruction, shaky, brittle, a hazard, persecution, and like a headache, and that without apprehending anything.

22.7 “With a thought of awakening connected with the knowledge of all aspects they should pay attention to ‘the volitional factors arising from ignorance as the condition.’ They should pay attention to them as impermanent, suffering, selfless, calm, isolated, and empty. They should pay attention to ‘consciousness arising from volitional factors as the condition, name and form from consciousness as the condition, the six sense fields from name and form as the condition, contact from the six sense fields as the condition, feeling from contact as the condition, craving from feeling as the condition, appropriation from craving as the condition, existence from appropriation as condition, birth from existence as the condition, and old age and death, pain, lamentation, suffering, mental anguish, and grief arising from birth as the condition—thus the arising of simply this great heap of suffering,’ and they should pay attention to all of that as impermanent, suffering, selfless, calm, isolated, and empty, and that without apprehending anything.

22.8 “With attention connected with the knowledge of all aspects they should pay attention to ‘the cessation of volitional factors from the cessation of ignorance,’ and to that as selfless,³⁸¹ calm, isolated, emptiness, signless, wishless, and not occasioning anything. They should pay attention to ‘the cessation of consciousness from the cessation of volitional factors, [F.244.b] the cessation of name and form from the cessation of consciousness, the cessation of the six sense fields from the cessation of name and form, the cessation of contact from the cessation of the six sense fields, the cessation of feeling from the cessation of contact, the cessation of craving from the cessation of feeling, the cessation of appropriation from the cessation of craving, the cessation of existence from the cessation of appropriation, the cessation of birth from the cessation of existence, and the cessation of old age and death, pain, lamentation, suffering, mental anguish, and grief from the cessation of birth—thus the cessation of simply this great heap of suffering,’ and to all of that as selfless, calm, isolated, emptiness, signless, wishless, and not occasioning anything, and that without apprehending anything.

22.9 “Furthermore, Kauśika, bodhisattva great beings with a thought of awakening connected with the knowledge of all aspects cultivate the four applications of mindfulness, and that without apprehending anything. Similarly, they cultivate the four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble

path, as well as the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha, and they cultivate them without apprehending anything.

22.10 “Furthermore, Kauśika, bodhisattva great beings with a thought-production connected with the knowledge of all aspects practice the perfection of giving, and they practice it without apprehending anything. Similarly, bodhisattva great beings with the thought of awakening connected with the knowledge of all aspects practice the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, [F.245.a] and perfection of wisdom, and practice them without apprehending anything.

22.11 “Furthermore, Kauśika, when bodhisattva great beings with a thought-production connected with the knowledge of all aspects are practicing the perfection of wisdom, they thus, putting one part of the picture together with the other parts,³⁸² while thinking, applying,³⁸³ completing, and extending, make a detailed and thorough analysis of all these parts together,³⁸⁴ thinking, ‘They are selfless, they are not me, and they are not mine.’ And why? Because the bodhisattva great beings’ thought of the wholesome roots is not touched by the thought of awakening, and neither is the thought of dedication touched by the thought of the wholesome roots. Kauśika, the thought of the wholesome roots does not exist and is not apprehended in the thought of awakening, and the thought of awakening also does not exist and is not apprehended in the thought of the wholesome roots; the thought of awakening does not exist and is not apprehended in the thought of dedication, and the thought of dedication also does not exist and is not apprehended in the thought of awakening. The thought of the wholesome roots does not exist in the thought of the wholesome roots, the thought of awakening does not exist in the thought of awakening, and the thought of dedication does not exist in the thought of dedication. Kauśika, this not settling down on and not apprehending any one part, even while thus making an examination of all the parts of the picture, is the bodhisattva great beings’ perfection of wisdom.”

22.12 Then Śatakratu, head of the gods, inquired of venerable Subhūti, “Venerable monk Subhūti, how is it that the thought of dedication is not touched by the thought of awakening? How is it that the thought of awakening [F.245.b] is not touched by the thought of dedication? How is it that the thought of dedication does not exist and is not apprehended in the thought of awakening, and how is it that the thought of awakening does not exist and is not apprehended in the thought of dedication?”

- 22.13 “Kauśika,” replied Subhūti, “the thought of dedication is no thought, and the thought of awakening is no thought. Therefore, because what is no thought is inconceivable, and what is inconceivable is no thought, a state of no thought does not dedicate a state of no thought, and the inconceivable does not dedicate the inconceivable. So, the state of no thought is inconceivable, and the inconceivable is the state of no thought. That, Kauśika, is the bodhisattva great beings’ perfection of wisdom.”
- 22.14 Then the Lord said to venerable Subhūti, “Excellent, Subhūti, excellent! The instruction in the perfection of wisdom you give bodhisattva great beings, Subhūti—the enthusiasm you convey to them—is excellent indeed!”
- 22.15 Subhūti replied, “I have to feel a sense of appreciation, Lord, and not feel no sense of appreciation, because earlier when you, Lord, were practicing the bodhisattva way of life in the presence of earlier tathāgatas, worthy ones, perfectly complete buddhas, their śrāvakas advised and instructed you in the six perfections—they taught them to you, made you take them up, made you excited about them and motivated, and caused you to enter into them and established you in them. Having done so, Lord, in the form of a bodhisattva [F.246.a] you trained in the six perfections and awakened to unsurpassed, perfect, complete awakening. Like that we too, Lord, have to advise, instruct, teach, inspire to take up, excite, motivate, cause to enter into, and establish the bodhisattva great beings in the six perfections—bodhisattva great beings who, advised, instructed, taught, inspired to take up, excited, motivated, caused to enter into, and established by us, will also awaken to unsurpassed, perfect, complete awakening.”
- 22.16 Then venerable Subhūti said to Śatakratu, head of the gods, “So then, Kauśika, listen well and hard and pay attention, and I will explain how bodhisattva great beings should stand in the perfection of wisdom, and how they should not stand.
- 22.17 “Kauśika, form is empty of form; feeling ... perception ... volitional factors ... and consciousness is empty of consciousness; and a bodhisattva is empty of a bodhisattva. Thus, Kauśika, the emptiness of form; the emptiness of feeling, perception, volitional factors, and consciousness; and the emptiness of a bodhisattva are not two and are not divided. Kauśika, bodhisattva great beings should stand in the perfection of wisdom like that.
- 22.18 “Furthermore, Kauśika, the eyes are empty of the eyes; the ears ... the nose ... [F.246.b] the tongue ... the body ... and the thinking mind is empty of the thinking mind; and a bodhisattva is empty of a bodhisattva. Thus, the emptiness of the eyes; the emptiness of the ears, nose, tongue, body, and thinking mind; and the emptiness of a bodhisattva are not two and are not divided. Kauśika, bodhisattva great beings should stand in the perfection of wisdom like that.

- 22.19 “Furthermore, Kauśika, the earth element is empty of the earth element; the water element ... fire element ... wind element ... space element ... and consciousness element is empty of the consciousness element; and a bodhisattva is empty of a bodhisattva. Thus, the emptiness of the earth element; the emptiness of the water element, fire element, wind element, space element, and consciousness element; and the emptiness of a bodhisattva are not two and are not divided. Kauśika, bodhisattva great beings should stand in the perfection of wisdom like that.
- 22.20 “Furthermore, Kauśika, ignorance is empty of ignorance; similarly, volitional factors ... consciousness ... name and form ... the six sense fields ... contact ... feeling ... craving ... appropriation ... existence ... birth ... and old age and death is empty of old age and death; the cessation of ignorance is empty of the cessation of ignorance; similarly, the cessation of volitional factors ... consciousness ... name and form ... the six sense fields ... contact ... feeling ... craving ... appropriation ... existence ... birth ... and old age and death is empty of the cessation of old age and death; and a bodhisattva is empty of a bodhisattva. Thus, the emptiness of ignorance and the emptiness of the cessation of ignorance, *up to* [F.247.a] the emptiness of old age and death and the emptiness of the cessation of old age and death, and the emptiness of a bodhisattva are not two and are not divided. Kauśika, bodhisattva great beings should stand in the perfection of wisdom like that.
- 22.21 “Furthermore, Kauśika, the perfection of giving is empty of the perfection of giving; similarly, the perfection of morality ... the perfection of patience ... the perfection of perseverance ... the perfection of concentration ... and the perfection of wisdom is empty of the perfection of wisdom; and a bodhisattva is empty of a bodhisattva. Thus, the emptiness of the perfection of giving; the emptiness of the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and the perfection of wisdom, and the emptiness of a bodhisattva, are not two and are not divided.
- 22.22 “Furthermore, Kauśika, inner emptiness is empty of inner emptiness; *up to* the emptiness that is the nonexistence of an intrinsic nature is empty of the emptiness that is the nonexistence of an intrinsic nature; and a bodhisattva is empty of a bodhisattva. Thus, the emptiness of inner emptiness; *up to* the emptiness of the emptiness that is the nonexistence of an intrinsic nature; and the emptiness of a bodhisattva are not two and are not divided.
- 22.23 “Furthermore, Kauśika, the applications of mindfulness are empty of the applications of mindfulness. The right efforts ... the legs of miraculous power ... the faculties ... the powers ... the limbs of awakening ... the eightfold noble path ... the ten powers ... [F.247.b] the fearlessnesses ... the detailed and thorough knowledges ... *up to* the distinct attributes of a buddha are empty of the distinct attributes of a buddha. A bodhisattva is

- empty of a bodhisattva. Thus, the emptiness of the applications of mindfulness ... ; *up to* the emptiness of the distinct attributes of a buddha; and the emptiness of a bodhisattva are not two and are not divided.
- 22.24 “Furthermore, Kauśika, the meditative stabilizations are empty of the meditative stabilizations, the dhāraṇī gateways are empty of the dhāraṇī gateways, and a bodhisattva is empty of a bodhisattva. Thus, the emptiness of the meditative stabilizations, the emptiness of the dhāraṇī gateways, and the emptiness of a bodhisattva are not two and are not divided.
- 22.25 “Furthermore, Kauśika, the Śrāvaka Vehicle is empty of the Śrāvaka Vehicle, the Pratyekabuddha Vehicle is empty of the Pratyekabuddha Vehicle, and the Great Vehicle is empty of the Great Vehicle. A śrāvaka is empty of the state of a śrāvaka, a pratyekabuddha is empty of the state of a pratyekabuddha, and a buddha is empty of buddhahood. And a bodhisattva is empty of a bodhisattva. Thus, the emptiness of the Śrāvaka Vehicle, the emptiness of the state of a śrāvaka, *up to* the emptiness of the Great Vehicle, the emptiness of buddhahood, and the emptiness of a bodhisattva are not two and are not divided.
- 22.26 “Furthermore, Kauśika, *up to* the knowledge of all aspects is empty of the knowledge of all aspects, and a bodhisattva is empty of a bodhisattva. Thus, *up to* the emptiness of the knowledge of all aspects and the emptiness of a bodhisattva [F.248.a] are not two and are not divided. Kauśika, bodhisattva great beings should stand in the perfection of wisdom like that.”
- 22.27 Then Śatakratu, head of the gods, asked venerable Subhūti, “Venerable monk Subhūti, how should bodhisattva great beings not stand in the perfection of wisdom?”
- 22.28 “Kauśika,” replied Subhūti, “here bodhisattva great beings should not stand in form by way of apprehending something, and they should not stand in feeling, perception, volitional factors, or consciousness by way of apprehending something. They should not stand in the eyes, they should not stand in a form, they should not stand in eye consciousness, they should not stand in eye contact, and they should not stand in feeling that arises from the condition of eye contact. Similarly, they should not stand in the ears ... the nose ... the tongue ... the body ... and they should not stand in the thinking mind, dharmas, thinking-mind consciousness, thinking-mind contact, or feeling that arises from the condition of thinking-mind contact by way of apprehending something.
- 22.29 “They should not stand in the earth element by way of apprehending something, and they should not stand in the water element, fire element, wind element, space element, or consciousness element by way of apprehending something.

- 22.30 “They should not stand in the applications of mindfulness by way of apprehending something, and they should not stand in the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, or path, or the ten powers, fearlessnesses, detailed and thorough knowledges, distinct attributes of a buddha, or knowledge of all aspects [F.248.b] by way of apprehending something.
- 22.31 “They should not stand in the result of stream enterer by way of apprehending something. They should not stand in the result of once-returner, the result of non-returner, the state of a worthy one, or the state of a pratyekabuddha by way of apprehending something. They should not stand in buddhahood by way of apprehending something.
- 22.32 “Kauśika, they thus should not dwell on the idea of form³⁸⁵ by way of apprehending something, *up to* they should not dwell on the idea of the knowledge of all aspects by way of apprehending something. They thus should not dwell on the idea of the result of once-returner by way of apprehending something, *up to* they should not dwell on the idea of buddhahood by way of apprehending something.
- 22.33 “They should not dwell on the idea that form is permanent by way of apprehending something. Similarly, they should not dwell on the idea that form is impermanent, is happiness, is suffering, has a self, is selfless, is calm, is not calm, is isolated, is not isolated, is empty, is not empty, has a sign, is signless, is wished for, or is wishless by way of apprehending something.
- 22.34 “Similarly, they should not dwell on the ideas that feeling, perception, volitional factors, or consciousness are permanent, are impermanent, are happiness, are suffering, have a self, are selfless, are calm, are not calm, are isolated, are not isolated, are empty, are not empty, have a sign, are signless, are a wish for, or are wishless by way of apprehending something.
- 22.35 “Similarly, they should not dwell on the idea that the constituents, the sense fields, dependent origination, [F.249.a] the perfections, all the emptinesses, the dharmas on the side of awakening, the ten powers, the fearlessnesses, the detailed and thorough knowledges, or the distinct attributes of a buddha are permanent, are impermanent, are happiness, are suffering, have a self, are selfless, are calm, are not calm, are isolated, are not isolated, are empty, are not empty, have a sign, are signless, are wished for, or are wishless by way of apprehending something.
- 22.36 “Furthermore, Kauśika, they should not dwell on the idea that the result of stream enterer is a category of the uncompounded by way of apprehending something. Similarly, they should not dwell on the idea the result of once-returner, the result of non-returner, the state of a worthy one, or the result of a pratyekabuddha is a category of the uncompounded by way of

apprehending something, *up to* they should not dwell on the idea that the knowledge of all aspects is a category of the uncompounded by way of apprehending something.

22.37 “They should not dwell on the idea that the result of stream enterer is worthy of gifts by way of apprehending something. Similarly, they should not dwell on the idea that the result of once-returner, or the result of non-returner, the state of a worthy one, a pratyekabuddha, or a tathāgata, worthy one, perfectly complete buddha is worthy of gifts by way of apprehending something.

22.38 “Furthermore, Kauśika, bodhisattva great beings should not stand on the first level by way of apprehending something; similarly, they should not stand on ... *up to* the tenth level by way of apprehending something. And why? Because where there is a place to stand there is movement.

22.39 “Furthermore, Kauśika, bodhisattva great beings should not, by way of apprehending something, having stood in the first production of the thought—that is, having become a bodhisattva—dwell on the idea ‘I will complete the perfection of giving,’ and similarly, they should not dwell on the idea ‘I will complete the perfection of morality, the perfection of patience, the perfection of perseverance, [F.249.b] the perfection of concentration, and the perfection of wisdom’ by way of apprehending something.

22.40 “They should not dwell on the idea ‘I will complete the applications of mindfulness’ by way of apprehending something, and they should not dwell on the idea ‘I will complete the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and the path’ by way of apprehending something.

22.41 “Bodhisattva great beings should not, by way of apprehending something, dwell on the idea ‘I will, having entered into a bodhisattva great being’s flawlessness, stand on the irreversible level.’ Bodhisattva great beings should not dwell on the idea ‘I will complete the five clairvoyances’ by way of apprehending something. Bodhisattva great beings should not, by way of apprehending something, dwell on the idea ‘I will, standing in the bodhisattva great beings’ five clairvoyances, approach infinite, countless buddhafiels to bow down to and attend on the lord buddhas and listen to the Dharma, and having listened I will practice it for suchness and teach others.’ Bodhisattva great beings should not, by way of apprehending something, dwell on the idea ‘I will bring buddhafiels into being that are just like those of those lord buddhas.’ Bodhisattva great being should not, by way of apprehending something, dwell on the idea ‘I will, having practiced the perfection of wisdom, bring beings to maturity in unsurpassed, perfect, complete awakening.’ [F.250.a]

- 22.42 “Bodhisattva great beings should not, by way of apprehending something, dwell on the idea ‘I will, having gone to infinite, countless world systems, show respect to, demonstrate reverence for, show honor to, and worship the tathāgatas, worthy ones, perfectly complete buddhas with flowers, incense, perfumes, garlands, creams,³⁸⁶ robes, parasols, flags, and banners, and I will offer to the tathāgatas, worthy ones, perfectly complete buddhas many hundreds of thousands of one hundred million billion pieces of the finest clothing.
- 22.43 “Bodhisattva great beings should not dwell on the idea ‘I will establish infinite, countless beings beyond measure in unsurpassed, perfect, complete awakening’ by way of apprehending something.
- 22.44 “Bodhisattva great beings should not, by way of apprehending something, dwell on the idea ‘I will make the five eyes perfect:³⁸⁷ the flesh eye, divine eye, wisdom eye, dharma eye, and buddha eye.’ They should not, by way of apprehending something, dwell on the idea ‘I will make the meditative stabilizations perfect.’ They should not, by way of apprehending something, dwell on the idea ‘I will play in whichever meditative stabilization I want to play in.’ They should not dwell on the idea ‘I will make the dhāraṇī gateways perfect’ by way of apprehending something.
- 22.45 “Bodhisattva great beings should not dwell on the idea ‘I will make the ten tathāgata powers perfect’ by way of apprehending something; they should not dwell on the idea ‘I will make the four fearlessnesses, the four detailed and thorough knowledges, and the eighteen distinct attributes of a buddha perfect’ by way of apprehending something; and they should not dwell on the idea [F.250.b] ‘I will make great love and great compassion perfect’ by way of apprehending something.
- 22.46 “They should not dwell on the idea ‘I will make the major marks of a great person perfect on the body’ by way of apprehending something, and they should not dwell on the idea ‘I will make the eighty minor signs perfect on the body’ by way of apprehending something.
- 22.47 “They should not, by way of apprehending something, dwell on the idea that a faith follower and Dharma follower are the eighth;³⁸⁸ the one stopped at most seven times is a stream enterer.³⁸⁹ They should not, by way of apprehending something, dwell on the ideas of those born in family after family, and those who have one interruption. They should not, by way of apprehending something, dwell on the idea that one whose life has come to an end and whose afflictions have come to an end is the person equal in stature.³⁹⁰ They should not dwell on the idea that a stream enterer enters nirvāṇa in the intermediate state by way of apprehending something. They should not, by way of apprehending something, dwell on the idea that a once-returner, having come once to this world, makes an end to suffering.

They should not, by way of apprehending something, dwell on the idea of a candidate for actualizing the result of non-returner. They should not, by way of apprehending something, dwell on the idea that a non-returner will enter nirvāṇa right there. They should not, by way of apprehending something, dwell on the idea of a candidate for actualizing the result of a worthy one. They should not, by way of apprehending something, dwell on the idea that right here a worthy one will pass into complete nirvāṇa in the element of nirvāṇa without any aggregates left behind.

22.48 “They should not dwell on the idea of a pratyekabuddha by way of apprehending something. They should not, by way of apprehending something, dwell on the idea that a bodhisattva passes beyond the śrāvaka level and the pratyekabuddha level and will stand on the bodhisattva level. They should not dwell on the idea that there is the knowledge of a knower of path aspects³⁹¹ by way of apprehending something. [F.251.a] They should not, by way of apprehending something, dwell on the idea that, having completely awakened fully to all dharmas, all residual impressions, connections, and afflictions have come to an end.

22.49 “They should not, by way of apprehending something, dwell on the idea ‘I will, as a tathāgata, worthy one, perfectly complete buddha, completely awaken to unsurpassed, perfect, complete awakening and turn the wheel of Dharma.’ They should even not dwell on such an idea as ‘having done the work of a buddha, I will lead infinite, countless beings to nirvāṇa’ by way of apprehending something.

22.50 “They should not, by way of apprehending something, dwell on the idea ‘I will, standing on the four legs of miraculous power, become completely absorbed in meditative stabilization, and through having become completely absorbed in that sort of meditative stabilization I will remain for as many eons as there are sand particles in the Gaṅgā River.’

22.51 “They should not, by way of apprehending something, dwell on the idea that the length of their lives will become infinite. They should not, by way of apprehending something, dwell on the idea that each of their major marks will become perfected through a hundred merits. They should not, by way of apprehending something, dwell on the idea that the size of their buddhafield will be the combined size of as many world systems as there are sand particles in the Gaṅgā River to the east, and similarly, of as many world systems as there are sand particles in the Gaṅgā River to the south, west, and north. They should not, by way of apprehending something, dwell on the idea that their great billionfold world system will be made of diamonds.

22.52 “They should not, by way of apprehending something, dwell on the idea that from their Bodhi tree such fragrances must emanate that for those beings who smell those fragrances greed will not harm them; hatred and

confusion will not harm them; śrāvaka thoughts and pratyekabuddha thoughts will not arise [F.251.b] in them; they will become fixed on unsurpassed, perfect, complete awakening; and they will not have any physical or mental disease.

22.53 “They should not, by way of apprehending something, dwell on the idea that in their buddhafield there will not be the word *form*, and there will not be the words *feeling, perception, volitional factors, or consciousness*. They should not, by way of apprehending something, dwell on the idea that there will not be the words *perfection of giving*, and there will not be the words *perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, or perfection of wisdom*. They should not, by way of apprehending something, dwell on the idea that there will not be the words *applications of mindfulness*, and they should not dwell on the idea there will not be the words *right efforts, legs of miraculous power, faculties, powers, limbs of awakening, eightfold noble path, ten powers, fearlessnesses, detailed and thorough knowledges, or distinct attributes of a buddha*. They should not, by way of apprehending something, dwell on the idea that there will not be the words *stream enterer, once-returner, non-returner, state of a worthy one, pratyekabuddha, bodhisattva, or buddha*.

22.54 “And why? Because tathāgatas, worthy ones, perfectly complete buddhas do not, having awakened to unsurpassed, perfect, complete awakening, apprehend any dharmas.

22.55 “Kauśika, bodhisattva great beings [F.252.a] should not stand in the perfection of wisdom like that, by way of apprehending anything.”

22.56 Then it occurred to venerable Śāriputra to think, “Well then, however could bodhisattva great beings stand in the perfection of wisdom?”

22.57 Then venerable Subhūti, understanding in his mind the thoughts occurring to venerable Śāriputra, asked venerable Śāriputra, “What do you think, Venerable Śāriputra, could³⁹² the tathāgatas ever have stood anywhere?”

22.58 Śāriputra replied, “Venerable Subhūti, the tathāgatas could never have stood anywhere. Indeed, the tathāgatas, worthy ones, perfectly complete buddhas have totally nonabiding minds. They have not stood in form; they have not stood in feeling, perception, volitional factors, or consciousness; they have not stood in the compounded element and have not stood in the uncompounded element; and similarly, *up to* they have not stood in the eighteen distinct attributes of a buddha, *up to* they have not stood in the knowledge of all aspects.”

22.59 Then venerable Subhūti said to venerable Śāriputra, “Thus it is, Venerable Śāriputra, that just as the tathāgatas, worthy ones, perfect complete buddhas have not stood in form, and have not *not* stood in form; have not stood in feeling ... perception ... volitional factors ... and consciousness, and have not

not stood in consciousness, *up to* have not stood in the knowledge of all aspects, and have not *not* stood in the knowledge of all aspects, so too bodhisattva great beings should stand in the perfection of wisdom. Venerable Śāriputra, bodhisattva great beings should stand in the perfection of wisdom like that, [F.252.b] by way of not taking a stand.” [B19]

22.60 Then it occurred to certain gods in that retinue to think, “Whatever yakṣa sounds the yakṣas make, talk the yakṣas talk—whatever the yakṣas say, the statements of the yakṣas—all of those, if they are said, are comprehensible to us, but this, namely, what the elder Subhūti says about the perfection of wisdom, what he discourses on, explains, and teaches, is incomprehensible to us.”

22.61 Then venerable Subhūti, understanding in his mind the thoughts occurring to those gods, asked the gods, “O gods, is what is said incomprehensible?”

“Incomprehensible, Ārya Subhūti!” affirmed the gods.

22.62 Subhūti then explained, “It is because not even one syllable is said here, and what is not said is not heard. And why? Because in the perfection of wisdom there are no syllables, and in it there is neither hearing, nor teaching, nor comprehension, because in the perfect, complete awakening of the tathāgatas, worthy ones, perfectly complete buddhas there are also no syllables. As an analogy, gods, a tathāgata, worthy one, perfectly complete buddha might magically produce a magically created buddha, and he might magically produce the four magically created retinues of monks, nuns, laymen, and laywomen. When that magical creation teaches the four magically created retinues, what do you think, gods, has anything at all been taught or heard by anyone?”

“No indeed, venerable monk Subhūti, nothing,” replied the gods.

22.63 “Similarly, gods,” continued Subhūti, “all dharmas are like a magical creation. There nobody has explained, nobody has heard, and nobody has comprehended. [F.253.a]

22.64 “To illustrate, gods, when a man falls asleep and in a dream beholds a tathāgata, worthy one, perfectly complete buddha teaching the Dharma, what do you think, gods, has anyone explained, heard, or comprehended?”

“No indeed, venerable monk Subhūti, no one,” replied the gods.

22.65 “Similarly, gods,” continued Subhūti, “all dharmas are like a dream. There nobody has explained, nobody has heard, and nobody has comprehended.

22.66 “To illustrate, gods, were two people standing in a canyon to shout out a praise of the Buddha, shout out a praise of the Dharma, and shout out a praise of the Saṅgha, the echoes of both of them would ring out. What do you think, gods, because of that first echo would the sound of the other echo be made known?”

- “No indeed, venerable monk Subhūti, it would not,” replied the gods.
- 22.67 “Similarly, gods,” continued Subhūti, “all dharmas are like an echo. There nobody has explained, nobody has heard, and nobody has comprehended.
- 22.68 “To illustrate, gods, when a clever magician or magician’s apprentice at the junction of two main roads conjures up a tathāgata, worthy one, perfectly complete buddha, who then teaches the Dharma to the four magically created retinues, what do you think, gods, has anyone explained, heard, or comprehended?”
- “No indeed, venerable monk Subhūti, no one,” replied the gods.
- 22.69 “Similarly, gods,” continued Subhūti, “all dharmas are like a magical illusion. There nobody has explained, nobody has heard, and nobody has comprehended.”
- 22.70 Then it occurred to those gods to think, “Yes! [F.253.b] This Ārya Subhūti demonstrates what is deeper than the deep, introduces what is more subtle than the subtle. Yes! This Ārya Subhūti is going to expand on the perfection of wisdom. Yes! This Ārya Subhūti is going to make the perfection of wisdom clear.”
- 22.71 Then venerable Subhūti, understanding in his mind the thoughts occurring to those gods, said to those gods, “O gods, form is not deep and is not subtle, and feeling, perception, volitional factors, and consciousness are not deep and are not subtle. And why? O gods, it is because the intrinsic nature of form is not deep and is not subtle, and the intrinsic nature of feeling, perception, volitional factors, and consciousness is not deep and is not subtle.
- 22.72 “The eyes are not deep and are not subtle, and the ears, nose, tongue, body, and thinking mind are not deep and are not subtle. A form is not deep and is not subtle, and a sound, a smell, a taste, a feeling, and dharmas are not deep and are not subtle. The earth element is not deep and is not subtle, and the water element, fire element, wind element, space element, and consciousness element are not deep and are not subtle. The perfection of giving is not deep and is not subtle, and the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom are not deep and are not subtle. Inner emptiness is not deep and is not subtle, *up to* the emptiness that is the nonexistence of an intrinsic nature is not deep and is not subtle. The applications of mindfulness are not deep and are not subtle, and similarly, the right efforts, [F.254.a] legs of miraculous power, faculties, powers, limbs of awakening, eightfold noble path, ten powers, four fearlessnesses, four detailed and thorough knowledges, *up to* the distinct attributes of a buddha are not deep and are not subtle. All the meditative stabilizations and all the

dhāraṇī gateways are not deep and are not subtle, *up to* the knowledge of all aspects is not deep and is not subtle. And why? Because the intrinsic nature of ... *up to* the knowledge of all aspects is not deep and is not subtle.”

22.73 Then it occurred to those gods to think, “Well then, in this Dharma teaching has nothing been designated form; has nothing been designated feeling, perception, volitional factors, or consciousness; has nothing been designated the constituents, sense fields, or dependent originations; has nothing been designated the perfections or the dharmas on the side of awakening; and has nothing been designated all the emptinesses, all the meditative stabilizations, all the dhāraṇī gateways, the ten powers, the fearlessnesses, the detailed and thorough knowledges, *up to* the distinct attributes of a buddha? In this Dharma teaching has nothing even been designated the result of stream enterer, and has nothing been designated the result of once-returner, the result of non-returner, the state of a worthy one, the state of a pratyekabuddha, or a bodhisattva? Has nothing been designated buddhahood? Has nothing even been designated the letters?”

22.74 Then venerable Subhūti, understanding in his mind the thoughts occurring to those gods, said to those gods, [F.254.b] “Exactly so, gods, exactly so. Unteachable is the awakening of the tathāgatas; there is no discourse on it, nobody has heard it, and nobody has comprehended it.

22.75 “Therefore, gods, those who want to be candidates for the result of stream enterer and those who want to realize the result of stream enterer cannot do so without having resorted to this forbearance; those who want to realize the results of once-returner, non-returner, the state of a worthy one, the state of a pratyekabuddha, and the state of a buddha cannot do so without having resorted to this forbearance.

22.76 “O gods, bodhisattva great beings, from the first production of the thought of awakening onward, should stand in the perfection of wisdom like this, based on there being no discourse and no listening.”

22.77 *This was the twenty-second chapter, “Śatakratu,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

CHAPTER 23: HARD TO UNDERSTAND

- 23.1 Then it occurred to those gods to think, "What would the elder Subhūti accept those listening to the Dharma to be like?"
- 23.2 Then venerable Subhūti, understanding in his mind the thoughts occurring to those gods, said to those gods, "Gods, I would accept those listening to the doctrine to be like illusory beings. I would accept those listening to the doctrine to be like magically created beings. They will not listen to, master, or directly realize anything at all."
- 23.3 Then those gods asked venerable Subhūti, "Venerable monk Subhūti, are beings like an illusion, and are those listening to the doctrine like an illusion? Are beings like a magical creation, and are those listening to the doctrine like a magical creation?"
- 23.4 "Exactly so, gods, exactly so," replied Subhūti. "Beings are like an illusion, and those listening to the doctrine are like an illusion. Beings are like a magical creation, and those listening to the doctrine are like a magical creation.
- 23.5 "Beings, gods, are like a dream and are like an illusion. Form, too, gods, is like a dream [F.255.a] and is like an illusion. Feeling, perception, volitional factors, and consciousness, gods, are like a dream and are like an illusion. The eyes, gods, are like a dream and are like an illusion, and similarly the ears, nose, tongue, body, and thinking mind are like a dream and are like an illusion. A form, gods, is like a dream and is like an illusion, and a sound, a smell, a taste, a feeling, and dharmas are like a dream and are like an illusion. Eye consciousness, eye contact, and the feeling that arises from the condition of eye contact are like a dream and are like an illusion. Similarly, ear ... nose ... tongue ... body ... and thinking-mind consciousness, thinking-mind contact, and the feeling that arises from the condition of thinking-mind contact are like a dream and are like an illusion.

- 23.6 “The perfection of giving is like a dream and is like an illusion, and the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom are like a dream and are like an illusion.
- 23.7 “Inner emptiness is like a dream and is like an illusion, *up to* the emptiness that is the nonexistence of an intrinsic nature is like a dream and is like an illusion.
- 23.8 “The applications of mindfulness too are like a dream and are like an illusion, and the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, eightfold noble path, ten powers, fearlessnesses, detailed and thorough knowledges, and distinct attributes of a buddha are like a dream and are like an illusion.
- 23.9 “The result of stream enterer [F.255.b] is also like a dream and is like an illusion, and a stream enterer is also like a dream and is like an illusion. The result of once-returner and a once-returner, the result of non-returner and a non-returner, and the state of a worthy one and a worthy one are also like a dream and are like an illusion. A pratyekabuddha’s awakening is also like a dream and is like an illusion, and a pratyekabuddha is also like a dream and is like an illusion. Unsurpassed, perfect, complete awakening is also like a dream and is like an illusion, and buddhahood is also like a dream and is like an illusion.”
- 23.10 Then those gods asked venerable Subhūti, “Venerable monk Subhūti, is even buddhahood like a dream, like an illusion? Is nirvāṇa like a dream and like an illusion too?”
- 23.11 “Gods,” replied Subhūti, “I declare that even nirvāṇa is like a dream and is like an illusion, and if there is any dharma superior even to nirvāṇa, I declare that it too is like a dream and is like an illusion. And why? Gods, it is because a dream, an illusion, and nirvāṇa are not two and are not divided.”
- 23.12 Then venerable Śāripūtra, venerable Mahāmaudgalyāyana, venerable Mahākauṣṭhīlya, venerable Mahākātyāyana, venerable Pūrṇa Maitrāyaṇī-putra, venerable Mahākāśyapa, and many thousands of bodhisattvas inquired of the venerable monk Subhūti, “Who will be the recipients of this perfection of wisdom so deep, so hard to behold, so hard to understand, so peaceful, so sublime, so subtle, so private,³⁹³ [F.256.a] so not an object of speculative thought, so brilliant, so absolutely noble, and so much an object to be known by the learned and wise?”
- 23.13 Those great śrāvakas and great bodhisattvas having thus inquired, venerable Subhūti said to them, “Venerable Ones, bodhisattva great beings irreversible from awakening will be the recipients of this perfection of wisdom so deep, so hard to behold, so hard to understand, so peaceful, so sublime, so subtle, so private, so not an object of speculative thought, so

brilliant, so absolutely noble, and so much an object to be known by the learned and wise. Persons³⁹⁴ who have seen the truths, or worthy ones with outflows dried up, or those who have completed their plan, or those who have served well the victors, or those whose wholesome roots have grown under many hundred millions of buddhas, or sons and daughters of good families who have been mentored by spiritual friends also will be the recipients of this perfection of wisdom so deep, so hard to behold, so hard to understand, so peaceful, so sublime, so subtle, so private, so not an object of speculative thought, so brilliant, so absolutely noble, so much an object to be known by the learned and wise.

23.14 “They will not construct the idea that form is empty, and they will not construct the idea that emptiness is form. They will not construct the idea that feeling ... perception ... volitional factors ... and consciousness is empty, and they will not construct the idea that emptiness is consciousness. [F.256.b]

23.15 “They will not construct the idea that form is signless, and they will not construct the idea that signlessness is form. They will not construct the idea that feeling ... perception ... volitional factors ... and consciousness is signless, they will not construct the idea that signlessness is consciousness.

23.16 “They will not construct the idea that form is wishless, and they will not construct the idea that wishlessness is form. They will not construct the idea that form does not arise, and they will not construct the idea that nonarising is form. They will not construct the idea that form does not stop, and they will not construct the idea that nonstopping is form. Similarly, they will not construct the idea that form is calm, is not calm, is isolated, and is not isolated.

23.17 “They will not construct the idea that feeling ... perception ... volitional factors ... and consciousness is wishless, and they will not construct the idea that wishlessness is consciousness. Similarly, they will not construct the idea that it does not arise, does not stop, is calm, or is isolated. Similarly, they will not construct the idea that the constituents, sense fields, dependent origination, perfections, dharmas on the side of awakening, inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature, applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, eightfold noble path, ten powers, four fearlessnesses, four detailed and thorough knowledges, eighteen distinct attributes of a buddha, [F.257.a] meditative stabilizations, dhāraṇī gateways, and similarly, the result of stream enterer, result of once-returner, result of non-returner, state of a worthy one, or state of a pratyekabuddha are like that either.

- 23.18 “They will not construct the idea that the knowledge of all aspects is empty, and they will not construct the idea that emptiness is the knowledge of all aspects. They will not construct the idea that the knowledge of all aspects is signless, and they will not construct the idea that signlessness is the knowledge of all aspects. They will not construct the idea that the knowledge of all aspects is wishless, and they will not construct the idea that wishlessness is the knowledge of all aspects. They will not construct the idea that the knowledge of all aspects does not arise, does not stop, is calm, or is isolated.
- 23.19 “They will not construct the idea that the compounded element is empty, and they will not construct the idea that emptiness is the compounded element. They will not construct the idea that the compounded element is signless, [F.257.b] and they will not construct the idea that signlessness is the compounded element. They will not construct the idea that the compounded element is wishless, and they will not construct the idea that wishlessness is the compounded element. Similarly, they will not construct the idea the compounded element does not arise, does not stop, is calm, or is isolated.
- 23.20 “They will not construct the idea that the uncompounded element is empty, and they will not construct the idea that emptiness is the uncompounded element. They will not construct the idea that the uncompounded element is signless, and they will not construct the idea that signlessness is the uncompounded element. They will not construct the idea that the uncompounded element is wishless, and they will not construct the idea that wishlessness is the uncompounded element. Similarly, they will not construct the idea the uncompounded element does not arise, does not stop, is calm, or is isolated.
- 23.21 “Gods, in this way nobody will be a recipient of this perfection of wisdom that is so deep, so absolutely noble, so brilliant, and so much an object to be known by the learned and wise. And why? Because here no Dharma at all is pointed out, explained, or taught, and just as no Dharma at all is pointed out, explained, or taught, so too no being at all will be the recipient of it.”
- 23.22 Then venerable Śāriputra inquired of venerable Subhūti,³⁹⁵ “Is it not the case that in this perfection of wisdom the three vehicles—that is, the Śrāvaka Vehicle, the Pratyekabuddha Vehicle, and the perfect, complete Buddha Vehicle—are taught in detail? Is it not the case that the first production of the thought up until the tenth production of the thought are taught for the assistance of bodhisattva great beings? Is it not the case that the bodhisattva’s path is taught—that is, the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom; the applications of mindfulness,

right efforts, legs of miraculous power, faculties, powers, limbs of awakening, eightfold noble path, ten powers, [F.258.a] fearlessnesses, and detailed and thorough knowledges; *up to* the distinct attributes of a buddha? So, is it also not the case that bodhisattva great beings practicing the perfection of wisdom will miraculously take birth and appear? So, is it also not the case that they will become those whose clairvoyances naturally do not decline? Is it also not the case that those kinds of wholesome roots on account of which they pass, if they want to, from buddhafiield to buddhafiield and respect, revere, honor, and worship those lord buddhas—that such wholesome roots that bring that about will flourish? Is it not the case that they will not forget the stream of the Dharma they will listen to, right up until they fully awaken to unsurpassed, perfect, complete awakening? Is it not the case that by way of meditative absorption without distraction they will always be in meditative absorption? And is it not the case that they will become those with an unimpeded confident readiness, an unbroken confident readiness, a meditatively absorbed confident readiness, an appropriate confident readiness, a connected confident readiness, a meaningful confident readiness, and a superior confident readiness that rises above all the world?”

23.23 “Exactly so, Venerable Śāriputra, exactly so,” replied Subhūti. “It is just as you say. In this perfection of wisdom the three vehicles—that is, the Śrāvaka Vehicle, the Pratyekabuddha Vehicle, and the perfect, complete Buddha Vehicle—are taught in detail. *Connect this in the same way, up to* it is taught for the assistance of bodhisattva great beings that they will become those with a superior [F.258.b] confident readiness that rises above all the world. And it is taught, furthermore, by way of not apprehending anything. It is taught by way of not apprehending what? It is taught by way of not apprehending a self, *up to* by way of not apprehending one who knows and one who sees; by way of not apprehending form; by way of not apprehending feeling, perception, volitional factors, or consciousness; by way of not apprehending the eyes; by way of not apprehending the ears, nose, tongue, body, or thinking mind; by way of not apprehending the earth element, water element, fire element, wind element, space element, or consciousness element; by way of not apprehending the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, or perfection of wisdom; by way of not apprehending inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature; by way of not apprehending the applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, or eightfold

noble path; and by way of not apprehending the ten powers, fearlessnesses, detailed and thorough knowledges, or distinct attributes of a buddha, *up to* by way of not apprehending the knowledge of all aspects.”

23.24 Venerable Śāriputra then asked venerable Subhūti, “In this perfection of wisdom, why are the three vehicles taught in detail by way of not apprehending anything, *up to* why [F.259.a] is it taught for the assistance of bodhisattva great beings that they will become those with a superior confident readiness that rises above all the world by way of not apprehending anything?”

23.25 Subhūti replied, “Venerable Śāriputra, it is because of inner emptiness that the three vehicles are taught in detail by way of not apprehending anything. It is because of outer emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature that the three vehicles are taught in detail by way of not apprehending anything. *Up to* it is because of inner emptiness that it is taught for the assistance of bodhisattva great beings that they will become those with a superior confident readiness that rises above all the world. It is because of outer emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature that it is taught for the assistance of bodhisattva great beings that they will become those with a superior confident readiness that rises above all the world.”

23.26 *This was the twenty-third chapter, “Hard to Understand,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

CHAPTER 24: UNLIMITED

- 24.1 Then it occurred to Śatakratu, head of the gods, to think, “I will magically create flowers in order to worship this rain of Dharma being expounded by the elder Subhūti, and we will strew those flowers near, strew them in front, and strew them around the lord buddhas, the community of bodhisattva great beings, the monks, the elder Subhūti, and the perfection of wisdom.” And it occurred to all the Cāturmahārājika gods, *up to* the Akaniṣṭha class, as many as are stationed in the great billionfold world system, to think, “We will magically create flowers in [F.259.b] order to worship this rain of Dharma being expounded by the elder Subhūti, and will strew those flowers near, strew them in front, and strew them around the lord buddhas, the community of bodhisattva great beings, the monks, the elder Subhūti, and the perfection of wisdom.” Then Śatakratu, head of the gods, and all the Cāturmahārājika gods, *up to* the Akaniṣṭha class, as many as are stationed in the great billionfold world system, did magically create coral tree flowers and strewed them near, strewed them in front, and strewed them around the lord buddhas, the community of bodhisattva great beings, the monks, the elder Subhūti, and the perfection of wisdom. Immediately after Śatakratu, head of the gods, and the gods *up to* the Akaniṣṭha class had strewed those flowers, they matted together and spread out over the great billionfold world system and stayed there suspended in the sky, a second story of flowers delightful and pleasing to the mind.
- 24.2 Then it occurred to the elder Subhūti to think, “I have never before in all the abodes of the gods seen flowers issue forth like these the gods have strewed. These flowers the gods have strewed have not grown on branches, have not grown in water, and have not grown in meadows. These flowers have been magically created. These flowers the gods have strewed are mind made; they have not grown on branches.”

- 24.3 Śatakratu, head of the gods, said to venerable Subhūti, “Venerable monk Subhūti, these flowers are not mind made, [F.260.a] and they have not grown on branches; these flowers have not come about.”
- 24.4 Subhūti said, “Kauśika, you say, ‘These flowers are not mind made, have not grown on branches; these flowers have not come about.’ What have not come about, Kauśika, are not flowers.”
- 24.5 Śatakratu then asked, “Venerable monk Subhūti, is it just these passing flowers that have not come about, or has form also not come about, and have feeling, perception, volitional factors, and consciousness also not come about?”
- 24.6 “Kauśika,” replied Subhūti, “it is not just these passing flowers that have not come about. Kauśika, form also has not come about, and what has not come about is not form. Kauśika, feeling ... perception ... volitional factors ... and consciousness has not come about, and what has not come about is not consciousness.
- 24.7 “Kauśika, the eyes have not come about, and what have not come about are not the eyes. Kauśika, the ears ... the nose ... the tongue ... the body ... and the thinking mind has not come about, and what has not come about is not thinking mind.
- 24.8 “Kauśika, the earth element has not come about, and what has not come about is not the earth element. Kauśika, the water element ... the fire element ... the wind element ... the space element ... and the consciousness element has not come about, and what has not come about is not the consciousness element. [F.260.b]
- 24.9 “Kauśika, the perfection of giving has not come about, and what has not come about is not the perfection of giving. Kauśika, the perfection of morality ... the perfection of patience ... the perfection of perseverance ... the perfection of concentration ... and the perfection of wisdom has not come about, and what has not come about is not the perfection of wisdom.
- 24.10 “Kauśika, inner emptiness has not come about, and what has not come about is not inner emptiness. Kauśika, *up to* the emptiness that is the nonexistence of an intrinsic nature has not come about, and what has not come about is not the emptiness that is the nonexistence of an intrinsic nature.
- 24.11 “Kauśika, the applications of mindfulness have not come about, and what have not come about are not the applications of mindfulness. Similarly, Kauśika, the right efforts ... the legs of miraculous power ... the faculties ... the powers ... the limbs of awakening ... and the eightfold noble path has not come about, and what has not come about is not the eightfold noble path. Similarly, Kauśika, the ten powers ... the four fearlessnesses ... the four

- detailed and thorough knowledges ... and the eighteen distinct attributes of a buddha have not come about, and what have not come about are not the buddhadharmas.
- 24.12 “Kauśika, the result of stream enterer has not come about, and what has not come about is not the result of stream enterer. Kauśika, the result of once-returner ... the result of non-returner ... the state of a worthy one ... and the state of a pratyekabuddha has not come about, and what has not come about is not the state of a pratyekabuddha.
- 24.13 “Kauśika, all-knowledge ... the knowledge of path aspects ... [F.261.a] *up to* the knowledge of all aspects has not come about, and what has not come about is not the knowledge of all aspects.
- 24.14 “Kauśika, a stream enterer ... a once-returner ... a non-returner ... a worthy one ... a pratyekabuddha ... and a tathāgata, worthy one, perfectly complete buddha has not come about, and what has not come about is not a tathāgata, worthy one, perfectly complete buddha.”
- 24.15 Then it occurred to Śatakratu, head of the gods, to think, “Yes! The elder Subhūti is profoundly wise in that he does not contradict designation and gives instruction in the true nature of dharmas.”
- 24.16 Then the Lord said to Śatakratu, head of the gods, “Exactly so, Kauśika, exactly so! Subhūti is profoundly wise in that he does not contradict designation and gives instruction in the true nature of dharmas.”
- 24.17 Śatakratu, head of the gods, then asked the Lord, “How does the elder Subhūti not contradict designation and give instruction in the true nature of dharmas?”
- 24.18 “Kauśika,” the Lord replied, “form is a mere designation, and that mere designation is the true nature of dharmas, so Subhūti gives instruction in it without contradicting it. Kauśika, feeling ... perception ... volitional factors ... and consciousness is a mere designation, and that mere designation is the true nature of dharmas, so Subhūti does not contradict it and gives instruction in the true nature of dharmas. And why? Because the true nature of dharmas is not contradicted, and what is not contradicted, that the elder Subhūti gives instruction in and that he does not contradict.
- 24.19 “Similarly, Kauśika, the constituents and sense fields; and similarly, the perfection of giving ... [F.261.b] the perfection of morality ... the perfection of patience ... the perfection of perseverance ... the perfection of concentration ... and the perfection of wisdom ... ; and similarly, inner emptiness ... *up to* the emptiness that is the nonexistence of an intrinsic nature ... ; and similarly, the applications of mindfulness ... the right efforts ... the legs of miraculous power ... the faculties ... the powers ... the limbs of awakening ... the eightfold noble path ... the ten powers ... the fearlessnesses ... the detailed and thorough knowledges ... and the eighteen

distinct attributes of a buddha ... ; and similarly, the result of stream enterer ... the result of once-returner ... the result of non-returner ... the state of a worthy one ... and the state of a pratyekabuddha ... ; and similarly, a stream enterer is a mere designation. Kauśika a once-returner ... a non-returner ... a worthy one ... a pratyekabuddha ... and a tathāgata, worthy one, perfectly complete buddha is a mere designation, and that mere designation is the true nature of dharmas, so Subhūti, while giving instruction, does not contradict it. And why? Because the true nature of dharmas is not contradicted, and what is not contradicted, that the elder Subhūti gives instruction in and that he does not contradict. Therefore, Kauśika, Subhūti does not contradict designation and he gives instruction in the true nature of dharmas."

24.20 Subhūti then said, "Exactly so, Kauśika, it is exactly as the Lord has taught—all dharmas are mere designations. Kauśika, bodhisattva great beings, having thus understood how all dharmas are mere designations, should train in the perfection of wisdom.

24.21 "Kauśika, bodhisattva great beings training like that [F.262.a] do not train in form, and they do not train in feeling, perception, volitional factors, or consciousness. And why? Because they do not see the form in which they train, and they do not see the feeling, perception, volitional factors, or consciousness in which they train.

24.22 "Kauśika, bodhisattva great beings training like that do not train in the perfection of giving. And why? Because they do not see the perfection of giving in which they train. Similarly, they do not train in the perfection of morality ... the perfection of patience ... the perfection of perseverance ... the perfection of concentration ... or the perfection of wisdom. And why? Because they do not see the perfection of wisdom in which they train.

24.23 "They also do not train in inner emptiness, *up to* they do not train in the emptiness that is the nonexistence of an intrinsic nature. And why? Because they do not see the inner emptiness in which they train, *up to* they do not see the emptiness that is the nonexistence of an intrinsic nature.

24.24 "They also do not train in the applications of mindfulness. They also do not train in the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, eightfold noble path, ten powers, fearlessnesses, detailed and thorough knowledges, *up to* or eighteen distinct attributes of a buddha. They do not train in the result of stream enterer, result of once-returner, result of non-returner, state of a worthy one, or state of a pratyekabuddha. They do not train [F.262.b] in the knowledge of all aspects. And why? Because they do not see, *up to* the knowledge of all aspects in which they train."

- 24.25 Then Śatakratu, head of the gods, inquired of venerable Subhūti, “Venerable monk Subhūti, why do bodhisattva great beings not see form, and why do bodhisattva great beings not see feeling, perception, volitional factors, or consciousness? Similarly, why do they not see the constituents, sense fields, dependent originations, perfections, emptinesses, or the dharmas on the side of awakening? Why do they not see the ten powers, fearlessnesses, detailed and thorough knowledges, or eighteen distinct attributes of a buddha? Why do they not see ... *up to* the knowledge of all aspects?”
- 24.26 “Kauśika,” replied Subhūti, “it is because form is empty of form, and feeling ... perception ... volitional factors ... and consciousness is empty of consciousness. Similarly, the constituents ... the sense fields ... the dependent originations ... the perfections ... the emptinesses ... and the dharmas on the side of awakening are empty of the dharmas on the side of awakening. The ten powers ... the fearlessnesses ... the detailed and thorough knowledges ... and the eighteen distinct attributes of a buddha are empty of the distinct attributes of a buddha. *Up to* the knowledge of all aspects is empty of the knowledge of all aspects.
- 24.27 “And why? Kauśika, it is because the emptiness of form does not train in the emptiness of form, *up to* the emptiness of the knowledge of all aspects does not train in the emptiness of the knowledge of all aspects.
- 24.28 “Kauśika, [F.263.a] those who do not train in emptiness train in emptiness without making a division into two. They train in the emptiness of form without making a division into two. Similarly, they train in ... *up to* the knowledge of all aspects without making a division into two.
- 24.29 “Kauśika, those who train in the emptiness of form without making a division into two, and those who train in ... *up to* in the knowledge of all aspects³⁹⁶ without making a division into two, train in the perfection of giving without making a division into two. Similarly, they train in the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom without making a division into two.
- 24.30 “They train in inner emptiness without making a division into two. They train in the emptiness that is the nonexistence of an intrinsic nature without making a division into two.
- 24.31 “They train in the applications of mindfulness without making a division into two. They train in the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path without making a division into two. They train in the ten powers, fearlessnesses, detailed and thorough knowledges, and distinct attributes of a buddha without making a division into two. They train in the result of stream enterer without making a division

into two. They train in the result of once-returner, result of non-returner, state of a worthy one, state of a pratyekabuddha, buddhahood, and the knowledge of all aspects without making a division into two.

24.32 “Those who train in buddhahood and the knowledge of all aspects without making a division into two train in countless, infinite buddhadharmas.

24.33 “Those who train in countless, infinite buddhadharmas do not train in order to increase [F.263.b] or decrease form, and they do not train in order to increase or decrease feeling, perception, volitional factors, or consciousness. Similarly, they do not train in order to increase or decrease the constituents and sense fields, do not train in order to increase or decrease the dependent originations, do not train in order to increase or decrease the perfection of giving, and do not train in order to increase or decrease the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, or perfection of wisdom. They do not train in order to increase or decrease the applications of mindfulness. Similarly, they do not train in order to increase or decrease the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, or path. They do not train in order to increase or decrease inner emptiness, do not train in order to increase or decrease ... *up to* the emptiness that is the nonexistence of an intrinsic nature. They do not train in order to increase or decrease the ten powers, fearlessnesses, detailed and thorough knowledges, or knowledge of all aspects.

24.34 “Those who do not train in order to increase or decrease form, *up to* do not train in order to increase or decrease the knowledge of all aspects are those who do not train in order to get hold of or get rid of form; who do not train in order to get hold of or get rid of feeling, perception, volitional factors, or consciousness; and, similarly, who do not train in order to get hold of and get rid of ... *up to* the knowledge of all aspects.” [F.264.a] [B20]

24.35 Śāriputra then asked, “Venerable Subhūti, why do bodhisattva great beings not train in order to get hold of or get rid of form; not train in order to get hold of or get rid of feeling, perception, volitional factors, or consciousness; and similarly, not train in order to get hold of or get rid of ... *up to* the knowledge of all aspects?”

24.36 “Venerable Śāriputra,” replied Subhūti, “it is because there is no getting hold of form. And why? Because, based on inner emptiness,³⁹⁷ form does not get hold of form. Venerable Śāriputra, there is no getting hold of feeling ... perception ... volitional factors ... or consciousness, either. And why? Because, based on inner emptiness, consciousness does not get hold of consciousness. Venerable Śāriputra, similarly, there is no getting hold of ... *up to* the knowledge of all aspects. And why? Because, based on inner

- emptiness and outer emptiness, the knowledge of all aspects does not get hold of the knowledge of all aspects. Venerable Śāriputra, bodhisattva great beings thus training in the perfection of wisdom [F.264.b] by way of not getting hold of all dharmas will go forth to the knowledge of all aspects.”
- 24.37 “Venerable Subhūti, will bodhisattva great beings training thus, having trained in the perfection of wisdom, go forth to the knowledge of all aspects?” asked Śāriputra.
- 24.38 “Venerable Śāriputra,” replied Subhūti, “bodhisattva great beings training thus will, having trained in the perfection of wisdom by way of not getting hold of all dharmas, go forth to the knowledge of all aspects.”
- 24.39 “Venerable Subhūti, how will bodhisattva great beings thus training, having trained not in order to get hold of, and not in order to get rid of, all dharmas, go forth to the knowledge of all aspects?” asked Śāriputra.
- 24.40 “Venerable Śāriputra,” replied Subhūti, “bodhisattva great beings training in the perfection of wisdom do not see the production and stopping, acceptance and rejection, defilement and purification, or decrease and increase of form. And why? Because, Venerable Śāriputra, form does not exist through an intrinsic nature of form. Similarly, Venerable Śāriputra, bodhisattva great beings do not see the production and stopping, acceptance and rejection, defilement and purification, or decrease and increase of feeling ... perception ... volitional factors ... or consciousness. And why? Because, Venerable Śāriputra, consciousness does not exist through an intrinsic nature of consciousness.
- 24.41 “Similarly, Venerable Śāriputra, bodhisattva great beings do not see the production and stopping, acceptance and rejection, defilement and purification, or decrease and increase of the constituents ... the sense fields ... the dependent originations ... the perfections ... the dharmas on the side of awakening ... all the emptinesses ... the powers ... the fearlessnesses ... the detailed and thorough knowledges ... the meditative stabilizations ... the dhāraṇī gateways ... the eighteen distinct attributes of a buddha ... or the knowledge of all aspects. And why? [F.265.a] Because, Venerable Śāriputra, the knowledge of all aspects does not exist through an intrinsic nature of the knowledge of all aspects.
- 24.42 “Venerable Śāriputra, bodhisattva great beings thus training in the nonproduction and nonstopping, nonacceptance and nonrejection, nondefilement and nonpurification, and nondecrease and nonincrease of all dharmas will, training in the perfection of wisdom by way of not training and not going forth, go forth to the knowledge of all aspects.”
- 24.43 Then Śatakratu, head of the gods, asked venerable Śāriputra, “Venerable monk Śāriputra, where should you look for the perfection of wisdom?”

- 24.44 “Kauśika,” replied Śāriputra, “you should look for the perfection of wisdom in Subhūti’s chapter.”
- 24.45 Śatakratu, head of the gods, then asked venerable Subhūti, “Venerable monk Subhūti, is it through your noble might, is it through your sustaining power that the noble Śāriputra has said, ‘Kauśika, you should look for the perfection of wisdom in Subhūti’s chapter’?”
- “Kauśika, this is not my sustaining power, it is not my might,” replied Subhūti.
- 24.46 “Well then, venerable monk Subhūti, whose sustaining power, whose might is it?” asked Śatakratu.
- 24.47 “Kauśika, this is the Tathāgata’s sustaining power, it is the Tathāgata’s might,” replied Subhūti.
- 24.48 Śatakratu then asked, “Venerable monk Subhūti, given that all dharmas are without anything that sustains them, why do you say ‘this is the Tathāgata’s sustaining power, it is the Tathāgata’s might’?”
- 24.49 “Exactly so, Kauśika, exactly so!” replied Subhūti. “The Tathāgata cannot be apprehended in the true nature of dharmas that is without anything that sustains it, [F.265.b] nor can the Tathāgata be apprehended elsewhere than the true nature of dharmas that is without anything that sustains it. The true nature of dharmas that is without anything that sustains it cannot be apprehended in the Tathāgata, nor can the true nature of dharmas that is without anything that sustains it be apprehended elsewhere than the Tathāgata.
- 24.50 “Also, the Tathāgata cannot be apprehended in suchness, and suchness cannot be apprehended in the Tathāgata.³⁹⁸ The Tathāgata cannot be apprehended in the suchness of form, and the suchness of form cannot be apprehended in the Tathāgata. The Tathāgata cannot be apprehended in the true dharmic nature of form, and the true dharmic nature of form cannot be apprehended in the Tathāgata. The Tathāgata cannot be apprehended in the suchness of feeling ... perception ... volitional factors ... or consciousness, and the suchness of consciousness cannot be apprehended in the Tathāgata. The Tathāgata cannot be apprehended in the true dharmic nature of consciousness, and the true dharmic nature of consciousness cannot be apprehended in the Tathāgata.
- 24.51 “Similarly, the Tathāgata cannot be apprehended in the suchness of the constituents, the sense fields, the dependent originations, the perfections, all the emptinesses, the dharmas on the side of awakening, the gateways to liberation, the powers, the fearlessnesses, the detailed and thorough knowledges, the eighteen distinct attributes of a buddha, *up to* or the knowledge of all aspects, and the suchness of ... *up to* the knowledge of all aspects cannot be apprehended in the Tathāgata. The Tathāgata cannot be

apprehended in the true dharmic nature of ... *up to* the knowledge of all aspects, and the true dharmic nature of ... *up to* the knowledge of all aspects cannot be apprehended in the Tathāgata.

24.52 “And why? Kauśika, it is because the true dharmic nature of the Tathāgata [F.266.a] is not conjoined with or disjoined from the true dharmic nature of form. Kauśika, the true dharmic nature of the Tathāgata is not conjoined with or disjoined from the true dharmic nature of feeling, perception, volitional factors, and consciousness. It is not conjoined with or disjoined from something other than the true dharmic nature of form. It is not conjoined with or disjoined from something other than the true dharmic nature of feeling, perception, volitional factors, and consciousness. It is not conjoined with or disjoined from the suchness of form. It is not conjoined with or disjoined from the suchness of feeling, perception, volitional factors, and consciousness. It is not conjoined with or disjoined from something other than the suchness of form. It is not conjoined with or disjoined from something other than the suchness of feeling, perception, volitional factors, and consciousness.

24.53 “Similarly, the true dharmic nature of the Tathāgata is not conjoined with or disjoined from the true dharmic nature of ... *up to* the knowledge of all aspects; it is not conjoined with or disjoined from the suchness of ... *up to* the knowledge of all aspects; it is not conjoined with or disjoined from something other than the true dharmic nature of ... *up to* the knowledge of all aspects; and it is not conjoined with or disjoined from something other than the suchness of ... *up to* the knowledge of all aspects.

24.54 “Thus, Kauśika, not conjoined with and not disjoined from all dharmas³⁹⁹—this is its might, this is its sustaining power, by way of no sustaining power.

24.55 “Kauśika, you asked, ‘Where should bodhisattva great beings look for the perfection of wisdom?’ Kauśika, they should not look for it in form, and they should not look for it [F.266.b] elsewhere than form. They should not look for it in feeling ... perception ... volitional factors ... or consciousness, and they should not look for it elsewhere than consciousness. And why? Kauśika, it is because all dharmas—the perfection of wisdom, form, and feeling, perception, volitional factors, and consciousness—are not conjoined, are not disjoined, are formless, cannot be pointed out, do not obstruct, and have only one mark—that is, no mark.

24.56 “Furthermore, Kauśika, bodhisattva great beings should not look for the perfection of wisdom in the constituents ... the sense fields ... or the dependent originations. They should not look for it elsewhere than dependent originations. They should not look for it in the perfections ... all the emptinesses ... the dharmas on the side of awakening ... the ten

tathāgata powers ... the fearlessnesses ... the detailed and thorough knowledges ... the eighteen distinct attributes of a buddha ... *up to* the knowledge of all aspects. They should not look for it elsewhere than the knowledge of all aspects.

24.57 “And why? Kauśika, it is because the perfection of wisdom, the knowledge of all aspects, and the looking—all these dharmas are not conjoined, are not disjoined, are formless, cannot be pointed out, do not obstruct, and have only one mark—that is, no mark.

24.58 “And why? Kauśika, it is because form is not the perfection of wisdom, and there is no perfection of wisdom other than form. Similarly, feeling ... perception ... volitional factors ... and consciousness [F.267.a] is not the perfection of wisdom, and there is no perfection of wisdom other than consciousness. Similarly, *up to* the knowledge of all aspects is not the perfection of wisdom, and there is no perfection of wisdom other than the knowledge of all aspects.

24.59 “Similarly, the suchness of form is not the perfection of wisdom, and there is no perfection of wisdom other than the suchness of form. The suchness of feeling ... perception ... volitional factors ... and consciousness is not the perfection of wisdom, and there is no perfection of wisdom other than the suchness of consciousness. The suchness of ... *up to* the knowledge of all aspects is not the perfection of wisdom, and there is no perfection of wisdom other than the suchness of the knowledge of all aspects.

24.60 “The true dharmic nature of form is not the perfection of wisdom, and there is no perfection of wisdom other than the true dharmic nature of form. The true dharmic nature of feeling ... perception ... volitional factors ... and consciousness is not the perfection of wisdom, and there is no perfection of wisdom other than the true dharmic nature of consciousness. The true dharmic nature of ... *up to* the knowledge of all aspects is not the perfection of wisdom, and there is no perfection of wisdom other than the true dharmic nature of the knowledge of all aspects.

24.61 “And why? Kauśika, it is because all these dharmas do not exist and cannot be apprehended. And given that all dharmas thus do not exist and cannot be apprehended, form is therefore not the perfection of wisdom, and there is no perfection of wisdom other than form. The suchness of form is not the perfection of wisdom, and there is no perfection of wisdom other than the suchness of form. The true dharmic nature of form [F.267.b] is not the perfection of wisdom, and there is no perfection of wisdom other than the true dharmic nature of form.

24.62 *Connect this in the same way with* the knowledge of all aspects is therefore not the perfection of wisdom, and there is no perfection of wisdom other than the knowledge of all aspects. The suchness of the knowledge of all

aspects is not the perfection of wisdom, and there is no perfection of wisdom other than the suchness of the knowledge of all aspects. The true dharmic nature of the knowledge of all aspects is not the perfection of wisdom, and there is no perfection of wisdom other than the true dharmic nature of the knowledge of all aspects.”

24.63 Then Śatakratu, head of the gods, said to venerable Subhūti, “Venerable monk Subhūti, this perfection—that is, the perfection of wisdom of bodhisattva great beings—is great. Venerable monk Subhūti, this perfection—that is, the perfection of wisdom of bodhisattva great beings—is immeasurable. Venerable monk Subhūti, this perfection—that is, the perfection of wisdom of bodhisattva great beings—is infinite. Venerable monk Subhūti, this perfection—that is, the perfection of wisdom of bodhisattva great beings—is limitless. Having trained in it, stream enterers reached, are reaching, and will reach the result of stream enterer; once-returners ... non-returners ... and worthy ones reached, are reaching, and will reach the result of a worthy one; pratyekabuddhas have completely awakened, are completely awakening, and will completely awaken to their awakening; and bodhisattva great beings, having brought beings [F.268.a] to maturity and purified a buddhafiield, have completely awakened, are completely awakening, and will completely awaken to unsurpassed, perfect, complete awakening.”

24.64 “Exactly so, Kauśika, exactly so!” agreed Subhūti. “This perfection—that is, the perfection of wisdom of bodhisattva great beings—is great. This perfection—that is, the perfection of wisdom of bodhisattva great beings—is immeasurable. This perfection—that is, the perfection of wisdom of bodhisattva great beings—is infinite. This perfection—that is, the perfection of wisdom of bodhisattva great beings—is limitless. Having trained in it, stream enterers reached, are reaching, and will reach the result of stream enterer; once-returners ... non-returners ... and worthy ones reached, are reaching, and will reach the result of a worthy one; pratyekabuddhas have completely awakened, are completely awakening, and will completely awaken to their awakening; and bodhisattva great beings, having brought beings to maturity and purified a buddhafiield, have completely awakened, are completely awakening, and will completely awaken to unsurpassed, perfect, complete awakening.

24.65 “And why? Because, Kauśika, this perfection of bodhisattva great beings is great because of the greatness of form. And why? Because, Kauśika, you cannot apprehend a prior limit of form, you cannot apprehend a later limit, and you cannot apprehend a middle. Kauśika, [F.268.b] this perfection of bodhisattva great beings is great because of the greatness of feeling ... perception ... volitional factors ... and consciousness. And why? Because,

Kauśika, you cannot apprehend a prior limit of consciousness, you cannot apprehend a later limit, and you cannot apprehend a middle. Kauśika, *connect this in the same way with each, up to* this perfection of bodhisattva great beings is great because of the greatness of the knowledge of all aspects. And why? Because, Kauśika, you cannot apprehend a prior limit of the knowledge of all aspects, you cannot apprehend a later limit, and you cannot apprehend a middle.

24.66 “Kauśika, because of this one of many explanations, this perfection—that is, the perfection of wisdom of bodhisattva great beings—is great.

24.67 “Kauśika, this perfection of bodhisattva great beings is immeasurable because form is immeasurable. And why? Because, Kauśika, you cannot apprehend a measure of form. For example, Kauśika, you cannot apprehend the measure of space either, and similarly you cannot apprehend the measure of form. Form is immeasurable because space is immeasurable. This perfection of bodhisattva great beings is immeasurable because form is immeasurable. *Connect this in the same way with each, up to* this perfection of bodhisattva great beings is immeasurable because the knowledge of all aspects is immeasurable. And why? Because, Kauśika, you cannot apprehend a measure of the knowledge of all aspects. For example, Kauśika, you cannot apprehend the measure of space either, and similarly you cannot apprehend the measure of the knowledge of all aspects. The knowledge of all aspects is immeasurable because space is immeasurable. This perfection of wisdom of bodhisattva great beings [F.269.a] is immeasurable because the knowledge of all aspects is immeasurable.

24.68 “Kauśika, because of this one of many explanations this perfection of bodhisattva great beings is immeasurable.

24.69 “Kauśika, this perfection of bodhisattva great beings is infinite because form is infinite. And why? Because, Kauśika, form cannot be given a size. For example, Kauśika, space cannot be given a size either, and similarly form cannot be given a size. Form cannot be given a size because space cannot be given a size. This perfection of bodhisattva great beings cannot be given a size because form cannot be given a size. *And similarly, up to* this perfection of bodhisattva great beings is infinite because the knowledge of all aspects is infinite. For example, Kauśika, space cannot be given a size either, and similarly the knowledge of all aspects cannot be given a size. The knowledge of all aspects cannot be given a size because space cannot be given a size. This perfection of wisdom of bodhisattva great beings cannot be given a size because the knowledge of all aspects cannot be given a size.

24.70 “Kauśika, because of this one of many explanations, this perfection of bodhisattva great beings is infinite.

- 24.71 “Kauśika, this perfection of bodhisattva great beings is unlimited because form is unlimited. And why? Because, Kauśika, you cannot apprehend limits or a middle of form. Kauśika, this perfection of bodhisattva great beings is unlimited because feeling ... perception ... volitional factors ... [F.269.b] and consciousness is unlimited. And why? Because, Kauśika, you cannot apprehend limits or a middle of consciousness. Kauśika, *connect this in the same way for each, up to* this perfection of bodhisattva great beings is unlimited because the knowledge of all aspects is unlimited. And why? Because, Kauśika, you cannot apprehend limits or a middle of the knowledge of all aspects.
- 24.72 “Kauśika, because of this one of many explanations, this perfection of bodhisattva great beings is infinite because form is unlimited, *up to* because the knowledge of all aspects is unlimited.
- 24.73 “Furthermore, Kauśika, this perfection of bodhisattva great beings is unlimited because the objective support is unlimited.”
- 24.74 The head of the gods then asked, “Venerable monk Subhūti, how is it so that this perfection of bodhisattva great beings is unlimited because the objective support is unlimited?”
- 24.75 “Kauśika,” replied Subhūti, “this perfection of bodhisattva great beings is unlimited because the knowledge of all aspects is unlimited.
- 24.76 “Furthermore, Kauśika, this perfection of bodhisattva great beings is unlimited because the dharmas that are objective support are unlimited.”
- 24.77 The head of the gods then asked, “Venerable monk Subhūti, why is this perfection of bodhisattva great beings unlimited because the dharmas that are objective support are unlimited?”
- 24.78 “Kauśika,” replied Subhūti, “this perfection of bodhisattva great beings is unlimited because the dharma-constituent is unlimited.
- 24.79 “Furthermore, Kauśika, this perfection of bodhisattva great beings is unlimited because suchness as objective support is unlimited.”
- 24.80 The head of the gods then asked, [F.270.a] “Venerable monk Subhūti, why is this perfection of bodhisattva great beings unlimited because suchness as objective support is unlimited?”
- 24.81 “Kauśika, it is like this,” replied Subhūti. “The objective support is unlimited because suchness is unlimited. Suchness is unlimited because the objective support is unlimited. So, Kauśika, this—namely, the perfection of bodhisattva great beings—is unlimited because the objective support that is suchness is unlimited.
- 24.82 “Furthermore, Kauśika, this perfection of bodhisattva great beings is unlimited because beings are unlimited.”

- 24.83 The head of the gods then asked, “Venerable monk Subhūti, why is this perfection of bodhisattva great beings unlimited because beings are unlimited?”
- 24.84 “What do you think, Kauśika, about this word—that is, *being*—that is said again and again: what dharma is it for?” asked Subhūti in return.
- 24.85 The head of the gods replied, “Venerable monk Subhūti, this—that is, the word *being*—that is said again and again is not a word for a dharma, and it is not a word for a nondharma. It is a name plucked out of thin air; it is given as a designation without any real basis, and it is given as a designation without any objective support.”
- 24.86 “What do you think, Kauśika,” asked Subhūti, “has there been any elucidation of a being in this perfection of wisdom?”
- “No there has not, venerable monk Subhūti,” answered the head of the gods.
- 24.87 Subhūti then asked, “Kauśika, where there has been no elucidation of a being, where will there be the limitlessness of a being? Kauśika, if a tathāgata, worthy one, perfectly complete buddha remaining for as many eons as there are sand particles in the Gaṅgā River were to say the word *being* again and again, what do you think, Kauśika, [F.270.b] would any being at all have been born or ceased there?”
- 24.88 “No, venerable monk Subhūti,” answered the head of the gods. “And why? Because beings are pure from the beginning.”
- 24.89 “Kauśika,” said Subhūti, “from this one of many explanations you should know this perfection of bodhisattva great beings is unlimited because beings are unlimited.”
- 24.90 *This was the twenty-fourth chapter, “Unlimited,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

CHAPTER 25: SECOND ŚATAKRATU

- 25.1 The women and men and masses of seers, together with the gods—those with the Indras,⁴⁰⁰ those with the Brahmās, and those with the Prajāpatis as their leaders—cried out three times cries of delight in the Dharma that the elder Subhūti, through the might of the Tathāgata, through the sustaining power of the Tathāgata, had pointed out, taught, thrown light on, and illuminated: “Ah! How well it has been explained. Ah! How well this Dharma has been explained. Ah! How well the true dharmic nature of this Dharma has been explained.” And they said, “Lord, we shall treat those bodhisattva great beings who do not become separated from the perfection of wisdom, who do not apprehend any dharma, be it form, or feeling, or perception, or volitional factors, or consciousness, *up to* or the knowledge of all aspects, but still make known the presentation of the three vehicles—the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the perfectly complete buddhas—exactly like tathāgatas.”
- 25.2 Then the Lord said to those gods, “Exactly so, gods, exactly so. It is exactly as you say. Without apprehending any dharma, be it form, or feeling, or perception, or volitional factors, or consciousness, *up to* or the knowledge of all aspects, [F.271.a] still they make known a presentation of the three vehicles—the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the perfectly complete buddhas. Gods, you should treat those bodhisattva great beings who do not become separated from the perfection of wisdom, by way of not apprehending anything, exactly like tathāgatas.
- 25.3 “And why? It is because all three vehicles—the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the Great Vehicle—are expounded in detail in this perfection of wisdom, but without apprehending the Tathāgata as other than the perfection of giving; without apprehending the Tathāgata as other than the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of

wisdom; without apprehending the Tathāgata as other than inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature; without apprehending the Tathāgata as other than the applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path; without apprehending the Tathāgata as other than the ten powers, fearlessnesses, detailed and thorough knowledges, and eighteen distinct attributes of a buddha; and without apprehending the Tathāgata as other than ... *up to* the knowledge of all aspects.

25.4 “Gods, it is because bodhisattva great beings train in all those dharmas, the perfection of giving and so on, and because they train in ... *up to* the knowledge of all aspects, that you, gods, should therefore call those bodhisattva great beings, [F.271.b] practicing without becoming separated from the perfection of wisdom, just tathāgatas.

25.5 “When I was staying in the center of commerce in the center of an empire called Padmāvati, in the presence of the tathāgata, worthy one, perfectly complete buddha Dīpaṃkara, and I was, by way of not apprehending anything, inseparable from the perfection of giving; inseparable from the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom; inseparable from inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature; inseparable from the applications of mindfulness; inseparable from the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path; and inseparable from the four concentrations, the four immeasurables, the four formless absorptions, all the meditative stabilizations, all the dhāraṇī gateways, the ten tathāgata powers, the four fearlessnesses, the four detailed and thorough knowledges, the eighteen distinct attributes of a buddha, great love, great compassion, and infinite other buddhadharmas, at that time, gods, that tathāgata, worthy one, perfectly complete buddha Dīpaṃkara prophesied my unsurpassed, perfect, complete awakening: ‘You, brahmin student, in the future after incalculable eons have passed, in the Fortunate Age, right in this world system, will become the tathāgata, worthy one, perfectly complete buddha called Śākyamuni, perfect in knowledge and conduct, a sugata, a knower of worlds, a driver of persons to be tamed, unsurpassed, a teacher of gods and humans, [F.272.a] a buddha, a lord.’ ”

25.6 Then those gods said to the Lord, “It is amazing, Lord, the extent to which this perfection of wisdom of the bodhisattva great beings is favorable to the knowledge of all aspects through not getting hold of or rejecting form; through not getting hold of or rejecting feeling, perception, volitional factors, or consciousness; *up to* through not getting hold of or rejecting the knowledge of all aspects.”

- 25.7 Then the Lord, knowing the four retinues of monks, nuns, laymen, and laywomen, the bodhisattva great beings, the Four Mahārājas and the Cāturmahārājika gods, *up to* the Akaniṣṭha class of gods were assembled and seated, taking them all as witnesses, said to Śatakratu, head of the gods, “Kauśika, the Māras or the Māra class of gods will find no way to infiltrate any bodhisattva great being, or any monk, nun, layman, or laywoman, or any son of a good family or daughter of a good family, or any god or goddess who takes up, bears in mind, reads out loud, masters, cultivates, illuminates for others, or properly pays attention to this perfection of wisdom without becoming separated from the thought of the knowledge of all aspects. And why? Because those sons of a good family and those daughters of a good family will have made just the emptiness of form into a good sustainable position,⁴⁰¹ [F.272.b] and they will have made just the emptiness of feeling, perception, volitional factors, and consciousness into a good sustainable position. And why? Because emptiness finds no way to infiltrate emptiness, signlessness finds no way to infiltrate signlessness, and the wishlessness finds no way to infiltrate wishlessness. Similarly, it is because those sons of a good family and those daughters of a good family will have made just the emptiness of ... *up to* the knowledge of all aspects into a good sustainable position. And why? Because emptiness finds no way to infiltrate emptiness, signlessness finds no way to infiltrate signlessness, and wishlessness finds no way to infiltrate wishlessness. And why? Because they have no intrinsic nature with which they might infiltrate, where infiltration might take place, and into which infiltration might take place.
- 25.8 “Kauśika, humans and nonhumans too find no way to infiltrate those sons of a good family or daughters of a good family. And why? Because those sons of a good family and daughters of a good family have become very habituated to love, compassion, joy, and equanimity.
- 25.9 “Kauśika, those sons of a good family or those daughters of a good family will not die in a distressed state. And why? Because those sons of a good family or daughters of a good family practicing the perfection of giving have attended on all beings, serving them perfectly.
- 25.10 “Kauśika, those Cāturmahārājika gods included in the great billionfold world system, and those Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, Paranirmitavaśavartin, Brahmakāyika, Ābhāsvara, [F.273.a] Śubhakarṣna, and Bṛhatphala gods who have produced the thought of unsurpassed, perfect, complete awakening—those gods who have not heard, not taken up, not borne in mind, not mastered, and not properly paid attention to the perfection of wisdom—are gods who should, without being separated from the thought of the knowledge of all aspects, listen, take up, bear in mind, read aloud, master, and properly pay attention to it.

25.11 “Furthermore, Kauśika, those sons of a good family or those daughters of a good family who take up, bear in mind, read aloud, master, and properly pay attention to this perfection of wisdom without being separated from the thought of the knowledge of all aspects—they, Kauśika, whether they stay in an abandoned house, whether they stay in the open air, or whether they have gone the wrong way, do not get scared or petrified. And why? Because those sons of a good family or daughters of a good family have become very habituated to inner emptiness by way of not apprehending anything, have become very habituated to outer emptiness by way of not apprehending anything, *up to* have become very habituated to the emptiness that is the nonexistence of an intrinsic nature by way of not apprehending anything.”

25.12 Then the Cāturmahārājika gods, the Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin, *up to* the Śuddhāvāsa class of gods, as many as are stationed in the great billionfold world system, said to the Lord, “We too will constantly and always arrange for the guarding, protection, and safekeeping of those sons of a good family and daughters of a good family who, without being separated from the thought of the knowledge of all aspects, believe in, take up, bear in mind, [F.273.b] read aloud, master, and properly pay attention to just this deep perfection of wisdom. And why? Because, Lord, it is thanks to bodhisattva great beings that the hells, the animal world, and the world of Yama are brought to an end, and that all poor gods, all poor humans, all the plagues of famines, all the plagues of headaches, and all hardships and troubles are brought to an end; it is thanks to bodhisattva great beings that the ten wholesome actions appear in the world, and the four concentrations, four immeasurables, four formless absorptions, perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, perfection of wisdom, inner emptiness and ... *up to* the emptiness that is the nonexistence of an intrinsic nature appear in the world; and it is thanks to bodhisattva great beings that the four applications of mindfulness, four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, eightfold noble path, ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, eighteen distinct attributes of a buddha, *up to* the knowledge of all aspects appear in the world.

25.13 “Furthermore, Lord, it is thanks to bodhisattva great beings that great sāla tree-like royal families [F.274.a] appear in the world, great sāla tree-like brahmin families appear in the world, great sāla tree-like business families appear in the world, wheel-turning emperor families appear in the world, Cāturmahārājika gods appear in the world, *up to* and the Akaniṣṭha class of gods appears in the world.

- 25.14 “Furthermore, Lord, it is thanks to bodhisattva great beings that the result of stream enterer appears in the world; that stream enterers appear in the world; that the result of once-returner and once-returners, the result of non-returner and non-returners, and the state of a worthy one and worthy ones appear in the world; and that their own awakening and pratyekabuddhas appear in the world.
- 25.15 “‘It is thanks to bodhisattva great beings that bringing beings to maturity appears in the world; that the purification of a buddhafield appears in the world; that tathāgatas, worthy ones, perfectly complete buddhas appear in the world; that turning the wheel of Dharma appears in the world; and that the Buddha Jewel appears in the world, the Dharma Jewel appears in the world, and the Saṅgha Jewel appears in the world.
- 25.16 “Lord, because of this one of many explanations, the world with its gods, humans, and asuras will arrange for the guarding, protection, and safekeeping of bodhisattva great beings.”
- 25.17 Then the Lord said to Śatakratu, head of the gods, “It is exactly so, Kauśika, exactly so. It is thanks to bodhisattva great beings that the hells, the animal world, [F.274.b] and the world of Yama are brought to an end, *and similarly, up to* that the Buddha Jewel, the Dharma Jewel, and the Saṅgha Jewel appear in the world. Therefore, Kauśika, the world with its gods, humans, and asuras should constantly and always show respect for, demonstrate reverence for, show honor to, worship, and arrange for the guarding, protection, and safekeeping of bodhisattva great beings. Kauśika, those who have it in mind to show respect for, demonstrate reverence for, show honor to, and worship me should have it in mind to show respect for, demonstrate reverence for, show honor to, and worship bodhisattva great beings. Therefore, Kauśika, the world with its gods, humans, and asuras should constantly and always show respect for, demonstrate reverence for, show honor to, worship, and arrange for the guarding, protection, and safekeeping of bodhisattva great beings.
- 25.18 “To illustrate, Kauśika, if this great billionfold world system were filled with śrāvakas and pratyekabuddhas like a thicket of sugarcane, or a thicket of naḍa reeds, or a thicket of bamboo, or a thicket of rushes, or a thicket of rice, or a thicket of sesame, and were a certain son of a good family or daughter of a good family to show respect for, demonstrate reverence for, show honor to, and worship them for as long as they lived with all they required, still, were someone to show respect for, demonstrate reverence for, show honor to, and worship just a single bodhisattva who had produced the first thought of awakening and was not separated from the six perfections, then just that would produce much greater merit than the former. And why? Kauśika, it is because it is not thanks to śrāvakas or pratyekabuddhas that

bodhisattva great beings [F.275.a] and tathāgatas, worthy ones, perfectly complete buddhas appear in the world; rather, it is thanks to the bodhisattva great beings that śrāvakas and pratyekabuddhas and tathāgatas, worthy ones, perfectly complete buddhas appear in the world. Therefore, Kauśika, the world with its gods, humans, and asuras should constantly and always show respect for, demonstrate reverence for, show honor to, worship, and arrange for the guarding, protection, and safekeeping of bodhisattva great beings.”

25.19 *This was the twenty-fifth chapter, “Second Śatakratu,” of “The Perfection of Wisdom in Eighteen Thousand Lines.” [B21]*

CHAPTER 26: GETTING HOLD

- 26.1 Then Śatakratu, head of the gods, said to the Lord, “It is amazing, Lord, how these bodhisattva great beings who have taken up or borne in mind or read aloud or mastered or properly paid attention to this perfection of wisdom in this very life get hold of good qualities; how they bring beings to maturity, purify a buddhafiield, and pass on from buddhafiield to buddhafiield in order to attend on the lord buddhas; how, if they still want to revere, demonstrate reverence for, show honor to, and worship those lord buddhas on account of wholesome roots, those wholesome roots establish it accordingly; how they go into the presence of those lord buddhas and listen to the Dharma; how they never forget their Dharma right up until they fully awaken to unsurpassed, perfect, complete awakening; [F.275.b] how they take possession of a perfect family, perfect celebrity,⁴⁰² a perfect life, a perfect retinue, perfect major marks, perfect radiance, perfect eyes, a perfect voice, perfect concentration, and perfect dhāraṇī; how they go from world system to world system where the lord buddhas have not appeared and with skillful means magically produce themselves in the shape a buddha assumes; how they speak in praise of the perfection of giving and speak in praise of the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom; how they speak in praise of inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature; how they speak in praise of the concentrations, speak in praise of the immeasurables and formless absorptions, speak in praise of the applications of mindfulness, and speak in praise of the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and eightfold noble path; how they speak in praise of the ten powers, fearlessnesses, detailed and thorough knowledges, *up to* the eighteen distinct attributes of a buddha; and how with skillful means they tame beings in the three vehicles—the Śrāvaka Vehicle, Pratyekabuddha Vehicle, and Great Vehicle—teaching them the Dharma.”

- 26.2 Then Śatakratu, head of the gods, also said to the Lord, [F.276.a] “It is amazing, Lord, how these bodhisattva great beings who have taken possession of this perfection of wisdom have also taken possession of all the five other perfections as well and, similarly, how they have taken possession of all the dharmas on the side of awakening, all the meditative stabilizations, all the dhāraṇī gateways, all the emptinesses, the ten powers, the fearlessnesses, the detailed and thorough knowledges, *up to* and the eighteen distinct attributes of a buddha; how they have taken possession of the result of stream enterer and how they have taken possession of the result of once-returner, result of non-returner, state of a worthy one, a pratyekabuddha’s awakening, *up to* and the knowledge of all aspects; and how, Lord, those who have taken possession of this perfection of wisdom have taken possession of all the buddhadharmas.”
- 26.3 Then the Lord said to Śatakratu, head of the gods, “It is exactly so, Kauśika, exactly so. By taking possession of this perfection of wisdom they have also taken possession of all the other five perfections as well, and similarly have taken possession of ... *up to* the knowledge of all aspects.
- 26.4 “Furthermore, Kauśika, listen well and hard and pay attention, and I will explain to you the good qualities that sons of a good family and daughters of a good family will obtain in this very life if they have taken up, borne in mind, read aloud, mastered, and properly paid attention to this perfection of wisdom.”
- “I will do so, Lord,” said Śatakratu, head of the gods, and he listened to the Lord.
- 26.5 The Lord said, [F.276.b] “Even if certain tīrthika religious mendicants, Māras, gods of the Māra class, or persons with unfounded conceit want to fight, want to dissuade, want to argue with, or want to contradict bodhisattva great beings, or sons of a good family or daughters of a good family, their wish to fight, wish to dissuade, wish to argue, and wish to contradict die down extremely quickly, and the intentions of those who want to fight, want to dissuade, want to argue, and want to contradict are not fulfilled. And why? Kauśika, it is because bodhisattva great beings practicing for a long time the perfection of giving, practicing the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom always forsake those inner and outer dharmas on account of which beings for a long time have been fighting, dissuading, arguing, and contradicting, and they have established them in the perfection of giving. It is because bodhisattva great beings always forsake those inner and outer dharmas on account of which beings for a long time have been immoral, and have established beings in the perfection of morality; it is because bodhisattva great beings always forsake

those inner and outer dharmas on account of which beings for a long time have been battling, fighting, and arguing, and they have established beings in the perfection of patience; it is because bodhisattva great beings always forsake those inner and outer dharmas [F.277.a] on account of which beings for a long time have become lazy, and they have established beings in the perfection of perseverance; it is because bodhisattva great beings always forsake those inner and outer dharmas on account of which beings for a long time have become distracted, and they have established beings in the perfection of concentration; and it is because bodhisattva great beings always forsake those inner and outer dharmas on account of which beings for a long time have become intellectually confused, and they have established beings in and inspired them to take up the perfection of wisdom.

26.6 “Bodhisattva great beings, after having removed with skillful means attachment, rage, and obsession—the attachment, rage, and obsession on account of which beings have streamed through cyclic existences for a long time—have established them in and inspired them to take up the four concentrations; have inspired them to take up the four immeasurables and formless absorptions; have established them in and inspired them to take up the four applications of mindfulness, the right efforts, the legs of miraculous power, the faculties, the powers, the limbs of awakening, the eightfold noble path, the three emptiness, signless, and wishless gateways to liberation, the meditative stabilizations, and the dhāraṇī gateways; have established them in and inspired them to take up the ten tathāgata powers, the fearlessnesses, the detailed and thorough knowledges, and the eighteen distinct attributes of a buddha; and have established them in and inspired them to take up the result of stream enterer, the result [F.277.b] of once-returner, the result of non-returner, the state of a worthy one, and a pratyekabuddha’s awakening. Because of this, Kauśika, when bodhisattva great beings practice a bodhisattva’s practice, all of these good qualities and benefits will come about in this very life, and in a future life they will fully awaken to unsurpassed, perfect, complete awakening, turn the wheel of the Dharma, and, having established beings as they vowed to do, enter into complete nirvāṇa, into the element of nirvāṇa without any aggregates left behind. These, Kauśika, are the good qualities and benefits that will come about in a future life.

26.7 “Furthermore, Kauśika, on that place on the earth where a son of a good family or a daughter of a good family will take up, bear in mind, read aloud, master, and properly pay attention to this perfection of wisdom, there on that place on the earth different tīrthika religious mendicants, Māras, gods of the Māra class, or persons with unfounded conceit cannot cause any disturbance in order to fight, argue against it, contradict it, or make it die out.

- 26.8 “On top of that, such good qualities and benefits as these will come about for them as well: by listening to this perfection of wisdom they will gradually go forth by way of the three vehicles and bring an end to suffering.
- 26.9 “To illustrate, Kauśika, there is a medicinal herb called *maghī* that gives relief from all poisons. In regard to this, a poisonous snake, a living thing seized with hunger, seeking food, sees some living creature. It wants to eat that creature and pursues that creature, following after it. Then that creature, scared out of its wits, terrified of dying, [F.278.a] runs to where there is the medicinal herb called *maghī*, and that poisonous snake, having sensed the smell of that medicinal herb, turns back. And why? Because such are the medicinal properties of that *maghī* herb that it suppresses all the venom of the poisonous snake. Kauśika, such is the power of the medicinal herb called *maghī*. Similarly, Kauśika, if any son of a good family or daughter of a good family takes up or bears in mind or reads out loud or masters or properly pays attention to this perfection of wisdom, even though fighting, dissuading, arguing, or contradicting it might happen, still, because of the grandeur of the perfection of wisdom and the power of the perfection of wisdom, it is calmed and dies down extremely quickly. Wherever they arise they die down right there, and they do not increase.
- 26.10 “And why? Kauśika, it is because this perfection of wisdom is something that calms down all wrong unwholesome dharmas; it is not something that increases them. Which wrong unwholesome dharmas does it calm down and not increase? It calms down and does not increase these: greed, hatred, confusion, ignorance, volitional factors, consciousness, name and form, the six sense fields, contact, feeling, craving, appropriation, existence, birth, and old age and death, pain, lamentation, suffering, mental anguish, and grief—simply this great heap of suffering. It calms down and does not increase obscurations, hindrances, attachments, proclivities, snares, the view of a self, and the view of a being, of a living being, of a person, *up to* the view of one who knows and of one who sees, the view of permanence, the view of annihilation, the view of existence, and the view of nonexistence, *up to* every instance of a view, [F.278.b] as well as envy, immorality, malice, laziness, distraction, and intellectual confusion; the perception of permanence, perception of happiness, perception of self, and perception of beauty; the operations of craving; grasping at form; grasping at feeling, perception, volitional factors, and consciousness; grasping at the perfection of giving, and grasping at the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom; grasping at inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature; grasping at the applications of mindfulness, and grasping at the right efforts, legs of miraculous power, faculties, powers,

limbs of awakening, and eightfold noble path; grasping at the ten powers, fearlessnesses, detailed and thorough knowledges, and eighteen distinct attributes of a buddha; grasping at all-knowledge and the knowledge of path aspects; grasping at the knowledge of all aspects; and grasping at nirvāṇa.

26.11 “Kauśika, the Mahārājas, the Lokapālas,⁴⁰³ the Devas, the Śatakratus, heads of the gods, the Brahmās, the Sahāṃpati Brahmās, *up to* the Akaniṣṭha class of gods stationed in this great billionfold world system will constantly and always arrange for the guarding, protection, and safekeeping of those sons of a good family and daughters of a good family who take up or bear in mind or read aloud or master or properly pay attention to this perfection of wisdom.

26.12 “Kauśika, [F.279.a] the lord buddhas who dwell and maintain themselves in world systems in the ten directions will constantly and always arrange for the guarding, protection, and safekeeping of those sons of a good family and daughters of a good family who take up or bear in mind or read aloud or master or properly pay attention to this perfection of wisdom. Thus their unwholesome dharmas will be reduced, and their wholesome dharmas will increase—that is, by way of not apprehending anything the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom increase and do not decrease; by way of not apprehending anything inner emptiness increases and does not decrease, *up to* by way of not apprehending anything the emptiness that is the nonexistence of an intrinsic nature increases and does not decrease; by way of not apprehending anything the applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path increase and do not decrease; by way of not apprehending anything the ten powers, fearlessnesses, detailed and thorough knowledges, and eighteen distinct attributes of a buddha increase and do not decrease; by way of not apprehending anything all the meditative stabilizations and all the dhāraṇī gateways increase and do not decrease; *up to* and by way of not apprehending anything the knowledge of all aspects increases and does not decrease.

26.13 “Theirs is polite speech and measured speech, [F.279.b] not unbridled speech. They are not overcome with rage, not overcome by conceit, and not overcome by miserliness,⁴⁰⁴ and they do not become envious.

26.14 “They personally stop killing, they inspire others to stop killing, they speak in praise of stopping killing, and they speak in praise of others stopping killing as well, welcoming it.

- 26.15 “They personally stop stealing, they inspire others to stop stealing, they speak in praise of stopping stealing, and they speak in praise of others stopping stealing as well, welcoming it.
- 26.16 “They personally stop illicit sex because of lust, they inspire others to stop illicit sex because of lust, they speak in praise of stopping illicit sex because of lust, and they speak in praise of others stopping illicit sex because of lust as well, welcoming it.
- 26.17 “They personally stop lying, they inspire others to stop lying, they speak in praise of stopping lying, and they speak in praise of others stopping lying as well, welcoming it. Similarly, they personally stop backbiting, insulting, and babbling nonsense; they inspire others to stop backbiting, insulting, and babbling nonsense; they speak in praise of stopping backbiting, insulting, and babbling nonsense; and they speak in praise of others stopping backbiting, insulting, and babbling nonsense as well, welcoming it.
- 26.18 “They personally stop coveting, malice, and wrong view; they inspire others to stop coveting, malice, and wrong view; they speak in praise of stopping coveting, malice, and wrong view; and they speak in praise of others stopping coveting, malice, and wrong view as well, [F.280.a] welcoming it.
- 26.19 “They personally stand in the perfection of giving, they inspire others to engage in the perfection of giving, they speak in praise of the perfection of giving, and they speak in praise of others practicing the perfection of giving as well, welcoming it. Similarly, they personally stand in the perfection of morality ... the perfection of patience ... the perfection of perseverance ... the perfection of concentration ... and the perfection of wisdom, they inspire others to engage in the perfection of wisdom, they speak in praise of the perfection of wisdom, and they speak in praise of others practicing the perfection of wisdom as well, welcoming it.
- 26.20 “They personally meditate on inner emptiness, they inspire others to engage with inner emptiness, they speak in praise of inner emptiness, and they speak in praise of others meditating on inner emptiness as well, welcoming it. Similarly, they personally meditate on ... *up to* the emptiness that is the nonexistence of an intrinsic nature, they inspire others to engage with ... *up to* the emptiness that is the nonexistence of an intrinsic nature, they speak in praise of ... *up to* the emptiness that is the nonexistence of an intrinsic nature, and they speak in praise of others meditating on ... *up to* the emptiness that is the nonexistence of an intrinsic nature as well, welcoming it.
- 26.21 “They personally become absorbed in all the meditative stabilizations, they inspire others to become absorbed in all the meditative stabilizations, they speak in praise of becoming absorbed in all the meditative

- stabilizations, and they speak in praise of others become absorbed in all the meditative stabilizations as well, welcoming it.
- 26.22 “They personally obtain the dhāraṇīs, they inspire others [F.280.b] to obtain dhāraṇīs, they speak in praise of obtaining dhāraṇīs, and they speak in praise of others obtaining dhāraṇīs as well, welcoming it.
- 26.23 “They personally become absorbed in the first concentration, they inspire others to become absorbed in the first concentration, they speak in praise of abiding having become absorbed in the first concentration, and they speak in praise of others abiding having become absorbed in the first concentration as well, welcoming it.
- 26.24 “They personally become absorbed in the second concentration ... the third concentration ... and the fourth concentration, they inspire others to become absorbed in the fourth concentration, they speak in praise of becoming absorbed in the fourth concentration, and they speak in praise of others becoming absorbed in the fourth concentration as well, welcoming it.
- 26.25 “They personally become absorbed in loving-kindness, they inspire others to become absorbed in loving-kindness, they speak in praise of becoming absorbed in loving-kindness, and they speak in praise of others becoming absorbed in loving-kindness as well, welcoming it.
- 26.26 “They personally become absorbed in compassion, joy, and equanimity, they inspire others to become absorbed in compassion, joy, and equanimity ... they speak in praise of becoming absorbed in equanimity, and they speak in praise of others becoming absorbed in equanimity as well, welcoming it.
- 26.27 “They personally become absorbed in the station of endless space ... the station of endless consciousness ... the station of nothing-at-all ... and the station of neither perception nor nonperception, they inspire others to become absorbed [F.281.a] in the station of neither perception nor nonperception, they speak in praise of becoming absorbed in the station of neither perception nor nonperception, and they speak in praise of others becoming absorbed in the station of neither perception nor nonperception as well, welcoming it.
- 26.28 “They personally cultivate the four applications of mindfulness, they inspire others to cultivate the applications of mindfulness, they speak in praise of cultivating the applications of mindfulness, and they speak in praise of others cultivating the applications of mindfulness as well, welcoming it.
- 26.29 “Similarly, they personally cultivate the four right efforts ... the four legs of miraculous power ... the five faculties ... the five powers ... the seven limbs of awakening ... and the eightfold noble path, they inspire others to cultivate

the eightfold noble path, they speak in praise of cultivating the eightfold noble path, and they speak in praise of others cultivating the eightfold noble path as well, welcoming it.

26.30 “They personally cultivate the emptiness, signlessness, and wishlessness meditative stabilizations, they inspire others to cultivate the emptiness, signlessness, and wishlessness meditative stabilizations, they speak in praise of cultivating the emptiness, signlessness, and wishlessness meditative stabilizations, and they speak in praise of others cultivating the emptiness, signlessness, and wishlessness meditative stabilizations as well, welcoming it.

26.31 “They personally cultivate the eight deliverances, they inspire others to cultivate the eight deliverances, they speak in praise of cultivating the eight deliverances, and they speak in praise of others cultivating the eight deliverances as well, welcoming it.

26.32 “They personally cultivate the nine serial absorptions, [F.281.b] they inspire others to cultivate the nine serial absorptions, they speak in praise of cultivating the nine serial absorptions, and they speak in praise of others cultivating the nine serial absorptions as well, welcoming it.

26.33 “They personally cultivate the ten tathāgata powers ... the four fearlessnesses ... the four detailed and thorough knowledges ... the eighteen distinct attributes of a buddha ... and the natural state not robbed of mindfulness ... and they personally gain the knowledge of all aspects, inspire others to gain the knowledge of all aspects, speak in praise of gaining the knowledge of all aspects, and speak in praise of others gaining the knowledge of all aspects as well, welcoming it.

26.34 “Furthermore, Kauśika, all the gifts that bodhisattva great beings practicing the six perfections give they make into something shared in common by all beings and dedicate, by way of not apprehending anything, to unsurpassed, perfect, complete awakening.

26.35 “Similarly, all the morality they protect, the patience they cultivate, the perseverance at which they exert themselves, the concentration they generate, and the wisdom they cultivate they make into something shared in common by all beings and dedicate, by way of not apprehending anything, to unsurpassed, perfect, complete awakening.

26.36 “Those sons of a good family or daughters of a good family practicing the six perfections have these sorts of mindfulness: ‘If I do not give gifts I will be born in poor families, I will not bring beings to maturity, I will not purify a buddhafiield, and I will not gain the knowledge of all aspects.’ They think, ‘If I do not protect morality I will open the gates to the three terrible forms of life, I will not be born as a god or a human being and I will not bring beings to maturity or purify a buddhafiield, so then how could I ever gain [F.282.a]

the knowledge of all aspects?’ They think, ‘If I do not cultivate patience my sense faculties will be deficient, my countenance will have a shadow, and I will not obtain the perfect form—the perfect form with which, the moment they see me practicing the bodhisattva way of life, beings become assured of unsurpassed, perfect, complete awakening. If I do not obtain that perfect form, I will not bring beings to maturity or purify a buddhafiield, so how could I ever gain the knowledge of all aspects?’ They think, ‘If I become lazy and do not make a vigorous attempt at this path of a bodhisattva, if I do not cultivate it, how could I ever complete the buddhadharmas and how could I ever gain the knowledge of all aspects?’ They think, ‘If I become mentally distracted and I do not train in order to perfect all the meditative stabilizations, I will not bring beings to maturity and will not purify a buddhafiield, so how could I ever gain the knowledge of all aspects?’ And they think, ‘If I become intellectually confused I will not train with wisdom and skillful means, I will not transcend the śrāvaka and the pratyekabuddha levels, I will not bring beings to maturity, and I will not purify a buddhafiield. How then could I ever fully awaken to the knowledge of all aspects?’

26.37 “And they think, ‘Thus I will train perfectly. It would not be right for me not to complete the perfection of giving [F.282.b] because of the force of miserliness, not to complete the perfection of morality because of the force of immorality, not to complete the perfection of patience because of the force of malice, not to complete the perfection of perseverance because of the force of laziness, not to complete the perfection of concentration because of the force of distraction, and not to complete the perfection of wisdom because of the force of intellectual confusion, because, unless I complete the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom, I will not go forth to the knowledge of all aspects.’

26.38 “Kauśika, those sons of a good family or daughters of a good family who take up or bear in mind or read aloud or master or properly pay attention to this perfection of wisdom, not separated from the knowledge of all aspects, will obtain good qualities and benefits like these in this life and in future lives.”

26.39 Then Śatakratu, head of the gods, said to the Lord, “It is amazing, Lord, how this perfection of wisdom has been made available in order to tame the bodhisattva great beings and in order to lessen their conceit.”

26.40 “Why has this perfection of wisdom been made available in order to tame the bodhisattva great beings and in order to lessen their conceit?” asked the Lord.

- 26.41 Śatakratu, head of the gods, replied to the Lord, “Lord, when bodhisattva great beings practicing the ordinary perfection of giving without skillful means give a gift to the lord buddhas, the bodhisattvas, the pratyekabuddhas, [F.283.a] or the śrāvakas it occurs to them to think, ‘I am giving a gift to the lord buddhas, the bodhisattvas, the pratyekabuddhas, the śrāvakas, or to those who are pitiful, destitute, begging, and seeking shelter.’⁴⁰⁵ Because of that giving they come to feel conceited.
- 26.42 “When those bodhisattvas protect ordinary morality without skillful means, they think, ‘I am practicing the perfection of morality; I will complete the perfection of morality.’ Because of that morality they come to feel conceited.
- 26.43 “Similarly, they think, ‘I am practicing the perfection of patience..., I am practicing the perfection of perseverance..., I am practicing the perfection of concentration..., I am practicing the perfection of wisdom.’ Because of that ordinary perfection of wisdom they come to feel conceited.
- 26.44 “When they cultivate the ordinary applications of mindfulness ... without skillful means they think, ‘I am cultivating the applications of mindfulness; I am cultivating the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and eightfold noble path; I am cultivating the emptiness, signlessness, and wishlessness meditative stabilizations; I am cultivating all the meditative stabilizations and all the dhāraṇī gateways; I am cultivating the ten powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha; and I am bringing beings to maturity, I am purifying a buddhafield, and I am going to gain [F.283.b] the knowledge of all aspects.’
- 26.45 “They come to feel conceited because of settling down on grasping at ‘I’ and grasping at ‘mine.’ In this case, Lord, because bodhisattva great beings practicing all ordinary dharmas settle down on grasping at ‘I’ and grasping at ‘mine,’ this perfection of wisdom has not been made available to them in order to tame and in order to lessen their conceit .
- 26.46 “Lord, here, when bodhisattva great beings practicing the extraordinary dharmas give a gift, they do not apprehend a giver, they do not apprehend something being given, and they do not apprehend a recipient. In this case the perfection of wisdom has been made available in order to tame bodhisattva great beings and in order to lessen their conceit .
- 26.47 “Similarly, when they protect morality ... cultivate patience ... make an attempt at perseverance ... cultivate concentration ... and cultivate wisdom, they do not apprehend wisdom, they do not apprehend somebody with wisdom, and they do not apprehend the dharmas.

26.48 “Similarly, they do not apprehend the applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, or eightfold noble path; they do not apprehend the cultivation of the ten powers, four fearlessnesses, four detailed and thorough knowledges, or eighteen distinct attributes of a buddha; and similarly, they do not apprehend the cultivation of great love and great compassion, and they do not apprehend the cultivation of the knowledge of all aspects. So, in this case, Lord, the perfection of wisdom has been made available in order to bring discipline to bodhisattva great beings and in order to lessen their conceit.”

26.49 *This was the twenty-sixth chapter, [F.284.a] “Getting Hold,”⁴⁰⁶ of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

CHAPTER 27: RELIQUARY

- 27.1 Then the Lord said to Śatakratu, head of the gods, “Kauśika, if some son of a good family or daughter of a good family takes up or bears in mind or reads out loud or recites or teaches or intones or harmonizes with or properly pays attention to this deep perfection of wisdom, and if they go up to the front line of battle and have engaged in or are engaging in, or are traversing, or are sitting down or standing up in a battle that is underway, Kauśika, even if an arrow or a club or a stick or a stone or a sword is flung at that son of a good family or daughter of a good family who takes up or bears in mind or reads out loud or recites or teaches or intones or harmonizes with or properly pays attention to this deep perfection of wisdom, it is impossible that those projectiles would land on their body; it is impossible that the attacks of others would interfere with their life. And why? Kauśika, it is because that son of a good family or daughter of a good family who has practiced the perfection of wisdom for a long time has vanquished their own greed arrows and greed swords; they have vanquished others’ greed arrows and greed swords; they have vanquished their own hatred arrows and confusion arrows and their hatred swords and confusion swords; they have vanquished others’ hatred arrows and confusion arrows and hatred swords and confusion swords; they have vanquished their own arrows of instances of views and swords of instances of views, and they have vanquished others’ arrows of instances of views and swords of instances of views; they have vanquished their own obsession [F.284.b] arrows and obsession swords, and they have vanquished others’ obsession arrows and obsession swords; and they have vanquished their own proclivity arrows and proclivity swords, and they have vanquished others’ proclivity arrows and proclivity swords. Kauśika, because of this one of many explanations, even if an arrow or a sword is flung at a son of a good family or daughter of a good family, it does not land on their body.

- 27.2 “Furthermore, Kauśika, if someone throws non-medicine at,⁴⁰⁷ casts a harmful spell on,⁴⁰⁸ prepares⁴⁰⁹ a fire pit for, strikes with a weapon, gives poison to drink to,⁴¹⁰ or attempts to drown⁴¹¹ a son of a good family or daughter of a good family who takes up, bears in mind, recites, masters, and properly pays attention to this deep perfection of wisdom without being separated from the thought of the knowledge of all aspects, none of these will have any effect on them. And why? Kauśika, it is because this perfection of wisdom is a great knowledge-mantra; Kauśika, this perfection of wisdom is an unsurpassed knowledge-mantra; Kauśika, this perfection of wisdom is a knowledge-mantra equal to the unequaled, and, Kauśika, sons of a good family or daughters of a good family training in it are not thinking about harm to themselves, are not thinking about harm to others, and are not thinking about harm to both, either.
- 27.3 “And why? Because they do not apprehend self, do not apprehend other, and do not apprehend both; they do not apprehend form, and they do not apprehend feelings, perceptions, volitional factors, or consciousness; they do not apprehend the constituents, the sense fields, the dependent originations, the perfections, the emptinesses, the dharmas on the side [F.285.a] of awakening, the powers, the fearlessnesses, the detailed and thorough knowledges, the buddhadharmas, *up to* or even the knowledge of all aspects. And because they are not apprehending anything, they are not thinking about harm to themselves, they are not thinking about harm to others, and they are not thinking about harm to both. They reach unsurpassed, perfect, complete awakening and gaze down upon all beings.
- 27.4 “And why? Because past tathāgatas, worthy ones, perfectly complete buddhas trained in this knowledge-mantra and fully awakened to unsurpassed, perfect, complete awakening; tathāgatas, worthy ones, perfectly complete buddhas will, having trained in this perfection of wisdom, fully awaken to unsurpassed, perfect, complete awakening in the future; and tathāgatas, worthy ones, perfectly complete buddhas presently in world systems in the ten directions are fully awakening to unsurpassed, perfect, complete awakening, having trained in this perfection of wisdom.
- 27.5 “Furthermore, Kauśika, a human or nonhuman looking for a way to infiltrate does not find a way to infiltrate where this perfection of wisdom is written out or borne in mind, even if it is not taken up, not read aloud, not recited from memory, not mastered, and not properly paid attention to. And why? Because in order to worship this perfection of wisdom all the Cāturmahārājika gods, the Trāyastriṃśa, *up to* the Akaniṣṭha class of gods stationed in this great billionfold world system, and all the Cāturmahārājika gods, [F.285.b] the Trāyastriṃśa, *up to* the Akaniṣṭha class of gods stationed in infinite countless world systems constantly and always guard, protect,

and keep safe those sons of a good family and daughters of a good family; and wherever this perfection of wisdom has been written out and borne in mind those gods come and show respect to this perfection of wisdom, and they honor, revere, and worship it there and, having worshiped it, take their leave. Kauśika, given that even someone who writes out or bears in mind this perfection of wisdom gets such good qualities and benefits as this in this life, what need is there to say that those who, having written out this perfection of wisdom, take it up, bear it in mind, read it aloud, recite it from memory, master it, and properly pay attention to it do so?

27.6 “To illustrate, Kauśika, humans or nonhumans cannot inflict violence or injury on any creature born in the birthplace of a human being or an animal that has gone to the site of awakening, or into the vicinity of the site of awakening, or inside the site of awakening. And why? Because seated there, earlier tathāgatas, worthy ones, perfectly complete buddhas fully awakened to unsurpassed, perfect, complete awakening; and present and future tathāgatas, worthy ones, perfectly complete buddhas are fully awakening and will fully awaken to unsurpassed, perfect, complete awakening there too. Having fully awakened to unsurpassed, perfect, complete awakening they establish all beings in fearlessness, freedom from enmity, freedom from harming, and freedom from hostility. Having established all beings in fearlessness, freedom from enmity, freedom from harming, and freedom from hostility, they establish infinite, countless beings in the perfect state of gods and humans; in the result [F.286.a] of stream enterer, the result of once-returner, and the result of non-returner; in the state of a worthy one; in a pratyekabuddha’s awakening; and in unsurpassed, perfect, complete awakening. And why? Kauśika, it is because this very perfection of wisdom makes that place serve as a reliquary for all beings, suitable to be worshiped, honored, revered, and venerated with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners.”

27.7 Having said this, Śatakratu, head of the gods, said to the Lord, “A certain son of a good family or daughter of a good family, having borne in mind the perfection of wisdom written out in book form, respects, reveres, honors, and worships it with flowers, perfumes, incense, garlands, creams, powders, clothes, parasols, flags, and banners. Someone else deposits the physical remains⁴¹² of a tathāgata, worthy one, perfect, complete buddha who has passed into nirvāṇa in a reliquary and, having deposited them there, looks after and bears them in mind and respects, reveres, honors, and worships them with flowers, perfumes, incense, garlands, creams, powders, clothes, parasols, flags, and banners. Which of them makes the greater merit?”

- 27.8 Śatakratu, head of the gods having thus inquired, the Lord said to him, “So, Kauśika, here I will pose a counterquestion right to you. You should answer to the extent you can. What path do you think [F.286.b] a tathāgata, worthy one, perfectly complete buddha, who has acquired the knowledge of all aspects and for whom such a tathāgata’s body has come into being, has trained in, in order to awaken to unsurpassed, perfect, complete awakening, in order to acquire the knowledge of all aspects, and for such a tathāgata’s body to come into being?”
- 27.9 The Lord having asked this, Śatakratu, head of the gods, answered him, “Lord, a body like this has come into being for a tathāgata, worthy one, perfectly complete buddha, who, having trained in just this perfection of wisdom, has awakened to unsurpassed, perfect, complete awakening and acquired the knowledge of all aspects.”
- 27.10 “Exactly so, Kauśika, exactly so,” said the Lord. “A body like this has come into being for a tathāgata, worthy one, perfectly complete buddha, who, having trained in just this perfection of wisdom, has awakened to unsurpassed, perfect, complete awakening and acquired the knowledge of all aspects. Therefore, Kauśika, a tathāgata is not counted a ‘tathāgata’ because of acquiring such a body as this; a tathāgata is counted a ‘tathāgata’ because of acquiring the knowledge of all aspects. The knowledge of all aspects has come forth, Kauśika, from the perfection of wisdom. Similarly, acquiring such a tathāgata’s physical body has come forth from the perfection of wisdom as well, so it serves as a support for the knowledge of a knower of all aspects. Based on that support the existence of the knowledge of a knower of all aspects is established, and from the existence of the knowledge of a knower of all aspects, [F.287.a] the existence of the Buddha is established, the existence of the Dharma is established, and the existence of the Saṅgha is established. Thus, acquiring this body serves as a support for the knowledge of a knower of all aspects, and it is because it serves as such a support that it serves as a reliquary for all beings, suitable to be venerated, honored, worshiped, respected, revered, and attended to. So too will those physical remains of mine be worshiped when I have passed into nirvāṇa.
- 27.11 “Therefore, Kauśika, any son of a good family or daughter of a good family who, having borne respectfully in mind this perfection of wisdom written out in book form just by respecting, revering, honoring, worshiping, venerating, and attending to it with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners and with manifold other kinds of worship produces far greater merit than that. And why? Because, Kauśika, that son of a good family or daughter of a good family would have made an offering to the knowledge of a knower of all aspects. When any son of a good family or daughter of a good family has written out in book form

this perfection of wisdom and respects, reveres, honors, worships, venerates, and attends to it, just that produces far greater merit than that. And why? Because they would have made an offering to the knowledge of a knower of all aspects, and because the five other perfections issue forth from it; because inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature, the applications of mindfulness, the right efforts, the legs of miraculous power, the faculties, the powers, the limbs of awakening, and the path, the ten powers, [F.287.b] the four fearlessnesses, the four detailed and thorough knowledges, and the eighteen distinct attributes of a buddha issue forth from it; because all the meditative stabilizations and all the dhāraṇī gateways issue forth from it; because bringing beings to maturity issues forth from it; because the purification of a buddhafield also issues forth from it; because the perfect family, perfect enjoyments, and perfect retinue of bodhisattva great beings also issue forth from it; because great love and great compassion issue forth from it; because great sāla tree-like royal families, great sāla tree-like brahmin families, and great sāla tree-like business families also issue forth from it; because the Cāturmahārājika gods, *up to* Akaniṣṭha class of gods also issue forth from it; because stream enterers, once-returners, non-returners, worthy ones, and pratyekabuddhas issue forth from it; because bodhisattva great beings also issue forth from it; because tathāgatas, worthy ones, perfectly complete buddhas also issue forth from it; and because the knowledge of all aspects issues forth from it too.” [B22]

27.12 Then Śatakratu, head of the gods, inquired of the Lord, “Lord, is it that those human beings⁴¹³ of Jambudvīpa who do not respect, do not revere, do not honor, do not worship, do not venerate, and do not attend to this perfection of wisdom with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners do not realize there is such a great benefit when the perfection of wisdom [F.288.a] is worshiped, such a great power when the perfection of wisdom is worshiped?”

27.13 Śatakratu, head of the gods, having thus inquired, the Lord asked him in return, “What do you think, Kauśika, from among the human beings of Jambudvīpa, how many are endowed with an unbreakable faith in the Buddha, are endowed with an unbreakable faith in the Dharma and Saṅgha, are not unsure about the Buddha, and are not unsure about the Dharma and Saṅgha, with an unquestioned certainty about the Buddha and with an unquestioned certainty about the Dharma and Saṅgha?”

27.14 The Lord having asked this, Śatakratu, head of the gods, said to him, “From among the human beings of Jambudvīpa, few are endowed with an unbreakable faith in the Buddha, are endowed with an unbreakable faith in the Dharma and Saṅgha, are not unsure about the Buddha, and are not

unsure about the Dharma and Saṅgha, with an unquestioned certainty about the Buddha, and with an unquestioned certainty about the Dharma and Saṅgha.”

27.15 “Exactly so, Kauśika, exactly so,” said the Lord. “From among the human beings of Jambudvīpa, few are endowed with an unbreakable faith in the Buddha, Dharma, and Saṅgha. Even fewer than them are those who resort to the ten wholesome actions; even fewer than them are those who apply themselves to cultivating giving and morality; even fewer than them are those who cultivate the thirty-seven dharmas on the side of awakening; even fewer than them are those who cultivate the three gateways to liberation; even fewer than them are those who cultivate the eight deliverances; and even fewer than them are those who cultivate the nine serial absorptions. Similarly, there are even fewer who cultivate the four detailed and thorough knowledges [F.288.b] and six clairvoyances.

27.16 “Kauśika, from among the human beings of Jambudvīpa, how many have reached stream enterer because of eliminating the three fetters; once-returner because of weakening greed, hatred, and confusion; non-returner because of eliminating the five fetters that are associated with the lower realms; or worthy one because of eliminating the five fetters that are associated with the upper realms? From among the human beings of Jambudvīpa, how many have set out in the Pratyekabuddha Vehicle, and from among the human beings of Jambudvīpa, how many have set out for unsurpassed, perfect, complete awakening?”

27.17 “Lord,” replied Śatakratu, “from among the human beings of Jambudvīpa, few are those who resort to the ten wholesome actions. *Connect this in the same way with each, up to* extremely few are those who have set out for unsurpassed, perfect, complete awakening.”

27.18 “Exactly so, Kauśika,” said the Lord. “It is just as you say. Fewer than them are those who practice for awakening. And why? Because those streaming through cyclic existence have not seen the Buddha, have not listened to the Dharma, and have not attended on the Saṅgha. They have not given gifts, have not been devoted to morality, have not cultivated wisdom, have not heard about the perfection of giving, have not heard about the perfections of morality, patience, perseverance, concentration, and wisdom, and have not heard about inner emptiness, *up to* not heard about the emptiness that is the nonexistence of an intrinsic nature. They have not heard about the thirty-seven dharmas on the side of awakening; they have not heard about and have not cultivated the meditative stabilizations, dhāraṇī gateways, ten powers, fearlessnesses, detailed and thorough knowledges, and eighteen distinct attributes of a buddha; *up to* and they have not heard about and have not cultivated the knowledge of all aspects.

For that reason, Kauśika, from among the human beings of Jambudvīpa, few are endowed with an unbreakable faith in the Buddha. [F.289.a] *Connect this in the same way with each, up to* few are those who have set out for unsurpassed, perfect, complete awakening. Even fewer than them are those who practice for awakening; fewer than them are those who produce the thought of awakening;⁴¹⁴ fewer than them are those who do the yogic practice of the perfection of wisdom; fewer than them are those who do the practice of the perfection of wisdom; fewer than them are those who stand on the irreversible level; and fewer even than them are those who will fully awaken to unsurpassed, perfect, complete awakening.

27.19 “Kauśika, here with my unobscured buddha eye I see in the eastern direction infinite, countless beings who have produced the thought of unsurpassed, perfect, complete awakening and are practicing the perfection of wisdom, but among them I see only one or two bodhisattvas standing on the irreversible level. Most, without skillful means, are standing at the śrāvaka level and at the pratyekabuddha level. And why? Kauśika, it is because it is hard for those who are lazy, deficient in perseverance, deficient in fortitude, with an admiration for the deficient, and intellectually confused to accomplish unsurpassed, perfect, complete awakening. Similarly, with my unobscured buddha eye I see in the southern, western, northern, northeastern, southeastern, southwestern, northwestern directions, below and above, infinite, countless beings who have produced the thought of unsurpassed, perfect, complete awakening and are practicing the perfection of wisdom, but among them only one or two bodhisattvas standing on the irreversible level. Most, without skillful means, are standing at the śrāvaka level and at the pratyekabuddha level. And why? Kauśika, it is because it is hard for those who are lazy, deficient in perseverance, deficient in fortitude, with an admiration for the deficient, and intellectually confused [F.289.b] to accomplish unsurpassed, perfect, complete awakening.

27.20 “Therefore, Kauśika, a son of a good family or daughter of a good family who wants to quickly and easily awaken fully to unsurpassed, perfect, complete awakening should constantly listen to, take up, bear in mind, recite, master, set in motion, inquire about, and pay proper attention to just this perfection of wisdom, and they should respect, revere, honor, and worship it with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners. They should also take up, bear in mind, recite, master, and pay proper attention to all the other wholesome dharmas included in the perfection of wisdom—that is, the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, and perfection of concentration; inner emptiness, outer emptiness, inner and outer emptiness, *up to* the emptiness that is the nonexistence of an intrinsic

nature; all the meditative stabilizations, all the dhāraṇī gateways, the applications of mindfulness, the right efforts, the legs of miraculous power, the faculties, the powers, the limbs of awakening, and the eightfold noble path; the ten powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha; and great love and great compassion. They should also take up, bear in mind, recite, master, and pay proper attention to all the other infinite buddhadharmas included in the perfection of wisdom.

27.21 “And why? Kauśika, it is because those sons of a good family or daughters of a good family will understand, [F.290.a] ‘Tathāgatas training in this perfection of wisdom also trained in the perfection of wisdom,⁴¹⁵ perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving; in inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature; in all the meditative stabilizations, all the dhāraṇī gateways, the ten powers, the fearlessnesses, the detailed and thorough knowledges, and the eighteen distinct attributes of a buddha; in great love and great compassion; and in all the other infinite buddhadharmas, so we too should follow them in training in this perfection of wisdom. This perfection of wisdom is our teacher.’ Therefore, Kauśika, whether the Tathāgata remains or passes into nirvāṇa, bodhisattva great beings fall back on just this perfection of wisdom.”

27.22 Then Śatakratu, head of the gods, asked the Lord, “How much merit does a son of a good family or daughter of a good family who worships this perfection of wisdom create?”

27.23 “Kauśika,” said the Lord, “were a son of a good family or daughter of a good family to direct that a stūpa be made of the seven precious stones⁴¹⁶ for the worship of a tathāgata who had passed into nirvāṇa, and, having done so, were they to respect, revere, honor, and worship it with divine flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners for as long as they lived, what do you think, Kauśika, would that son of a good family or daughter of a good family create a lot of merit based on that?”

“A lot, Lord; a lot, Sugata,” [F.290.b] replied Śatakratu.

27.24 “Kauśika,” said the Lord, “were a son of a good family or daughter of a good family, inseparable from the thought of the knowledge of all aspects, to take up, bear in mind, read aloud, master, illuminate for others, and pay proper attention to just this perfection of wisdom, and, having written it out, were they to respect, revere, honor, and worship it with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners, they would create even more merit than that.

27.25 “Kauśika, let alone a stūpa made of the seven precious stones, were some son of a good family or daughter of a good family, Kauśika, to fill up this Jambudvīpa with stūpas, all of them a yojana in height, for the worship of a tathāgata who had passed into nirvāṇa, and, having done so, were they to respect, revere, honor, worship, venerate, and attend to them with divine flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners, what do you think, Kauśika, based on that would that son of a good family or daughter of a good family create even more merit than that?”

“A lot, Lord; a lot, Sugata,” replied Śatakratu.

27.26 “Kauśika,” said the Lord, “were a son of a good family or daughter of a good family, inseparable from the thought of the knowledge of all aspects, to take up, bear in mind, read aloud, master, illuminate for others, and pay proper attention to just this perfection of wisdom, and, having written it out, were they to respect, revere, honor, and worship it with flowers, perfumes, incense, garlands, creams, powders, robes, [F.291.a] parasols, flags, and banners, and with manifold other kinds of worship, they would create even more merit than that.

27.27 “Kauśika, let alone this Jambudvīpa filled with stūpas of a tathāgata, were some son of a good family or daughter of a good family, Kauśika, to fill up this four-continent world system with stūpas made of the seven precious stones, all of them a yojana in height, for the worship of a tathāgata who had passed into nirvāṇa, and were they to respect, revere, honor, worship, venerate, and attend to them with divine flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners, what do you think, Kauśika, based on that, would that son of a good family or daughter of a good family create a lot of merit?”

“A lot, Lord; a lot, Sugata,” replied Śatakratu.

27.28 “Kauśika,” said the Lord, “were a son of a good family or daughter of a good family, inseparable from the thought of the knowledge of all aspects, to take up, bear in mind, read aloud, master, illuminate for others, and pay proper attention to just this perfection of wisdom, and were they, having done nothing but make it into a book,⁴¹⁷ to respect, revere, honor, and worship it with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners, they would create even more merit than that.

27.29 “Kauśika, let alone this four-continent world system filled with stūpas of a tathāgata, were some son of a good family or daughter of a good family, Kauśika, [F.291.b] to fill up this thousandfold world system with stūpas made of the seven precious stones, all of them a yojana in height, for the worship of a tathāgata who had passed into nirvāṇa, and, having filled them,

were they to respect, revere, honor, worship, venerate, and attend to them with divine flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners, what do you think, Kauśika, based on that would that son of a good family or daughter of a good family create a lot of merit?"

"A lot, Lord; a lot, Sugata," replied Śatakratu.

27.30 "Kauśika," said the Lord, "were a son of a good family or daughter of a good family, inseparable from the thought of the knowledge of all aspects, having done nothing but write out and make this perfection of wisdom into a book, to take up, bear in mind, read aloud, master, illuminate for others, and pay proper attention to it, and were they to respect, revere, honor, and worship it with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners, they would create even more merit than that.

27.31 "Kauśika, let alone this thousandfold world system filled with stūpas made of the seven precious stones, were some person, Kauśika, to cause this millionfold world system to be filled up with stūpas made of the seven precious stones, all of them a yojana in height, for the worship of a tathāgata who had passed into nirvāṇa, and, having done so, were they to respect, revere, honor, and worship them with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners, [F.292.a] what do you think, Kauśika, based on that, would that son of a good family or daughter of a good family create a lot of merit?"

"A lot, Lord; a lot, Sugata," replied Śatakratu.

27.32 "Kauśika," said the Lord, "were a son of a good family or daughter of a good family, inseparable from the thought of the knowledge of all aspects, to do nothing but make this perfection of wisdom into a book and respect, revere, honor, and worship it with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners, they would create even more merit than that.

27.33 "Kauśika, let alone even this millionfold world system filled with stūpas made of the seven precious stones, were some son of a good family or daughter of a good family, Kauśika, to fill this great billionfold world system with stūpas made of the seven precious stones, all of them a yojana in height, for the worship of a tathāgata who had passed into nirvāṇa, and, having filled it, were that son of a good family or daughter of a good family to respect, revere, honor, and worship them with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners, what do you think, Kauśika, based on that would that son of a good family or daughter of a good family create a lot of merit?"

"A lot, Lord; a lot, Sugata," replied Śatakratu.

- 27.34 “Kauśika,” said the Lord, “were a son of a good family or daughter of a good family, inseparable from the thought of the knowledge of all aspects, having done nothing but write out and make this perfection of wisdom into a book, to take up, bear in mind, read aloud, and master it, and to respect, revere, honor, and worship it with flowers, perfumes, incense, garlands, creams, [F.292.b] powders, robes, parasols, flags, and banners, they would create even more merit than that.
- 27.35 “Kauśika, let alone worship when this great billionfold world system has been filled with stūpas made of the seven precious stones, even were each single being included in the collection of beings standing in this great billionfold world system, Kauśika, to cause stūpas made of the seven precious stones to be made for the worship of a tathāgata who had passed into nirvāṇa and were to respect, revere, honor, and worship them with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners, still, a son of a good family or daughter of a good family, inseparable from the thought of the knowledge of all aspects, who makes this perfection of wisdom into a book, takes up, bears in mind, reads aloud, masters, and properly pays attention to it, and worships it with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners would, just by that, create even more merit than that.”
- 27.36 The Lord having said this, Śatakratu, head of the gods, said to him, “So it is, Lord, so it is. Lord, through having respected, revered, honored, and worshiped the perfection of wisdom, they have respected, revered, honored, and worshiped past, future, and present lord buddhas.
- 27.37 “Lord, were each single being of the beings in as many world systems as there are sand particles in the Gaṅgā River to the east [F.293.a] to cause stūpas made of the seven precious stones, all of them a yojana in height, to be made for the worship of a tathāgata who had passed into nirvāṇa, and for an eon or for even more than an eon were to respect, revere, honor, and worship them with divine flowers, perfumes, incense, garlands, creams, powders, clothes, parasols, flags, and banners, based on that would those sons of a good family or daughters of a good family make a lot of merit? Similarly, Lord, were each single being of the beings in as many world systems as there are sand particles in the Gaṅgā River in each of the ten directions to cause stūpas made of the seven precious stones, all of them a yojana in height, to be made for the worship of a tathāgata who had passed into nirvāṇa, and for an eon or for even more than an eon were to respect, revere, honor, and worship them with divine flowers, perfumes, incense, garlands, creams, powders, clothes, parasols, flags, and banners, based on that would those sons of a good family or daughters of a good family create a lot of merit?”

“Exactly so. Kauśika, exactly so. A lot, Kauśika,” replied the Lord.

27.38 “Lord,” said Śatakratu, “a son of a good family or daughter of a good family who writes out and makes this perfection of wisdom into a book; takes it up, bears it in mind, reads it aloud, masters it, and properly pays attention to it; and respects, reveres, honors, and worships it with flowers, perfumes, incense, garlands, creams, powders, clothes, parasols, flags, and banners [F.293.b] would create even more merit than that. And why? Lord, it is because all wholesome dharmas are included in the perfection of wisdom, that is, the ten wholesome actions, the four concentrations, the four immeasurables, the four formless absorptions, the thirty-seven dharmas on the side of awakening, the three gateways to liberation, the four noble truths, the six clairvoyances, the eight deliverances, and the nine serial absorptions; the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, and perfection of concentration; inner emptiness, outer emptiness, inner and outer emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature; all the meditative stabilizations, all the dhāraṇī gateways, the applications of mindfulness, the ten tathāgata powers, the four fearlessnesses, the four detailed and thorough knowledges, and the eighteen distinct attributes of a buddha; great love and great compassion; all-knowledge, knowledge of path aspects, and knowledge of all aspects; and all wholesome dharmas are included in the perfection of wisdom. So this, Lord, is that doctrine of the lord buddhas, having trained in which past, future, and present bodhisattvas, pratyekabuddhas, and śrāvakas have gone forth, will go forth, and are going forth.”

27.39 *This was the twenty-seventh chapter, “Reliquary,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”⁴¹⁸*

28. CHAPTER 28: DECLARATION OF THE GOOD
 QUALITIES OF THE THOUGHT OF
 AWAKENING

- 28.1 Śatakratu, head of the gods, having said this, the Lord then said to him, “Exactly so. Kauśika, exactly so. Those sons of a good family or daughters of a good family [F.294.a] who write out and make this perfection of wisdom into a book; take it up, bear it in mind, read it aloud, master it, and properly pay attention to it and on top of that respect, revere, honor, and worship it with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners would, based on that, make a lot of merit, an immeasurable, countless, inconceivable, infinite, incomparable amount. And why? Kauśika, it is because the knowledge of all aspects of tathāgatas, worthy ones, perfectly complete buddhas issues forth from the perfection of wisdom. Kauśika, the five perfections, all the emptinesses, the thirty-seven dharmas on the side of awakening, the ten powers, the fearlessnesses, the detailed and thorough knowledges, the distinct attributes of a buddha, the five eyes, the six clairvoyances, bringing beings to maturity, and the perfect purification of a buddhafield issue forth from the perfection of wisdom. Kauśika, all-knowledge, knowledge of path aspects, and knowledge of all aspects issue forth from the perfection of wisdom. Kauśika, the Śrāvaka Vehicle, the Pratyekabuddha Vehicle, and the Great Vehicle issue forth from the perfection of wisdom, and unsurpassed, perfect, complete awakening issues forth from the perfection of wisdom too.
- 28.2 “Therefore, Kauśika, the merit created earlier would not approach the creation of merit by a son of a good family or daughter of a good family who writes out and makes this perfection of wisdom into a book; takes it up, bears it in mind, reads it aloud, masters it, and properly pays attention to it and respects, reveres, honors, and worships it with flowers, perfumes, incense, garlands, creams, powders, clothes, parasols, flags, and banners [F.294.b] by a hundredth part, or by a thousandth part, or by a hundred thousandth part,

up to or by a one hundred million billionth part; it would not stand up to any number, or fraction, or comparison,⁴¹⁹ *up to* or example. And why? Because, Kauśika, for as long as the perfection of wisdom remains in Jambudvīpa, the Buddha Jewel will not disappear, the Dharma Jewel and the Saṅgha Jewel will not disappear, and for that long the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom; the applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, seven limbs of awakening, and path; the ten powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha; all-knowledge, knowledge of path aspects, and knowledge of all aspects; great sāla tree-like royal families, great sāla tree-like brahmin families, and great sāla tree-like business families; and Cāturmahārājika gods, Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin classes of gods, *up to* Akaniṣṭha gods will appear in the world; the result of stream enterer, the result of once-returner, the result of non-returner, and the state of a worthy one, a pratyekabuddha's awakening, and the result of bodhisattvas will be perfectly accomplished; and there will be the unsurpassed knowledge of a buddha, the wheel of Dharma will be turned, beings will be brought to maturity, and a buddhafiield will be purified." [F.295.a]

28.3 Then Śatakratu, head of the gods, said to the Cāturmahārājika gods, *up to* the Akaniṣṭha gods, "Friends, you should take up, bear in mind, read aloud, and master the perfection of wisdom. Friends, you should read the perfection of wisdom aloud; you should properly pay attention to the perfection of wisdom. And why? Friends, when you have taken up, or borne in mind, or read aloud, or mastered, or properly paid attention to the perfection of wisdom, all unwholesome dharmas decrease and all wholesome dharmas increase; the classes of asuras decrease and the classes of gods increase.

28.4 "Friends, when you have taken up, or borne in mind, or read aloud, or mastered, or properly paid attention to the perfection of wisdom, the way of the Buddha is not brought to an end, the way of the Dharma and the way of Saṅgha are not brought to an end, and the lineage of the Three Jewels is not ended. Friends, all the perfections appear in the world; the thirty-seven dharmas on the side of awakening, the ten powers, the four fearlessnesses, the four detailed and thorough knowledges, *up to* the eighteen distinct attributes of a buddha appear in the world; the practice of bodhisattvas appears in the world; and stream enterers, once-returners, non-returners, worthy ones, pratyekabuddhas, and bodhisattva great beings appear and exist in the world."

- 28.5 The Lord then said to Śatakratu, head of the gods, “Kauśika, you should take up the perfection of wisdom. Kauśika, you should bear in mind, you should read aloud, you should master, and you should properly pay attention to the perfection of wisdom.
- 28.6 “*And why? Kauśika, it is because when it occurs to the asuras [F.295.b] to think, as they habitually do, ‘Let us engage the Trāyastriṃśa gods in battle,’ were you to focus your thoughts on the perfection of wisdom, as you habitually do, and read it aloud, that will make the habitual thoughts of the asuras die down. They will not have thoughts again to engage in battle in the future. Or, because were you to read aloud this perfection of wisdom in the presence of those gods and goddesses when their time of death is at hand, then, even if they were to behold their birth in a terrible form of life, from hearing this perfection of wisdom the thoughts they have about a terrible form of life would die down. In future they would be born in just the abodes of gods. Kauśika, such is the force of hearing the perfection of wisdom.*
- 28.7 “*Kauśika, because of the wholesome root planted by any son of a good family or daughter of a good family, or god or goddess, who has heard the sound of this perfection of wisdom, they all will gradually fully awaken to unsurpassed, perfect, complete awakening. And why? Kauśika, it is because those tathāgatas, worthy ones, perfectly complete buddhas with their śrāvaka saṅghas who appeared in times past trained in this perfection of wisdom and fully awakened to unsurpassed, perfect, complete awakening; and those lord buddhas with their śrāvaka saṅghas in future times, and those buddhas who are at the present time dwelling and maintaining themselves in world systems in the ten directions will, having trained in this perfection of wisdom, fully awaken to unsurpassed, perfect, complete awakening too. And why? Because all buddha dharmas, all bodhisattva dharmas, all pratyekabuddha dharmas, and all śrāvaka dharmas are included in the perfection of wisdom.*”
- 28.8 The Lord having said this, [F.296.a] Śatakratu, head of the gods, then said to him, “This, Lord—that is, the perfection of wisdom—is a great knowledge-mantra. Lord, this perfection of wisdom is an unsurpassable knowledge-mantra. Lord, this perfection of wisdom is a knowledge-mantra equal to the unequaled. And why? Because the perfection of wisdom has been set out for the elimination of all unwholesome dharmas and for the completion of all wholesome dharmas.”
- 28.9 Śatakratu, head of the gods, having said this, the Lord then said to him, “Exactly so, Kauśika, exactly so. This, Kauśika—that is, the perfection of wisdom—is a great knowledge-mantra. Kauśika, this perfection of wisdom is

an unsurpassable knowledge-mantra. Kauśika, this perfection of wisdom is a knowledge-mantra equal to the unequaled.

28.10 “And why? Kauśika, it is because past, future, and present tathāgatas, worthy ones, perfectly complete buddhas in world systems in the ten directions have fully awakened, will fully awaken, and are fully awakening to unsurpassed, perfect, complete awakening thanks to this very perfection of wisdom; it is because the existence of the ten wholesome actions in the world, Kauśika, and the existence in the world of the four concentrations, the four immeasurables, the four formless absorptions, all the perfections, all the emptinesses, the thirty-seven dharmas on the side of awakening, the ten powers, the four fearlessnesses, the four detailed and thorough knowledges, the eighteen distinct attributes of a buddha, the gateways to liberation, the dharma-constituent, the very limit of reality, suchness, [F.296.b] unmistaken suchness, unaltered suchness, the true nature of dharmas, the establishment of dharmas, the certification of dharmas, the five eyes, the six clairvoyances, the result of stream enterer, the result of once-returner, the result of non-returner, the state of a worthy one, a pratyekabuddha’s awakening, the bodhisattva, and the knowledge of all aspects are all thanks to this very perfection of wisdom; and it is because, Kauśika, the existence of the ten wholesome actions in the world, *up to* the existence of the knowledge of all aspects in the world, *up to* the existence of tathāgatas, worthy ones, perfectly complete buddhas in the world all are thanks to the bodhisattva.

28.11 “To illustrate, Kauśika, just as the existence of all the constellations and stars is thanks to the disk of the moon,⁴²⁰ similarly the existence of the ten wholesome actions, wholesome practice, perfect practice, emptiness, signlessness, and wishlessness meditative stabilization gateways (the constellations), and those in training and for whom there is no more training, and śrāvakas and pratyekabuddhas (the lunar mansions and stars) comes down to the bodhisattva (the disk of the moon), the existence of all-knowledge, and the existence of the Tathāgata. When lord buddhas have not fully awakened in the world, when tathāgatas do not appear, it is just the bodhisattva great beings who teach the ordinary and extraordinary Dharma to beings.

28.12 “And why? It is because the vehicle of the gods, the vehicle of humans, the Śrāvaka Vehicle, the Pratyekabuddha Vehicle, and the Great Vehicle issue forth from the bodhisattva great beings. And it is because the skillful means with which bodhisattva great beings bring all the six perfections to completion; [F.297.a] meditate on all the emptinesses; cultivate the thirty-seven dharmas on the side of awakening; cause the ten powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha to be acquired; cause the thirty-two major

marks and the eighty minor signs of a great person to be acquired; cause the śrāvaka and pratyekabuddha levels not to be directly realized; cause beings to be brought to maturity; cause a buddhafiield to be purified; cause the perfect states⁴²¹ of a bodhisattva to be appropriated; and cause the knowledge of all aspects to be acquired—it is because that skillful means issues forth from the perfection of wisdom.

28.13 “Furthermore, Kauśika, sons of a good family or daughters of a good family who take up, bear in mind, read aloud, master, and properly pay attention to the perfection of wisdom will also have these good qualities in this very life.”

28.14 The Lord having said this, Śatakratu, head of the gods, then asked him, “Lord, what are these good qualities sons of a good family or daughters of a good family who take up, bear in mind, read aloud, master, and properly pay attention to the perfection of wisdom will also have in this very life?”

28.15 “Kauśika,” replied the Lord, “poisoning will not cause the time of death for sons of a good family or daughters of a good family who take up, bear in mind, read aloud, master, and properly pay attention to the perfection of wisdom; their time of death will not be caused by fire, weapons, or water—their time of death will not be caused by anything at all, up to sickness, unless it is the maturation of karma.

28.16 “Kauśika, when those sons of a good family or daughters of a good family who have been persecuted by a royal family have set out for the palace, those who are looking for an opportunity to hurt them will not find an opportunity even though they seek it out. And why? [F.297.b] Because of the splendor of just this perfection of wisdom. Kauśika, if those sons of a good family or daughters of a good family approach that palace reciting the perfection of wisdom, the princes and the important ministers will decide to welcome them, will decide to speak kind words to them, and will decide to celebrate. And why? Because those sons of a good family or daughters of a good family have attended to the mind that loves all beings, and they have attended to the mind that feels compassion and joy for, and has equanimity toward, all beings.

28.17 “Kauśika, sons of a good family or daughters of a good family who take up, bear in mind, read aloud, master, and properly pay attention to the perfection of wisdom will also have those good qualities in this very life.

28.18 “Furthermore, Kauśika, sons of a good family or daughters of a good family who take up, bear in mind, read aloud, master, and properly pay attention to the perfection of wisdom will also have these good qualities in a future life as well, that is, they will never be separated from the ten wholesome actions, and they will never be separated from the four concentrations, the four immeasurables, the four formless absorptions, the

perfections, all the emptinesses, the thirty-seven dharmas on the side of awakening, the powers, the fearlessnesses, the detailed and thorough knowledges, or the eighteen distinct attributes of a buddha. They will never be born in the hells, the animal world, or in the world of Yama. They will never have incomplete faculties, will never have missing limbs, will never be born in a family that is destitute, will never be born in a family of bamboo-flute makers, will never be born in a family defiled by crime, and will never be born in the low castes. From then on [F.298.a] they will constantly and always obtain a body adorned with the thirty-two major marks of a great person. In world systems where lord buddhas are standing they will miraculously take birth from a lotus and appear in the presence of those lord buddhas. Their clairvoyances will never weaken. They will attend on those lord buddhas and will pass on from buddhafiield to buddhafiield to listen to the Dharma when and as they want to, and when they are passing on from buddhafiield to buddhafiield they will bring beings to maturity and purify a buddhafiield.

28.19 “Therefore, Kauśika, sons of a good family or daughters of a good family who want to obtain this accumulation of perfect good qualities should take up, bear in mind, read aloud, master, and properly pay attention to this perfection of wisdom and not become separated from the thought of the knowledge of all aspects. Up until they fully awaken to unsurpassed, perfect, complete awakening, they will never be without these good qualities in this life or in future lives.”

28.20 *This was the twenty-eighth chapter, “Declaration of the Good Qualities of the Thought of Awakening,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

29.

CHAPTER 29: DIFFERENT TĪRTHIKA RELIGIOUS MENDICANTS

29.1 Then, many different tīrthika religious mendicants intent on criticizing, a hundred of them, specifically approached the Lord to level criticism.

29.2 Then it occurred to Śatakratu, head of the gods, to think, “These many different tīrthika religious mendicants intent on criticizing the doctrine, a hundred of them, have specifically approached the Lord to level criticism. I will certainly recite as much of the perfection of wisdom as I have taken up in order that these different tīrthika religious mendicants will not get at all close to the Lord to hinder the teaching of the perfection of wisdom.”

29.3 Śatakratu, head of the gods, then recited as much of the perfection of wisdom as he had taken up from the Lord. Then those different tīrthika religious mendicants circumambulated the Lord from afar and, taking the road on which they had arrived, went back the way they approached.

29.4 Then it occurred to venerable Śāriputra [F.298.b] to think, “Why have those different tīrthika religious mendicants circumambulated the Lord from afar and, taking the road on which they had arrived, gone back the way they approached?”

29.5 The Lord, understanding in his mind the thoughts occurring to venerable Śāriputra, then said to venerable Śāriputra, “Venerable Śāriputra, Śatakratu, head of the gods, focused his thoughts as he habitually does on this perfection of wisdom, and because of that those different tīrthika religious mendicants circumambulated me from afar and, taking the road on which they had arrived, went back the way they approached.

29.6 “Furthermore, Śāriputra, I do not see any hopeful prospect⁴²² in even one of those different tīrthika religious mendicants. All those different tīrthika religious mendicants decided to come, having taken offense and intent on criticizing, and I do not see anyone among the host of creatures in this world

with its celestial beings, its Māras and Brahmās, and its śramaṇas and brahmins who has taken offense at or is intent on criticizing this perfection of wisdom who is capable of approaching. It is impossible.

29.7 “And why? Śāriputra, it is because this perfection of wisdom is looked after by all the Cāturmahārājika gods, *up to* the Akaniṣṭha class of gods, the śrāvakas, those who have set out in the Pratyekabuddha Vehicle, and the bodhisattvas standing in the great billionfold world system. Why? Because they all have issued forth from this perfection of wisdom.

29.8 “Furthermore, Śāriputra, it is because this perfection of wisdom is looked after by all the lord buddhas together with their śrāvaka saṅghas, as well as by the pratyekabuddhas, the bodhisattva great beings, and the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, in as many world systems as there are sand particles in the Gaṅgā River in the eastern direction, *up to* in as many world systems as there are sand particles in the Gaṅgā River [F.299.a] in each of the ten directions. Why? Because they all have issued forth from this perfection of wisdom.”

29.9 Then it occurred to Māra the wicked one to think, “The four retinues are seated directly in the presence of the tathāgata, worthy one, perfectly complete Buddha, and the gods living in the desire realm and the formless realm are seated directly in his presence too. It is certain that from among them he will prophesy the unsurpassed, perfect, complete awakening of bodhisattva great beings, so I will specifically approach the Lord in order to confuse⁴²³ them.”

29.10 Then it occurred to Śatakratu, head of the gods, to think, “Hey! Māra the wicked one has magically produced this mass of four-unit forces and wants specifically to approach the Lord. Such a mass of four-unit forces that has been drawn up—this mass of four-unit forces Māra the wicked one has drawn up—is not King Bimbisāra’s. Such a mass of four-unit forces that has been drawn up is not King Prasenajit’s, is not the Śākya’s, and is not the Licchavis’. For a long time Māra the wicked one has been looking for a way and seeking for an opportunity to cause trouble for the Lord. Māra the wicked one has drawn up this mass of four-unit forces with the intention of injuring beings, so I will focus on this perfection of wisdom as I habitually do and, having recollected it, recite it.”

29.11 Śatakratu, head of the gods, then focused on this perfection of wisdom as he habitually does, recollected it, and recited it. And to the extent Śatakratu, head of the gods, recited the perfection of wisdom, to that extent Māra the wicked one turned back right on that same road, right through that same gate.

- 29.12 Then those Cāturmahārājika gods and the gods from Akaniṣṭha on down in that retinue magically produced divine flowers, and while arrayed in the sky [F.299.b] they specifically tossed them down on and strewn them over the Lord and made this statement: “For as long as this perfection of wisdom remains among the humans of Jambudvīpa, the tathāgata, worthy one, perfectly complete Buddha will not disappear, the good Dharma will last for a long time, and the Saṅgha will appear in the world. Similarly, the superiority of the practice of the bodhisattva great beings will be famous in all the buddhafiels in the great billionfold world system, and similarly in those in the ten directions, and in whichever region a son of a good family or daughter of a good family has written out and made this perfection of wisdom into a book and borne it in mind, that region will become an awakened place, and the ground where this perfection of wisdom is practiced will have a protector and will be free from gloom. So, let the humans of Jambudvīpa practice this perfection of wisdom for a long time!”
- 29.13 The gods having said this, the Lord then said to Śatakratu, head of the gods, “Exactly so, Kauśika. Kauśika, whichever region, anywhere in this vast world system, where the perfection of wisdom is practiced and where it exists written out in book form is a place that has become awakened, a place with a protector, that will be free from gloom and darkness.”
- 29.14 Then those gods magically produced divine flowers, specifically strewn them over the Lord, and made this statement: “Lord, Māra or the gods of the Māra class cannot find a way to cause trouble to any son of a good family or daughter of a good family who takes up, bears in mind, reads aloud, masters, and properly pays attention to this perfection of wisdom. We too, Lord, will constantly and always guard, protect, and keep safe that son of a good family or daughter of a good family. We will also treat as the Teacher that son of a good family or daughter of a good family⁴²⁴ who takes up, bears in mind, reads aloud, masters, [F.300.a] and properly pays attention to this perfection of wisdom.”
- 29.15 Then Śatakratu, head of the gods, said to the Lord, “Lord, when sons of a good family or daughters of a good family take up, bear in mind, read aloud, master, and properly pay attention to this perfection of wisdom, they will not become endowed with a paltry wholesome root. Those sons of a good family or daughters of a good family will have served all the former victors well. Those sons of a good family or daughters of a good family who take up, *up to* properly pay attention to this perfection of wisdom will have attended on many buddhas and will have been looked after by spiritual friends. And why? Because the knowledge of all aspects issues forth from this—that is, the perfection of wisdom—and the perfection of wisdom issues forth from this, that is, the knowledge of all aspects. And why? Because the knowledge

of all aspects is not one thing and the perfection of wisdom another. Therefore, the knowledge of all aspects and the perfection of wisdom are not two and cannot be divided into two; they have not been broken apart and have not been cut apart."

29.16 Śatakratu, head of the gods, having spoken thus, the Lord then said to him, "Exactly so, Kauśika, exactly so. It is just as you say. The knowledge of all aspects and the perfection of wisdom are not two and cannot be divided into two; they have not been broken apart and have not been cut apart."

29.17 *This was the twenty-ninth chapter, "Different Tīrthika Religious Mendicants," of "The Perfection of Wisdom in Eighteen Thousand Lines."* [V30] [F.1.b] [B23]

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and wisdom that have been dedicated to the knowledge of all aspects in a nondual way get the name ‘perfection’?”

30.7 “Ānanda,” replied the Lord, “it is because it has been dedicated by way of the nonduality of form, and it has been dedicated by way of the nonduality of feeling, perception, volitional factors, and consciousness, *up to* awakening.”

30.8 Ānanda then asked, “Lord, why is it by way of the nonduality of form? Why is it by way of the nonduality of feeling, perception, volitional factors, and consciousness? *Up to* why is it by way of the nonduality of awakening?”

30.9 “Ānanda,” replied the Lord, “it is because form is empty of form. Feeling is empty of feeling. Perception is empty of perception. Volitional factors are empty of volitional factors, and consciousness is empty of consciousness. And why? Because form, feeling, perception, volitional factors, and consciousness and that perfection are not two and cannot be divided into two. Perfection and awakening are not two and cannot be divided into two. Therefore, Ānanda, here the five perfections, *up to* awakening and the knowledge of all aspects are preceded by just this perfection of wisdom.

30.10 “To illustrate, Ānanda, through the power of a collection, seeds grow when planted on this great earth. Similarly, Ānanda, all the perfections, [F.3.a] the thirty-seven dharmas on the side of awakening, *up to* the knowledge of all aspects grow when planted on the perfection of wisdom. And, planted on the knowledge of all aspects, all the perfections, the thirty-seven dharmas on the side of awakening, the ten powers, the fearlessnesses, the detailed and thorough knowledges, and the distinct attributes of a buddha grow. Therefore, Ānanda, just this perfection of wisdom is the leader of these perfections, *up to* the eighteen distinct attributes of a buddha and the knowledge of all aspects.”

30.11 Śatakratu then said, “Lord, the tathāgata, worthy one, perfectly complete Buddha has not proclaimed all the good qualities of the perfection of wisdom, the good qualities that have been appropriated by a son of a good family or daughter of a good family who takes up, bears in mind, reads aloud, masters, and properly pays attention to this perfection of wisdom. It is because that son or daughter takes up and properly pays attention to this perfection of wisdom that the ten wholesome actions appear in the world; that the four concentrations, four immeasurables, and four formless absorptions appear in the world; *up to* that the eighteen distinct attributes of a buddha appear in the world. Lord, it is because they have taken up, *up to* have properly paid attention to the perfection of wisdom that there are great sāla tree-like royal families in the world, there are great sāla tree-like brahmin families, and there are great sāla tree-like business families in the world; that there are the Cāturmahārājika gods, *up to* and that there are

Akaniṣṭha gods in the world. [F.3.b] Lord, it is because they have taken up, *up to* have properly paid attention to the perfection of wisdom that there are stream enterers in the world; that there are once-returners, non-returners, and worthy ones in the world; that there are pratyekabuddhas in the world; and that there are bodhisattvas in the world. Lord, it is because they have taken up, *up to* have properly paid attention to the perfection of wisdom that there are tathāgatas, worthy ones, perfectly complete buddhas in the world.”

30.12 Śatakratu, head of the gods, having said this, the Lord then said to him, “Kauśika, I am not saying a son of a good family or daughter of a good family who has taken up, *up to* has properly paid attention to the perfection of wisdom has merely that many good qualities. And why? Kauśika, those sons of a good family or daughters of a good family who take up, bear in mind, read aloud, master, and properly pay attention to this perfection of wisdom are endowed with an immeasurable aggregate of morality and will not become separated from the thought of the knowledge of all aspects. Those who take up, bear in mind, read aloud, master, and properly pay attention to this perfection of wisdom are endowed with an immeasurable aggregate of meditative stabilization, aggregate of wisdom, aggregate of liberation, and aggregate of knowledge and seeing of liberation, and they will not become separated from the thought of the knowledge of all aspects. Kauśika, you should know that those who ... *up to* properly pay attention [F.4.a] are like tathāgatas. They will not become separated from the thought of the knowledge of all aspects.

30.13 “Kauśika, the aggregate of morality, meditative stabilization, wisdom, liberation, and knowledge and seeing of liberation in the aggregate of morality, aggregate of meditative stabilization, aggregate of wisdom, aggregate of liberation, and aggregate of knowledge and seeing of liberation of śrāvakas and pratyekabuddhas does not, Kauśika, approach the aggregate of morality, *up to* aggregate of knowledge and seeing of liberation in the aggregate of morality, *up to* aggregate of knowledge and seeing of liberation of a son of a good family or daughter of a good family who stands in the perfection of wisdom even by a hundredth part, or by a thousandth part, or by a hundred thousandth part; neither does it stand up to any number, or fraction, or counting, or example, or comparison.

30.14 “And why? Because, Kauśika, those sons of a good family and daughters of a good family are freed from the thought of the śrāvaka and pratyekabuddha levels without being separated from any dharma and without it having been produced at all.

30.15 “Kauśika, it is to be expected that a son of a good family or daughter of a good family who has written out this perfection of wisdom and keeps it in mind, who respects, reveres, honors, and worships it with flowers, perfumes,

incense, garlands, creams, powders, robes, parasols, flags, and banners, will obtain these good qualities in this life and in future lives.”

30.16 The Lord having said this, Śatakratu, head of the gods, then said to him, “I too will constantly and always guard, protect, and keep safe [F.4.b] a son of a good family or daughter of a good family who takes up this perfection of wisdom, keeps this perfection of wisdom in mind, and respects, reveres, honors, and worships it with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners. They will never be separated from the thought of the knowledge of all aspects.”

30.17 Śatakratu, head of the gods, having said this, the Lord then said to him, “Kauśika, in order to listen to the Dharma, many hundreds of thousands of gods will come near to a son of a good family or daughter of a good family who is reciting the perfection of wisdom. Those gods will want to connect those sons of a good family or daughters of a good family with the confidence giving a readiness to speak about the perfection of wisdom. When those Dharma preachers do not wish to teach, those very gods will also, because of their respect for the Dharma, want to connect them with the confidence giving a readiness to speak.

30.18 “Kauśika, a son of a good family or daughter of a good family who takes up, bears in mind, reads aloud, masters, and properly pays attention to this perfection of wisdom and, having written it out in book form, respects, reveres, honors, and worships it with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners gets these good qualities too in this life.

30.19 “Furthermore, Kauśika, those sons of a good family or daughters of a good family who are explaining this perfection of wisdom in front of the four retinues are not cowed when somebody argues and finds fault with them. And why? [F.5.a] Because this perfection of wisdom guards, protects, and keeps safe those sons of a good family or daughters of a good family. It is also because in the perfection of wisdom ordinary and extraordinary dharmas, those with outflows and without outflows, those shared in common and not shared in common, those that are wholesome and unwholesome, those that are compounded and uncompounded, the dharmas of śrāvakas, the dharmas of pratyekabuddhas, the dharmas of bodhisattvas, the dharmas of buddhas, and all dharmas are not different.

30.20 “And why? Because that son of a good family or daughter of a good family standing in inner emptiness, *up to* standing in the emptiness that is the nonexistence of an intrinsic nature does not see fault finding and does not see a fault finder either. Thus no fault will be found in that son of a good family or daughter of a good family mentored by the perfection of wisdom.

- 30.21 “Furthermore, Kauśika, a son of a good family or daughter of a good family who takes up, *up to* properly pays attention to the perfection of wisdom does not feel cowed, tense up, tremble, feel frightened, or become terrified. And why? Because those sons of a good family or daughters of a good family do not see a real basis that could feel cowed, could tense up, could tremble, could feel frightened, or could become terrified.
- 30.22 “Kauśika, a son of a good family or daughter of a good family who takes up, bears in mind, reads aloud, masters, and properly pays attention to this perfection of wisdom, and respects, reveres, honors, and worships it with flowers, [F.5.b] perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners appropriates these good qualities too in this life.
- 30.23 “Furthermore, Kauśika, fathers, mothers, friends, retainers, kinsmen, blood relatives, those following a secluded religious life, and brahmins come to feel great affection for any son of a good family or daughter of a good family who takes up, bears in mind, reads aloud, masters, and properly pays attention to this perfection of wisdom and, having written it out in book form, respects, reveres, honors, and worships it with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners. Those bodhisattvas become loved by the lord buddhas standing in all the world systems in the ten directions and by bodhisattvas, śrāvakas, pratyekabuddhas, worthy ones, all those in training, and all those for whom there is no more training; they become dear to the world with its celestial beings, with its Māras, and with its Brahmās, and to the whole populace with those following a secluded religious life and the brahmins, with its gods, humans, and asuras. They become endowed with a seamless confident readiness; endowed with a seamless perfection of giving; endowed with a seamless perfection of morality, patience, perseverance, concentration, and wisdom; endowed with seamless inner emptiness, *up to* emptiness that is the nonexistence of an intrinsic nature; endowed with seamless applications of mindfulness, right efforts, [F.6.a] legs of miraculous power, faculties, powers, limbs of awakening, paths, ten tathāgata powers, and four fearlessnesses; and endowed with four seamless detailed and thorough knowledges, eighteen seamless distinct attributes of a buddha, seamless dhāraṇī gateways and meditative stabilization gateways, seamless clairvoyances, bringing beings to maturity, and purification of a buddhafield; and endowed with a seamless knowledge of all aspects. They become able, because they are endowed with the Dharma, to curb all the disputes with tīrthikas that ever come up.
- 30.24 “Kauśika, a son of a good family or daughter of a good family who takes up, bears in mind, reads aloud, masters, and properly pays attention to this perfection of wisdom and, having written it out, respects, reveres, honors,

and worships it with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners also appropriates these good qualities in this life and future lives, and they will not become separated from the thought of the knowledge of all aspects.

30.25 “Furthermore, Kauśika, the Cāturmahārājika gods that are in the great billionfold world system who have set out for unsurpassed awakening come to where a son of a good family or daughter of a good family, having written out this perfection of wisdom in book form, bears it in mind. They take up this perfection of wisdom, Kauśika, bear it in mind, read it aloud, and master it, and, having venerated and bowed to it, they go back. Similarly, [F.6.b] the Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapārṣadya, Parīttābha, Apramāṇābha, Ābhāsvara, Parīttāśubha, Apramāṇāśubha, Śubhakṛtsna, Bṛhatphala, and Brahmā⁴²⁷ gods who have made a prayer for unsurpassed awakening come to where a son of a good family or daughter of a good family writes out this perfection of wisdom in book form and bears it in mind. They take up this perfection of wisdom, Kauśika, bear it in mind, read it aloud, and master it, and, having venerated and bowed down to it, they go back. Kauśika, also the Śuddhāvāsa gods—the Avṛha, Sudarśana, Sudṛśa, Atapa, and Akaniṣṭha gods—think to come there, take up this perfection of wisdom, Kauśika, bear it in mind, read it aloud, and master it, and, having venerated it, they go back.

30.26 “Kauśika, that son of a good family or daughter of a good family should have the following thought. They should think, ‘May the gods included in the Cāturmahārājika and the Bṛhatphala class of gods on down, the Śuddhāvāsa class of gods, and the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas that are in world systems in the ten directions who have set out for unsurpassed awakening come here, and may they take up this perfection of wisdom, bear it in mind, read it aloud, and master it, and, having venerated and bowed to it, go back. May I make this offering [F.7.a] of a gift of Dharma to them.’

30.27 “Those Cāturmahārājika gods and Bṛhatphala gods on down and the Śuddhāvāsa class of gods that are in world systems in the ten directions who have set out for unsurpassed awakening do think to come there. They take up this perfection of wisdom, bear it in mind, read it aloud, and master it, and, having venerated it, they go back.

30.28 “The Cāturmahārājika gods and the Akaniṣṭha gods on down that are in this great billionfold world system and the Cāturmahārājika gods and the Akaniṣṭha gods on down that are in world systems in the ten directions will guard, protect, and keep safe that son of a good family or daughter of a good family so that those seeking an opportunity to hurt will not get an opportunity unless it is the maturation of karma.

- 30.29 “Kauśika, those sons of a good family or daughters of a good family will appropriate these good qualities too in this life. And why? Because those sons of a good family or daughters of a good family have set out for unsurpassed, perfect, complete awakening; they have set out to be a refuge for all beings, not to reject all beings—to be of benefit and bring happiness to all beings.”
- 30.30 Then Śatakratu, head of the gods, asked the Lord, “Lord, how will those sons of a good family or daughters of a good family know the Cāturmahārājika gods have come there from all around and that the Akaniṣṭha gods on down have come there [F.7.b] to take up this perfection of wisdom, bear it in mind, read it aloud, master it, respect, revere, honor, worship, venerate, and bow down to it?”
- 30.31 “Kauśika,” answered the Lord, “when those sons of a good family or daughters of a good family smell a celestial divine fragrance they have never smelled before they will know ‘extremely powerful gods have come here to hear, take up, bear in mind, read aloud, master, respect, revere, honor, worship, venerate, and bow down to this perfection of wisdom.’
- 30.32 “Furthermore, Kauśika, when those sons of a good family or daughters of a good family are habitually clean, because of their habitual cleanliness the gods will come there to hear, take up, bear in mind, read aloud, master, respect, revere, honor, worship, venerate, and bow down to this perfection of wisdom, and they will become enraptured.
- 30.33 “In that place the gods that are only slightly powerful are unable to bear the splendor of the extremely powerful ones and feel they have to withdraw from there.
- 30.34 “The belief of those sons of a good family or daughters of a good family becomes stronger and stronger in line with the arrival there of those extremely powerful gods.
- 30.35 “On that place on the earth one should not behave like those who are not habitually clean. That place should be adorned with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners. That place should be adorned in many ways; it should be daubed with fragrant substances and strewn with loose flowers, and a cloth canopy with tassels hanging down should be stretched out over it.
- 30.36 “Furthermore, Kauśika, those sons of a good family or daughters of a good family will not feel [F.8.a] physical weariness but will feel a sense of physical pleasure, a sense of physical lightness; they will do what they do physically with a sense of ease. They will also feel a sense of mental lightness, will do what they do mentally with a sense of ease, and will experience mental pleasure.

30.37 “From then on, they will conceive of everything in terms of the perfection of wisdom from the bottom of their hearts and will not have bad dreams. In their dreams they will see a tathāgata, worthy one, perfectly complete buddha adorned with the thirty-two major marks of a great person and with a body golden in color, seated and teaching the Dharma at the head of the śrāvaka saṅgha and at the head of the bodhisattva community. From those tathāgatas they hear just discourse connected with the six perfections; they hear just discourse connected with the thirty-seven dharmas on the side of awakening, *up to* the eighteen distinct attributes of a buddha; and they hear just the meaning of those perfections, *up to* the meaning of the eighteen distinct attributes of a buddha. They will see the Bodhi tree, they will see the bodhisattva great being approaching the site of awakening, and they will see the full awakening to unsurpassed, perfect, complete awakening.⁴²⁸ They will see many hundreds of thousands of one hundred million billion bodhisattvas chanting the buddha’s words in the assembly, saying, ‘Get the knowledge of all aspects, bring beings to maturity, purify a buddhafield.’ They will hear the sound of one hundred million billion buddhas from the eastern direction. Similarly, they will hear the sound of many hundreds of thousands of one hundred million billion [F.8.b] buddhas from the south, west, and north, below and above, and intermediate directions. They will hear in such and such a world system such and such a tathāgata, worthy one, perfectly complete buddha visibly surrounded by his many hundreds of thousands of one hundred million billion bodhisattvas, and by many hundreds of thousands of one hundred million billion śrāvakas, seated teaching the Dharma. They will see many hundreds of thousands of one hundred million billion buddhas in the eastern direction entering into complete nirvāṇa, and they will also see many hundreds of thousands of one hundred million billion buddhas entering into complete nirvāṇa in ... *up to* the ten directions. They will also see hundreds of thousands of one hundred million billion reliquaries, receptacles for the remaining physical constituents of those tathāgatas, made of various precious things. They will see the respecting, revering, honoring, and worshiping of them with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners. Kauśika, sons of a good family or daughters of a good family will have such good dreams as those.

30.38 “They will fall asleep happy and wake up happy, they will have the experience of their bodies being infused with energy, and they will have the experience of their bodies not being heavy but light. They will not have a powerful greediness for food, and they will not be greedy for requirements—robes, alms, beds and seats, and medicines for sicknesses. Kauśika, this is like a monk practitioner of yoga who has arisen from

meditative stabilization with a mind satisfied by mental work. They do not have a powerful greediness for food. They have less. [F.9.a] Similarly, Kauśika, the nonhumans supply a son of a good family or daughter of a good family with energy. Those lord buddhas, and also the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas that are in the ten directions, infuse their body with energy.

30.39 “Kauśika, sons of a good family or daughters of a good family with the thought of the knowledge of all aspects who take up, bear in mind, read aloud, master, and properly pay attention to this perfection of wisdom appropriate these good qualities too in this life.

30.40 “Furthermore, Kauśika, even if sons of a good family or daughters of a good family do not take up, do not bear in mind, do not read aloud, do not master, and do not properly pay attention to this perfection of wisdom, still, if, having written it out in book form, they bear it in mind and respect, revere, honor, and worship it with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners, based on that, Kauśika, those sons of a good family or daughters of a good family create a lot of merit. To respect, revere, honor, and worship tathāgatas, worthy ones, perfectly complete buddhas and their śrāvaka saṅghas that are in world systems all around in the ten directions with requirements—robes, alms, beds and seats, and medicines for sicknesses—and to respect, revere, honor, and worship the reliquaries of those tathāgatas, worthy ones, perfect complete buddhas when they have passed into complete nirvāṇa [F.9.b] along with their śrāvaka saṅghas with requirements—robes, alms, beds and seats, and medicines for sicknesses—is not like that.”

30.41 *This was the thirtieth chapter, “The Benefits of Taking Up and Adoration,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”⁴²⁹*

CHAPTER 31: PHYSICAL REMAINS

- 31.1 Then the Lord asked Śatakratu, head of the gods, “Kauśika, which of these two options would you choose: to have this Jambudvīpa filled right to the top with the physical remains of tathāgatas and to respect, revere, honor, and worship them with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners, or to be given this perfection of wisdom?”
- 31.2 “Lord,” replied Śatakratu, “were I to be offered this Jambudvīpa filled right to the top with the physical remains of the tathāgatas and to be offered this perfection of wisdom written out in book form—were I to be presented with these two options—I would want the perfection of wisdom. And why? Lord, it is not that I do not venerate those physical remains of the tathāgatas. Lord, I do indeed venerate them. It is not that I do not respect those physical remains of the tathāgatas, or do not revere, do not honor, and do not worship them. But I respect, revere, honor, and worship those physical remains of the tathāgatas because they come about from the perfection of wisdom. The physical remains of the tathāgatas [F.10.a] are suffused by the perfection of wisdom. That is why the physical remains of the tathāgatas get to be worshiped.”
- 31.3 Then venerable Śāriputra said to Śatakratu, head of the gods, “Kauśika, the perfection of wisdom cannot be apprehended, cannot be pointed out, does not obstruct, and has only one mark—that is, no mark—so how could you think to take it up? Why can it not be taken up? It is because this perfection of wisdom is not a place to be seized or not seized, to be increased or reduced, to be taken away from or added to, for defilement or purification. It does not bestow the buddha dharmas; it does not remove the dharmas of ordinary persons. It does not bestow the dharmas of bodhisattvas, the dharmas of pratyekabuddhas, the dharmas of śrāvakas, the dharmas of those in training, or the dharmas of those for whom there is no more training. It does not remove the dharmas of ordinary persons. It does not bestow the

uncompounded element, and it does not remove the compounded element. It does not bestow inner emptiness, *up to* or the emptiness that is the nonexistence of an intrinsic nature; it does not bestow the applications of mindfulness, the right efforts, the legs of miraculous power, the faculties, the powers, the limbs of awakening, the path, or the eighteen distinct attributes of a buddha. It does not bestow the knowledge of all aspects.”

31.4 “Venerable monk Śāriputra, exactly!” said Śatakratu. “I too understand that the perfection of wisdom does not bestow the buddha dharmas, *up to* [F.10.b] the knowledge of all aspects. Why? Because the perfection of wisdom is not two, because a dual perfection of wisdom is not available. Similarly, a dual perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving is not available, because it is not two.”

31.5 Then the Lord complimented Śatakratu, head of the gods. “Kauśika, exactly so! Excellent, excellent, Kauśika, it is exactly as you say! A dual perfection of wisdom is not available because the perfection of wisdom is not two. Similarly, a dual perfection of concentration..., perfection of perseverance..., perfection of patience..., perfection of morality..., and perfection of giving is not available, because it is not two. Kauśika, to accept the perfection of wisdom as two is simply to accept the dharma-constituent as two. And why? Kauśika, the perfection of wisdom and the dharma-constituent are not two, nor are they divided. Similarly, the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving and the dharma-constituent are not two, nor are they divided. *Connect this in the same way with each, up to* to accept the perfection of wisdom as two is simply to accept suchness as two, *up to ...* is simply to accept the very limit of reality and the inconceivable element as two.”

31.6 Śatakratu then said, “Lord, [F.11.a] this perfection of wisdom in which bodhisattva great beings train to fully awaken to unsurpassed, perfect, complete awakening is the place to which the world with its gods, humans, and asuras rightly bows down.

31.7 “Lord, at the times when I am present on the throne of the head of the gods in the Sudharmā assembly of gods, the gods come to attend on me there in my place. When I am not present on my lion throne they think, ‘Seated on this Dharma throne, Śatakratu, head of the gods, teaches Dharma to the Trāyastriṃśa gods,’ and they bow down to that throne of mine and go back. Similarly, Lord, the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas come from the ten directions with the thought to go and bow down to where this perfection of wisdom is kept written out, or is read aloud, or is perfectly revealed to others and, having bowed down to

this perfection of wisdom, to go back. And why? It is because the tathāgatas, worthy ones, perfectly complete buddhas have come about from this perfection of wisdom, all the requirements for the happiness of all beings have arisen from it, and because whatever physical remains of the tathāgatas there are, they too have come about from this perfection of wisdom. Even when a tathāgata is pursuing the practice of awakening, this perfection of wisdom serves as the foundation, serves as the condition, serves as the cause, and serves as the force for the knowledge of all aspects.

31.8 “Lord, because that is the case, of those two options I would want just the perfection of wisdom. [F.11.b] Having taken the perfection of wisdom, I would recite it with a mind that longs for the good Dharma.

31.9 “Lord, when I pay attention to the perfection of wisdom, I see no reason to fear or be petrified. And why? Lord, it is because the perfection of wisdom has no causal sign; the perfection of wisdom, Lord, has no token, is inexpressible, and cannot be given voice to.

31.10 “Similarly, Lord, the perfection of concentration, the perfection of perseverance, the perfection of patience, the perfection of morality, and the perfection of giving, *up to* the knowledge of all aspects cannot be given voice to.

31.11 “Lord, were the perfection of wisdom to have a causal sign, were it not to have no causal sign, the tathāgata, worthy one, perfectly complete buddha, having understood that all dharmas have no causal sign, have no token, are inexpressible, and cannot be talked about, would not have fully awakened to unsurpassed, perfect, complete awakening and taught beings that dharmas have no causal sign, have no token, are inexpressible, and cannot be talked about. Lord, it is because the perfection of wisdom has no causal sign, has no token, is inexpressible, and cannot be talked about that the tathāgata, having understood that all dharmas have no causal sign, have no token, are inexpressible, cannot be talked about, and are inconceivable, did fully awaken to unsurpassed, perfect, complete awakening and does teach beings [F.12.a] that dharmas have no causal sign, have no token, are inexpressible, cannot be given voice to, are inconceivable, and are not amenable to language.

31.12 “Therefore, Lord, the world with its gods, humans, and asuras should respect, should revere, should honor, and should worship this perfection of wisdom with flowers, perfumes, incense, garlands, creams, powders, clothes, parasols, flags, and banners; they should take it up, bear it in mind, read it aloud, and master it. It is correct that life in the hells, the animal world, and the world of Yama will then be no more, and they will not descend to the śrāvaka level or the pratyekabuddha level. It is correct that up until fully awakening to unsurpassed, perfect, complete awakening, they will see the

tathāgata, bring beings to maturity, and, passing on from buddhahood to buddhahood, respect, revere, honor, and worship this perfection of wisdom with flowers, perfumes, incense, garlands, creams, powders, clothes, parasols, flags, and banners.

31.13 “Furthermore, Lord, were I to be offered this great billionfold world system filled right to the top with the physical remains of tathāgatas, and were I to be offered this perfection of wisdom written out in book form, presented with these two options I would want just this perfection of wisdom. [F.12.b] And why? Those physical remains of the tathāgatas come about from the perfection of wisdom; that is why they are respected, revered, honored, and worshiped, and that is why those sons of a good family who have respected, revered, honored, and worshiped them are not born in terrible forms of life, experience everything perfect of the gods and humans, and in the Śrāvaka Vehicle, or the Pratyekabuddha Vehicle, or the Great Vehicle enter complete nirvāṇa in accordance with earlier prayers they have made.

31.14 “To see the Tathāgata and to see the perfection of wisdom is equivalent, because, Lord, the Tathāgata and the perfection of wisdom are not two and cannot be divided into two.

31.15 “Furthermore, Lord, for a tathāgata, worthy one, perfectly complete buddha to teach the discourses, melodious narrations, predictions, *up to* and expositions with the three sorts of miracles, and for a son of a good family or a daughter of a good family to take up this perfection of wisdom and, having mastered it, teach it to others is equivalent. And why? Lord, it is because a tathāgata, worthy one, perfectly complete buddha’s teaching of the discourses, melodious narrations, predictions, *up to* and expositions with the three sorts of miracles comes about from it.

31.16 “Furthermore, Lord, for as many tathāgatas, worthy ones, perfect complete buddhas as there are sand particles in the Gaṅgā River in the east to teach the discourses, melodious narrations, predictions, [F.13.a] *up to* and expositions with the three sorts of miracles, and similarly, for the lord buddhas in as many world systems as there are sand particles in the Gaṅgā River in the south, west, and north, below and above, and the intermediate directions to teach the discourses, melodious narrations, predictions, *up to* and expositions with the three sorts of miracles, and for a son of a good family or a daughter of a good family to take up this perfection of wisdom, *up to* master it, and teach it to others is equivalent. And why? Because tathāgatas come about from it, and because discourses, melodious narrations, predictions, *up to* and expositions with the three sorts of miracles come about from it too.

- 31.17 “Furthermore, Lord, to respect, revere, honor, and worship as many tathāgatas, worthy ones, perfectly complete buddhas as there are sand particles in the Gaṅgā River in each of the ten directions with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners, and to respect, revere, honor, and worship this perfection of wisdom written out in book form with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners is equivalent. And why? Because the tathāgatas, worthy ones, perfectly complete buddhas come about from it.
- 31.18 “Furthermore, Lord, for the son of a good family or daughter of a good family who has taken up this perfection of wisdom, [F.13.b] borne it in mind, read it aloud, mastered it, properly paid attention to it, and illuminated it for others, it is correct that life in the hells, the animal world, and the world of Yama will be no more, and it is correct that descent to the śrāvaka level or the pratyekabuddha level will not happen and that they will stand on the irreversible bodhisattva level. And why? Because for the son of a good family or daughter of a good family who has written out this perfection of wisdom and takes it up, bears it in mind, reads it aloud, masters it, and properly pays attention to it, as well as respects, reveres, honors, and worships it with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners, it is right that there are no hazards anywhere.
- 31.19 “To illustrate, Lord, a person fearful of rich creditors seeks safety with the ruler, and in the retinue of the ruler is actually lobbied by those he fears. They do not scare him again. And why? Lord, having sought safety in the powerful, that happens. That is why, having sought safety in the ruler, he is not scared. Similarly, Lord, the physical remains of the tathāgatas get to be worshiped because they are suffused with the perfection of wisdom. Lord, there the perfection of wisdom should be viewed as being like a ruler; the physical relics of the tathāgatas that get to be worshiped because they are suffused by the perfection of wisdom should be viewed as being like the person who has sought safety with the ruler and gets to be feted. [F.14.a] You should know that even the knowledge of all aspects is suffused by the perfection of wisdom.
- 31.20 “Because that is the case, of those two options I would want just the perfection of wisdom. And why? Because the physical remains of the tathāgatas come about from it, the thirty-two major marks of a great person come about from it, the ten tathāgata powers come about from it, the four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha come about from it, and great love and great

compassion come about from it. Lord, all five perfections get the name *perfection* because they come about from it. The knowledge of all aspects of the tathāgatas comes about from it. [B24]

31.21 “Lord, a human or nonhuman looking for a way to cause trouble to beings in a great billionfold world system does not find a way to cause trouble to those beings who take up this perfection of wisdom, bear it in mind, read it aloud, and master it, so those beings gradually enter into complete nirvāṇa.

31.22 “Thus, Lord, this perfection of wisdom, like a jewel, serves a great purpose. The perfection of wisdom is made available for doing the work a buddha has to do for those beings standing in the great billionfold world system.⁴³⁰ It is right, Lord, that a buddha comes into being in a world system where the perfection is being practiced. [F.14.b]

31.23 “To give an illustration, Lord, there is a large, priceless jewel. That precious jewel is endowed with good qualities such as the following: Nonhumans do not find an opportunity to cause trouble to any place the large precious jewel is placed, and if, when a man or woman is possessed by a nonhuman, the precious jewel is brought out, the moment the precious jewel is brought out the nonhuman is unable to bear the splendor of that large precious jewel and flees. If the precious jewel is attached to a body feverish with jaundice it clears up the bile disorder, the sickness does not increase, and it is cured; if the precious jewel is attached to a body wracked by chills and the flu it clears up the wind disorder; and if the precious jewel is attached to a body sick with a phlegm disorder, all the phlegm disorders are cured as well. When a son of a good family or daughter of a good family is wracked by a disorder of the three humors in combination,⁴³¹ if the precious jewel is attached to the body, that is cured as well. That precious jewel also illuminates the night. During the advent of the hot season, wherever the precious jewel is put it cools that place down; during the advent of the cold season, wherever the precious jewel is put it warms that place up; and wherever the precious jewel is put that place is cool but not cold, warm but not hot, and seasonably pleasant. In whatever place the precious jewel is kept no poisonous snakes and scorpions or other poisonous crawling creatures remain in that place. When the precious jewel is shown to a son of a good family or daughter of a good family bitten by a poisonous snake, the moment it is shown to them [F.15.a] the poison totally disappears. That precious jewel is endowed with good qualities such as those and so on.

31.24 “Lord, if the precious jewel is attached to the bodies of those men or women who are wracked by various sicknesses, all their sicknesses are cured. Lord, all water into which the precious jewel is introduced takes on its natural color and becomes endowed with the eight good qualities. Lord, if

the precious jewel is wrapped in a blue cloth and introduced into water it turns the water blue. If the precious jewel, in other instances, is wrapped in a yellow, or red, or reddish brown, or crystal-colored cloth and introduced into water it turns the water those colors. If the precious jewel is wrapped in a cloth of a mixture of colors and introduced into water, it turns the water that mixture of colors. Lord, if the precious jewel is introduced into dirty water it makes it clean. That precious jewel is endowed with good qualities such as those, and so on.”

31.25 Then venerable Ānanda asked Śatakratu, head of the gods, “Kauśika, what do you think? Is this a precious jewel of the gods, or do the humans of Jambudvīpa have something so precious as this as well?”

31.26 “Elder Ānanda,” replied Śatakratu, “this is a precious jewel of the gods. The precious jewels of the humans of Jambudvīpa are stunted and heavy; the precious jewels of the gods are big and light. Unlike the precious jewels of the gods, the precious jewels of the humans of Jambudvīpa are not replete with good qualities, so [F.15.b] those precious jewels of the humans of Jambudvīpa do not compare with a millionth part⁴³² of a jewel of the gods; they do not stand up to any fraction, or counting, or example.”

31.27 Then Śatakratu, head of the gods, said to the Lord, “Lord, if you introduce this precious jewel into a basket, even when you have taken this precious jewel out of the basket, the basket still retains an attraction because of thinking ‘it was there, in there.’ Similarly, Lord, the physical and mental suffering and harm perpetrated by humans or nonhumans on sons of a good family or daughters of a good family do not occur in any place where this perfection of wisdom is practiced.

31.28 “There *precious jewel* is an expression for the perfection of wisdom and knowledge of all aspects. The good qualities of the perfection of wisdom are infinite, so is it possible to proclaim as many good qualities of the perfection of wisdom as there are?

31.29 “Similarly, these good qualities of the knowledge of all aspects—the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving; inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature; the applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path; *up to* the eighteen distinct attributes of a buddha, the knowledge of a knower of all, the dharma-constituent, the certification of dharmas, suchness, the very limit of reality, and the inconceivable element—are the good qualities on account of which [F.16.a] the physical remains of a tathāgata who has entered complete nirvāṇa get to be worshiped.

- 31.30 “Furthermore, Lord, those physical remains were the receptacle of the knowledge of a knower of all aspects, the elimination of all residual impressions, connections, and afflictions, a constant staying in a state of equanimity, and the natural state not robbed of mindfulness. That is why they get to be worshiped.
- 31.31 “Furthermore, Lord, those physical remains were the receptacle of the jewel-like perfections. Those physical remains of a tathāgata were the receptacle of perfections that are not defiled and are not purified, perfections that are not produced and do not stop, perfections that are not appropriated and are not forsaken, and perfections that do not come and do not go. Those physical remains of a tathāgata were the receptacle of perfections that are the true nature of dharmas. Those physical remains of the Tathāgata are suffused with the true nature of dharmas. That is why those physical remains of a tathāgata get to be worshiped.
- 31.32 “Furthermore, Lord, let alone this great billionfold world system filled right to the top with the physical remains of tathāgatas, Lord, even were I to be offered as many great billionfold world systems as there are sand particles in the Gaṅgā River filled right to the top with the physical remains of tathāgatas, and this perfection of wisdom written out in book form—Lord, presented with these two options I would want just this perfection of wisdom. And why? The physical remains of the tathāgatas are suffused by the perfection of wisdom. [F.16.b] It is because they come about from it that they get to be worshiped.
- 31.33 “Lord, when the wholesome roots of a son of a good family or daughter of a good family who has respected, revered, honored, and worshiped the physical remains of the tathāgatas have grown to their limit, they experience the happinesses of gods and humans, they experience the happinesses of great sāla tree-like royal families, great sāla tree-like brahmin families, and great sāla tree-like business families, and of the Cāturmahārājika gods and the Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin gods. The wholesome roots bring the suffering of just those to an end. A son of a good family or daughter of a good family who has respected, revered, honored, and worshiped the perfection of wisdom, on the other hand, completes the perfection of concentration and thereby completes the perfection of perseverance; completes the perfection of perseverance and thereby completes the perfection of patience; completes the perfection of patience and thereby completes the perfection of morality; and completes the perfection of morality and thereby completes the perfection of giving. Similarly, they complete the thirty-seven dharmas on the side of awakening, *up to* practicing the eighteen distinct attributes of a buddha, and they pass beyond the śrāvaka and pratyekabuddha level and enter into the secure

state of a bodhisattva. Having entered into the secure state of a bodhisattva [F.17.a] they gain the clairvoyances of a bodhisattva, pass on from buddhafiield to buddhafiield, assuming bodies at will, whatever bodies will bring beings to maturity. Alternatively, they assume the body of a wheel-turning emperor, or of those in great sāla tree-like royal families, great sāla tree-like brahmin families, and great sāla tree-like business families, and bring beings to maturity.

31.34 “Lord, because that is the case, it is not that I do not respect the physical remains of the tathāgatas, and it is not that I do not seek to obtain them. But still, it is on account of revering the perfection of wisdom that I revere, that I respect, that I honor, and that I worship the physical remains of the tathāgatas.

31.35 “Furthermore, Lord, those who want to see tathāgatas, worthy ones, perfectly complete buddhas standing in infinite countless world systems in the ten directions as the dharma body and as the form body⁴³³ should take up this perfection of wisdom, bear it in mind, read it aloud, master it, illuminate it in detail for others, and properly pay attention to it.

31.36 “A son of a good family or daughter of a good family who wants to see the tathāgatas, worthy ones, perfectly complete buddhas of the ten directions, that son of a good family or daughter of a good family, practicing the perfection of wisdom, should cultivate mindfulness of the buddhas in accordance with what the dharmas actually are.⁴³⁴ As for what the dharmas actually are, [F.17.b] Lord, they are two. What are the two? What the dharmas actually are when the dharmas are compounded and what the dharmas actually are when the dharmas are uncompounded.

31.37 “Lord, what are the actual dharmas when the dharmas are compounded? They are the knowledge of inner emptiness, *up to* the knowledge of emptiness that is the nonexistence of an intrinsic nature, knowledge of the thirty-seven dharmas on the side of awakening, knowledge of the ten tathāgata powers, knowledge of the four fearlessnesses, knowledge of the four detailed and thorough knowledges, knowledge of the eighteen distinct attributes of a buddha, knowledge of wholesome and unwholesome dharmas, knowledge of dharmas with outflows and without outflows, knowledge of basic immorality and what is not basic immorality, knowledge of the ordinary and extraordinary, and knowledge of defilement and purification dharmas. These are said to be *what the dharmas actually are when the dharmas are compounded*.

31.38 “What are the actual dharmas when the dharmas are uncompounded? They are the nonexistence of production, the nonexistence of stopping, the nonexistence of lasting, the nonexistence of lasting and changing into something else, the nonexistence of defilement, the nonexistence of

purification, the nonexistence of decrease, and the nonexistence of increase in any dharma, *up to* the nonexistence of an intrinsic nature of all dharmas. And what is the nonexistence of an intrinsic nature of all dharmas? All dharmas are the nonexistence of an intrinsic nature, so this is said to be *what the dharmas actually are when the dharmas are uncompounded.*"

31.39 Then the Lord said to Śatakratu, head of the gods, "Exactly so, Kauśika, exactly so! The tathāgatas, [F.18.a] worthy ones, perfectly complete buddhas who appeared in times past fully awakened to unsurpassed, perfect, complete awakening thanks to just this perfection of wisdom; the tathāgatas, worthy ones, perfectly complete buddhas who will appear in future times will fully awaken to unsurpassed, perfect, complete awakening thanks to just this perfection of wisdom; and the present tathāgatas, worthy ones, perfectly complete buddhas presently dwelling and maintaining themselves in infinite, countless world systems in the ten directions fully awaken to unsurpassed, perfect, complete awakening thanks to just this perfection of wisdom.

31.40 "Those who were the śrāvakas of past tathāgatas, worthy ones, perfectly complete buddhas, those who will be the śrāvakas of future tathāgatas, worthy ones, perfectly complete buddhas, and those who are standing at the present time as the śrāvakas of present tathāgatas, worthy ones, perfectly complete buddhas reached, will reach, and are reaching the result of stream enterer, the result of once-returner, the result of non-returner, and the result of worthy one thanks to just this perfection of wisdom.

31.41 "Those who were pratyekabuddhas in times past, those who will be pratyekabuddhas in future times, and those presently dwelling and maintaining themselves in infinite, countless world systems in the ten directions reached, [F.18.b] will reach, and are reaching their own awakening thanks to just this perfection of wisdom.

31.42 "And why? It is because this perfection of wisdom gives detailed instruction for the three vehicles and instruction by way of no causal sign, by way of no production, by way of no stopping, by way of no defilement, by way of no purification, by way of no enactment, by way of no appropriating, by way of no forsaking, by way of not taking anything away, by way of not adding anything, by way of no grasping, and by way of no rejecting.

31.43 "Furthermore, it does it as ordinary convention, not ultimately. And why? Because the perfection of wisdom is not perfect and not imperfect. It is not over there or over here, nor has it stayed up or sunk down, nor is it the same or sometimes different, with a causal sign or without a causal sign, ordinary or extraordinary, compounded or uncompounded, wholesome or unwholesome, or past, future, or present.

- 31.44 “Kauśika, the perfection of wisdom does not bestow any dharma. It does not bestow pratyekabuddha dharmas, worthy one dharmas, or the dharmas of ordinary persons.”
- 31.45 “Lord,” replied Śatakratu, “this—that is, the perfection of wisdom—is a great perfection. Lord, bodhisattva great beings practicing the perfection of wisdom are aware of the thought activities of all beings, but they do not apprehend a being, *up to* they do not apprehend one who knows and one who sees. They also do not apprehend [F.19.a] form, and they do not apprehend feeling, perception, volitional factors, or consciousness; they do not apprehend the eyes, they do not apprehend a form, they do not apprehend eye consciousness, they do not apprehend eye contact, and they do not apprehend any pleasurable, or suffering, or neither pleasurable nor suffering feeling that arises from the condition of contact with the eyes. Similarly, they do not apprehend the ears ... the nose ... the tongue ... the body ... or the thinking mind, they do not apprehend thinking-mind consciousness, they do not apprehend thinking-mind contact, and they do not apprehend any pleasurable feeling or suffering feeling, or neither pleasurable nor suffering feeling that arises from the condition of contact with the thinking mind. They do not apprehend the applications of mindfulness; they do not apprehend the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, or path; and they do not apprehend the four fearlessnesses, four detailed and thorough knowledges, or eighteen distinct attributes of a buddha. They do not apprehend bodhi, buddha, or buddhadharmas.
- 31.46 “And why? Because the perfection of wisdom is not made available in a way that anything can be apprehended. And why? Because what apprehends and what is apprehended have no intrinsic nature.”
- 31.47 “Exactly so, Kauśika, exactly so!” said the Lord. “Kauśika, given that bodhisattva great beings thus practicing the perfection of wisdom by way of not apprehending anything do not apprehend even awakening, what need is there to mention that they do not apprehend a bodhisattva, [F.19.b] and they do not apprehend the dharmas of bodhisattvas.”
- 31.48 Śatakratu then asked, “Lord, why is it that bodhisattva great beings practice only the perfection of wisdom and do not practice the other perfections?”
- 31.49 “Kauśika,” replied the Lord, “bodhisattvas do not practice only the perfection of wisdom; they practice all the perfections, and practice, moreover, by way of not apprehending anything. They do not apprehend a gift, do not apprehend a giver, and do not apprehend a recipient; they do not apprehend morality, do not apprehend being moral, and do not apprehend immorality; they do not apprehend patience, do not apprehend an object of

patience, and do not apprehend having patience; they do not apprehend perseverance, do not apprehend something that has to be done, and do not apprehend body and mind; they do not apprehend thought, do not apprehend meditative stabilization, and do not apprehend absorption; and they do not apprehend wisdom, do not apprehend an object of wisdom, and do not apprehend being wise.

31.50 “Kauśika, bodhisattva great beings giving gifts are led by the perfection of wisdom by way of not apprehending all dharmas. The protection of morality, cultivation of patience, exertion at perseverance, and absorption in concentration are preceded by the perfection of wisdom. The investigation of the dharmas of bodhisattvas is preceded by the perfection of wisdom. *Connect this in the same way with the investigation of the aggregates, constituents, and sense fields is preceded by the perfection of wisdom by way of not apprehending all dharmas. Connect this with the thirty-seven dharmas on the side of awakening by way of not apprehending all dharmas. Connect this with [F.20.a] the powers, fearlessnesses, detailed and thorough knowledges, and eighteen distinct attributes of a buddha by way of not apprehending all dharmas. Connect this with the rest, up to the knowledge of all aspects by way of not apprehending all dharmas.*

31.51 “Kauśika, the trees in Jambudvīpa have different leaves and bear different fruit, but when it comes to the shadows of those trees, as many as there are, apart from again and again counting it a ‘shadow,’ there is no distinction or differentiation. Similarly, Kauśika, there is no distinction or differentiation among the five perfections informed by the perfection of wisdom and dedicated to the knowledge of all aspects by way of not apprehending anything.”

31.52 Śatakratu then said, “Lord, this perfection of wisdom is endowed with great compassion; this perfection of wisdom brings all good qualities to completion, is endowed with infinite good qualities, is endowed with boundless good qualities, and is endowed with unlimited good qualities.

31.53 “Lord, if a son of a good family or daughter of a good family who has written out this perfection of wisdom and bears it in mind and respects, reveres, honors, and worships it with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners properly pays attention to it as it has been expounded, and if a son of a good family or daughter of a good family who has written out this perfection of wisdom bestows it on others, which of the two creates more merit?”

31.54 The Lord replied, “So, Kauśika, here I will pose a counterquestion right to you. You should answer [F.20.b] to the extent you can. Who do you think, Kauśika, creates more merit—a son of a good family or daughter of a good family who respects, reveres, honors, and worships the physical remains of

the Tathāgata with flowers, perfumes, incense, garlands, creams, powders, clothes, parasols, flags, and banners, or another son of a good family or daughter of a good family who shares them and bestows just a sesame seed measure of the physical remains of the Tathāgata on others, so that a son of a good family or daughter of a good family then respects, reveres, honors, and worships those physical remains of the Tathāgata just a sesame seed in size with flowers, perfumes, incense, garlands, creams, powders, clothes, parasols, flags, and banners?”

31.55 “The way I understand the meaning of what you, Lord, have said,” answered Śatakratu, “is that the son of a good family or daughter of a good family who bestows them on others creates even more merit than those who just personally respect, revere, honor, and worship the physical remains of the Tathāgata with flowers and so on. The Tathāgata, seeing the force of that reality, feeling great compassion for those who, among the mass of beings, can be trained by the physical remains of a tathāgata, becomes absorbed in vajra-like meditative equipoise, shatters the vajra-like body, and imbues the physical remains of the Tathāgata with a special power. Lord, the end of the wholesome root planted by those who worship even just a sesame seed measure of the physical remains of the Tathāgata when the Tathāgata has passed into complete nirvāṇa cannot be known until they all have passed into complete nirvāṇa.” [F.21.a]

31.56 “Exactly so, Kauśika, exactly so!” said the Lord. “A son of a good family or daughter of a good family who has written out this perfection of wisdom and bestowed it on others creates even more merit than that son of a good family or daughter of a good family who respects, reveres, honors, and worships it with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners.

31.57 “Furthermore, Kauśika, a son of a good family or daughter of a good family who goes to others and explicates, teaches, explains, gives a commentary on, and makes clear this perfection of wisdom creates even more merit than that earlier one—so they are rightfully the teacher or the learned fellow spiritual practitioner occupying the position of guru. And why? Here the teacher is not one thing and the perfection of wisdom another. Just the perfection of wisdom is the teacher and just the teacher is the perfection of wisdom, so just the perfection of wisdom should be seen as the teacher. And why? It is because past, future, and present tathāgatas, worthy ones, perfectly complete buddhas have appeared because they have trained in this perfection of wisdom, and any learned fellow spiritual practitioners, or bodhisattvas standing in the irreversible state, have fully awakened to unsurpassed, perfect, complete awakening because they have trained in just this perfection of wisdom. Having trained in just this

perfection of wisdom, those in the Śrāvaka [F.21.b] Vehicle have reached the state of a worthy one, those in the Pratyekabuddha Vehicle have reached their own awakening, and bodhisattvas have entered into, enter into, and will enter into the secure state of a bodhisattva. Therefore, Kauśika, a son of a good family or daughter of a good family who wants to directly witness tathāgatas, worthy ones, perfectly complete buddhas and wants to respect, revere, honor, and worship them with flowers, perfumes, incense, garlands, creams, powders, clothes, parasols, flags, and banners should write out just this perfection of wisdom in book form and respect, revere, honor, and worship it with flowers, perfumes, incense, garlands, creams, powders, clothes, parasols, flags, and banners.

31.58 “When I fully awakened to unsurpassed, perfect, complete awakening and, seeing the force of this reality, thought, ‘What should I rely on and stay by, whom should I respect, revere, honor, and worship?’ Kauśika, I then saw among the creatures in this world with its celestial beings, Māras, śramaṇas, and brahmins none comparable to myself, and having considered the fact that there are none comparable to myself I again thought, ‘Well then, since this is the case, I should respect, revere, honor, and worship the Dharma to which⁴³⁵ I fully awakened, and I should rely on and stay by just that Dharma.’ And what is that Dharma, Kauśika? It is just this perfection of wisdom. It is just this perfection of wisdom that I myself, Kauśika, also respect, revere, honor, and worship, that I have respected, revered, honored, and worshiped, and that I rely on and stay by. [F.22.a]

31.59 “So, Kauśika, a son of a good family or daughter of a good family who wants to fully awaken to unsurpassed, perfect, complete awakening also should respect this perfection of wisdom; should revere, should honor, and should worship it with flowers, perfumes, incense, garlands, creams, powders, clothes, parasols, flags, and banners; and should rely on it and stay by it, not to mention that those sons of a good family or daughters of a good family who have entered into the Śrāvaka Vehicle or who have entered into the Pratyekabuddha Vehicle should respect this perfection of wisdom; should revere, should honor, and should worship it with flowers, perfumes, incense, garlands, creams, powders, clothes, parasols, flags, and banners; and should rely on it and stay by it too. And why? Because bodhisattvas have come about from the perfection of wisdom; tathāgatas, worthy ones, perfectly complete buddhas have come about from bodhisattvas; and śrāvakas and pratyekabuddhas have come about from tathāgatas.

31.60 Therefore, Kauśika, sons of a good family or daughters of a good family in the Great Vehicle, in the Śrāvaka Vehicle, and in the Pratyekabuddha Vehicle should respect this perfection of wisdom that sons of a good family or daughters of a good family who have fully awakened, will fully awaken, and

are awakening to unsurpassed, perfect, complete awakening have trained in, and they should revere, should honor, and should worship it with flowers, perfumes, incense, garlands, creams, powders, clothes, parasols, flags, and banners.”

31.61 *This was the thirty-first chapter, “Physical Remains,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

CHAPTER 32: THE SUPERIORITY OF MERIT

- 32.1 “Kauśika, [F.22.b] there is infinitely great merit from establishing one being in the result of stream enterer, but not so much from establishing the beings in Jambudvīpa in the ten wholesome actions. And why? Kauśika, those who have been established in the ten wholesome actions have not totally got out from the forms of life in the hells, in the animal realms, in the worlds of Yama, or as asuras. A being established in the result of stream enterer is freed from all the terrible forms of life. Similarly, there is infinitely great merit from establishing one being in a pratyekabuddha’s awakening, but not so much from establishing the beings in Jambudvīpa in the ten wholesome actions. Kauśika, a son of a good family or daughter of a good family who establishes one being in unsurpassed, perfect, complete awakening creates infinitely greater merit than that. And why? Because it is established specifically so the way of buddhas is not brought to an end.
- 32.2 “Kauśika, to establish a son of a good family or daughter of a good family in unsurpassed, perfect, complete awakening creates a lot of merit. And why? Because the Three Jewels have come about from a bodhisattva, and the Three Jewels are for the whole world to worship. Therefore, Kauśika, the creatures in this whole world with its celestial beings, Māras, śramaṇas, and brahmins should respect, revere, honor, and worship this bodhisattva with flowers, perfumes, incense, garlands, creams, powders, clothes, parasols, flags, and banners.
- 32.3 “Furthermore, Kauśika, were a son of a good family or daughter of a good family to establish [F.23.a] the beings in Jambudvīpa in the ten wholesome actions, what do you think, Kauśika? Based on that, would that son of a good family or daughter of a good family create a lot of merit?”
- “A lot, Lord; a lot, Sugata,” replied Śatakratu.
- 32.4 “So then, Kauśika,” the Lord continued, “a son of a good family or daughter of a good family who has written out this perfection of wisdom in book form and bestowed it on others for nothing but copying out and

reading aloud creates even more merit than that. And why? Because in this perfection of wisdom are taught in detail those dharmas without outflows that a son of a good family or daughter of a good family has trained in when they have entered into, enter into, and will enter into the flawlessness that is a perfect state, *up to* when they have reached, will reach, and are reaching the state of a worthy one, and when they have entered into the secure state of a bodhisattva great being, and when they have fully awakened, awaken, and will awaken to unsurpassed, perfect, complete awakening.

32.5 “And what are those dharmas without outflows, Kauśika? They are these: the perfections, the thirty-seven dharmas on the side of awakening, the four noble truths, inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature, the ten tathāgata powers, *up to* the immeasurable buddhadharmas that tathāgatas, worthy ones, perfectly complete buddhas have taught in detail in this perfection of wisdom.

32.6 “Therefore, Kauśika, you should also understand from this one of many explanations that those sons of a good family or daughters of a good family who write out this perfection of wisdom in book form and bestow it on others for nothing but copying out and reading aloud [F.23.b] create a lot more merit.

32.7 “And why? Because in this perfection of wisdom are taught in detail all those dharmas, dharmas on account of which there are great sāla tree–like royal families, great sāla tree–like brahmin families, and great sāla tree–like business families; there are the Cāturmahārājika gods and there are the Trāyastriṃśa, *up to* the Naivasamjñānāsamjñāyatana gods; there are the perfections, *up to* there are the thirty-seven dharmas on the side of awakening, *up to* there is the knowledge of all aspects; and there are stream enterers, once-returners, non-returners, worthy ones, and pratyekabuddhas.

32.8 “Kauśika, let alone having established beings in Jambudvīpa in ... *up to* a pratyekabuddha’s awakening, were some son of a good family or daughter of a good family, Kauśika, to establish as many beings as there are in this four-continent world system, all of them, in the ten wholesome actions, what do you think, Kauśika? Based on that, would that son of a good family or daughter of a good family create a lot of merit?”

“A lot, Lord; a lot, Sugata,” replied Śatakratu.

32.9 “So then, Kauśika,” said the Lord, “a son of a good family or daughter of a good family who has written out this perfection of wisdom in book form and bestowed it on others for nothing but copying out and reading aloud creates a lot more merit. And why? Because all the dharmas of śrāvakas and pratyekabuddhas, the dharmas of bodhisattvas, and the buddhadharmas have come about from the perfection of wisdom.

- 32.10 *Connect this in the same way with Kauśika, let alone having established beings that are in this four-continent world system in the ten wholesome actions, [F.24.a] up to in the state of a worthy one and a pratyekabuddha's awakening, were some son of a good family or daughter of a good family, Kauśika, to establish beings that are in a thousandfold world system, all of them, in the ten wholesome actions, up to in the state of a worthy one and a pratyekabuddha's awakening, still a son of a good family or daughter of a good family who has written out this perfection of wisdom in book form and bestowed it on others for nothing but copying out and reading aloud creates even more merit than that.*
- 32.11 *Connect this in the same way with Kauśika, let alone having established beings that are in a thousandfold world system, even were some son of a good family or daughter of a good family, Kauśika, to establish beings that are in a millionfold world system, all of them, in the ten wholesome actions, up to in the state of a worthy one and a pratyekabuddha's awakening, still a son of a good family or daughter of a good family who has written out this perfection of wisdom in book form and bestowed it on others for nothing but copying out and reading aloud creates even more merit than that.*
- 32.12 *Connect this in the same way with Kauśika, let alone having established beings that are in a millionfold world system in the ten wholesome actions, up to in a pratyekabuddha's awakening, even were some son of a good family or daughter of a good family, Kauśika, to establish beings dwelling in the great billionfold world system, as many as there are, in the ten wholesome actions, up to a pratyekabuddha's awakening, still, if a son of a good family or daughter of a good family has written out this perfection of wisdom in book form and bestowed it on others for nothing but copying out and reading aloud, that son of a good family or daughter of a good family creates even more merit than that.*
- 32.13 *Connect this in the same way with Kauśika, let alone the beings that are in the great billionfold world system, [F.24.b] even were some son of a good family or daughter of a good family, Kauśika, to have established as many beings dwelling in as many world systems as there are sand particles in the Gaṅgā River, all of them, in the ten wholesome actions, up to established them in the state of a worthy one and a pratyekabuddha's awakening, still, if a son of a good family or daughter of a good family has written out this perfection of wisdom in book form and bestowed it on others for nothing but copying out and reading aloud, Kauśika, that son of a good family or daughter of a good family creates even more merit than that.*
- 32.14 *“Furthermore, Kauśika, if a son of a good family or daughter of a good family has established those beings who are in Jambudvīpa in the four concentrations, and has established them in the four immeasurables, the four*

formless absorptions, and the five clairvoyances, what do you think, Kauśika? Based on that, would that son of a good family or daughter of a good family create a lot of merit?"

"A lot, Lord; a lot, Sugata," replied Śatakratu.

32.15 "So then, Kauśika," said the Lord, "a son of a good family or daughter of a good family who has written out this perfection of wisdom in book form and bestowed it on others for nothing but copying out and reading aloud creates even more merit than that. And why? Because in this perfection of wisdom all dharmas are taught in detail.

32.16 "Furthermore, Kauśika, a son of a good family or daughter of a good family who takes up, bears in mind, reads aloud, masters, and properly pays attention to this perfection of wisdom creates a lot more merit, but there is not so much from a son of a good family or daughter of a good family establishing the beings in Jambudvīpa in the ten wholesome actions, the concentrations, the immeasurables, the formless absorptions, and [F.25.a] the clairvoyances.

32.17 "There, *properly paying attention* is this: taking up, bearing in mind, reading aloud, mastering, and properly paying attention to this perfection of wisdom with an understanding that operates without duality; taking up, bearing in mind, reading aloud, mastering, and properly paying attention to the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving with an understanding that operates without duality; properly paying attention to inner emptiness with an understanding that operates without duality, *up to* properly paying attention to the emptiness that is the nonexistence of an intrinsic nature with an understanding that operates without duality; properly paying attention to the applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and paths with an understanding that operates without duality; *up to* properly paying attention to the eighteen distinct attributes of a buddha and knowledge of all aspects with an understanding that operates without duality.

32.18 "Furthermore, Kauśika, some son of a good family or daughter of a good family may teach the perfection of wisdom to others in detail, explicate it, sort it out for them and give a commentary on it, or make it clear and give instruction in its meaning with this one of many explanations. There the *meaning* of the perfection of wisdom is this: not viewing the perfection of wisdom as two and not viewing it as not two, not viewing it as a causal sign or as not a causal sign, and not viewing it as brought in or as sent out, as taken away or as added on, as defilement or as purification, as a production or as a cessation, as grasped or as rejected, as stationed or as not stationed, [F.25.b] as true or as mistaken, as right or as wrong, as tiny or as not tiny, as a

part or as not a part, as a dharma or as not a dharma, as suchness or as not suchness, or as the very limit of reality or as not the very limit of reality—this is the meaning of nondual. That son of a good family or daughter of a good family who teaches the perfection of wisdom to others in detail, explicates it, sorts it out for them and gives a commentary on it, and makes it clear and gives instruction in its meaning creates a lot of merit based on that, but not so much someone who just personally takes it up, bears it in mind, reads it aloud, masters it, and properly pays attention to it.

32.19 “Furthermore, Kauśika, a son of a good family or daughter of a good family who teaches the perfection of wisdom to others in detail, gives advice about it, establishes it, sorts it out, makes it clear, and gives instruction in its meaning creates a lot more merit than someone who personally takes up, bears in mind, reads aloud, masters, and properly pays attention to this perfection of wisdom.”

“Exactly so, Lord; exactly so, Sugata,” said Śatakratu.

32.20 “Thus, Kauśika,” continued the Lord, “a son of a good family or daughter of a good family should give instructions in the perfection of wisdom, in both the meaning and the letter. If a son of a good family or daughter of a good family gives such instructions they will be endowed with infinite, countless, immeasurable masses of merit.

32.21 “Even if a son of a good family or daughter of a good family respects, reveres, honors, and worships with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners, with all the requirements for happiness, infinite, countless tathāgatas, worthy ones, perfectly complete buddhas in each of the ten directions [F.26.a] for as long as they live, Kauśika, a son of a good family or daughter of a good family who teaches the perfection of wisdom to others in detail with many different explanations, who makes it intelligible, sorts it out, gives a commentary on it, and makes it clear will create a lot more merit than that. And why? Because past, future, and present tathāgatas, worthy ones, perfectly complete buddhas have fully awakened, will fully awaken, and are fully awakening to unsurpassed, perfect, complete awakening because they have trained in this perfection of wisdom.

32.22 “Furthermore, Kauśika, compared with a son of a good family or daughter of a good family who practices the perfection of giving for infinite, incalculable eons by way of apprehending something, a son of a good family or daughter of a good family who teaches and explains the perfection of wisdom in detail, *up to* worships it,⁴³⁶ if it is done without apprehending anything, creates a lot more merit than that.

32.23 “Kauśika, there, what is it to apprehend something? If bodhisattvas who give a gift by way of apprehending something think, ‘I am giving a gift; this is a gift; it has been given to somebody else,’ they stand right in giving, and that is not the perfection of giving. If they think, ‘This is morality; I am being moral; I am guarding it for the sake of these beings,’ that is not the perfection of morality. If they think, ‘I am patient; this is patience; [F.26.b] I should be patient with others,’ that is not the perfection of patience. If they think, ‘I am making a vigorous effort; this is perseverance; I will continue persevering for their sake,’ that is not the perfection of perseverance. If they think, ‘I am becoming absorbed in concentration; this is concentration; I have become absorbed for their sake,’ that is not the perfection of concentration. If they think, ‘I am cultivating wisdom, this is wisdom, I will stay wise for their sake,’ that is not the perfection of wisdom. Kauśika, a son of a good family or daughter of a good family’s perfection of giving by way of apprehending something like that is not complete, and the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom is not complete either.” [B25]

32.24 Śatakratu then asked, “Lord, what are bodhisattva great beings doing when the practice of the perfection of giving is complete, and when the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom are complete?”

32.25 “Kauśika,” said the Lord, “here when bodhisattva great beings give a gift by way of not apprehending a gift, giver, or recipient that is their perfection of giving; when not apprehending morality, being moral, [F.27.a] or a being that is their perfection of morality; when not apprehending patience, an object of patience, or having patience that is their perfection of patience; when not apprehending perseverance, something that has to be done, or a being that is their perfection of perseverance; when not apprehending concentration, somebody concentrating, or something that has to be concentrated on that is their perfection of concentration; and when not apprehending wisdom, being wise, or a topic to be wise about that is their perfection of wisdom. Kauśika, when bodhisattva great beings practice like that the perfection of giving becomes complete, and the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom become complete.”

32.26 “Kauśika, those sons of a good family or daughters of a good family should give instructions in both the meaning and the letter of the perfection of wisdom like that, and they should give such instructions in the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving as well.

32.27 “And why? Because at a time in the future, Kauśika, there will be sons of a good family and daughters of a good family who will teach a counterfeit perfection of wisdom. There, having caused sons of a good family and daughters of a good family who have set out for unsurpassed, perfect, complete awakening to listen to the counterfeit perfection of wisdom they will destroy them, because of not giving instructions in both the meaning and the letter of this perfection of wisdom.” [F.27.b]

32.28 “Lord, what is a counterfeit perfection of wisdom?” asked Śatakratu.

“Kauśika,” replied the Lord, “here, in regard to a counterfeit perfection of wisdom, sons of a good family and daughters of a good family teach something like it. A counterfeit perfection of wisdom is this:⁴³⁷ They teach ‘form is impermanent’ and that those who make such a practice are practicing the perfection of wisdom. Further, those sons of a good family and daughters of a good family who have been taught that explore whether ‘form is impermanent,’ and they explore whether ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ and ‘consciousness is impermanent.’

32.29 “And those who teach that counterfeit perfection of wisdom also practice a counterfeit perfection of wisdom. They teach ‘the eyes are impermanent,’ and they teach ‘the ears...,’ ‘the nose...,’ ‘the tongue...,’ ‘the body...,’ and ‘the thinking mind is impermanent.’ They teach ‘a form is impermanent,’ and they teach ‘a sound...,’ ‘a smell...,’ ‘a taste...,’ ‘a feeling...,’ and ‘dharmas are impermanent.’ They teach ‘the earth element is impermanent,’ and they teach ‘the water element...,’ ‘the fire element...,’ ‘the wind element...,’ ‘the space element...,’ and ‘the consciousness element is impermanent.’ They teach ‘the eye constituent is impermanent,’ and they teach ‘the ear constituent...,’ ‘the nose constituent...,’ ‘the taste constituent...,’ ‘the body constituent...,’ and ‘the thinking-mind constituent is impermanent.’ They teach ‘the form constituent is impermanent,’ and they teach ‘the sound constituent...,’ ‘the smell constituent...,’ ‘the taste constituent...,’ ‘the touch constituent...,’ and ‘the dharma constituent is impermanent.’ They teach ‘the eye consciousness constituent is impermanent,’ and they teach ‘the ear...,’ ‘the nose...,’ ‘the tongue...,’ ‘the body...’ and ‘the thinking-mind consciousness constituent is impermanent.’ They teach ‘eye contact is impermanent,’ and they teach ‘ear...,’ ‘nose...,’ ‘tongue...,’ ‘body...,’ [F.28.a] and ‘thinking-mind contact is impermanent.’

32.30 “They teach ‘form is suffering,’ ‘is selfless,’ and ‘is unpleasant,’ and they teach ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ and ‘consciousness is suffering,’ ‘is selfless,’ and ‘is unpleasant.’

32.31 Similarly, they teach ‘the eye, form, and eye consciousness constituents are suffering, selfless, and unpleasant,’ and they teach ‘the ear, nose, tongue, body, thinking mind, dharma, and thinking-mind constituents are suffering,

selfless, and unpleasant.’

32.32 *Similarly, connect this with* they teach a counterfeit perfection of concentration, and they teach a counterfeit perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving. They teach ‘form is impermanent, suffering, selfless, and unpleasant,’ and they teach ‘feeling, perception, volitional factors, and consciousness are impermanent, suffering, selfless, and unpleasant.’

32.33 *Similarly,* they teach ‘the eye, form, and eye consciousness constituents are impermanent, suffering, selfless, and unpleasant.’

32.34 *Similarly,* they teach ‘the ear..., nose..., tongue..., body..., and thinking mind, dharma, and thinking-mind constituents are impermanent, suffering, selfless, and unpleasant.’

32.35 *Similarly,* they teach ‘the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom are impermanent, suffering, selfless, and unpleasant.’ [F.28.b] *Similarly,* they teach ‘the immeasurables and formless absorptions are impermanent, suffering, selfless, and unpleasant.’ They teach ‘the applications of mindfulness are impermanent, suffering, selfless, and unpleasant.’ They teach ‘the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path are impermanent, suffering, selfless, and unpleasant,’ *up to* they teach ‘the knowledge of all aspects is impermanent, suffering, selfless, and unpleasant.’

32.36 “They say those who practice like that are practicing the perfection of wisdom. Kauśika, this is a counterfeit perfection of wisdom.

32.37 “Furthermore, Kauśika, those sons of a good family and daughters of a good family who teach the perfection of wisdom teach, ‘Sons of a good family and daughters of a good family, you should cultivate the perfection of wisdom. When you have cultivated the perfection of wisdom you will stand on the first level,’ *up to* ‘the tenth level.’

32.38 Similarly, they teach, ‘When you have cultivated the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving you will stand on the first level,’ *up to* ‘you will stand on the tenth level.’

32.39 “Still they cultivate that as the perfection of wisdom by way of a causal sign, by way of apprehending something, with a notion of time. Kauśika, this is a counterfeit perfection of wisdom.

32.40 “Furthermore, Kauśika, those sons of a good family or daughters of a good family teach, ‘Come here, you son of a good family! You should cultivate the perfection of wisdom. When you have cultivated the perfection

of wisdom [F.29.a] you will transcend the śrāvaka level and you will transcend the pratyekabuddha level.’ Kauśika, this is a counterfeit perfection of wisdom.

32.41 “Furthermore, Kauśika, when those sons of a good family or daughters of a good family teach those sons of a good family or daughters of a good family in the Bodhisattva Vehicle, they teach them, ‘Come here, you son of a good family! You should cultivate the perfection of wisdom. When you have cultivated the perfection of wisdom you will enter into the secure state of a bodhisattva.’ Kauśika, this is a counterfeit perfection of wisdom.

32.42 “Furthermore, Kauśika, when those sons of a good family or daughters of a good family teach those sons of a good family or daughters of a good family in the Great Vehicle, they teach them, ‘Come here, you son of a good family! You should cultivate the perfection of wisdom. When you have cultivated the perfection of wisdom you will gain forbearance for the nonproduction of dharmas. When you have gained forbearance for the nonproduction of dharmas, you will stand in the clairvoyance of a bodhisattva. When you stand in the clairvoyance of a bodhisattva, you will pass on from buddhafiield to buddhafiield in order to respect, revere, honor, worship, and venerate the lord buddhas.’ In that way those sons of a good family or daughters of a good family, Kauśika, teach a counterfeit perfection of wisdom.

32.43 “Furthermore, Kauśika, when those sons of a good family or daughters of a good family teach those sons of a good family or daughters of a good family in the Great Vehicle, ‘A son of a good family who takes up, bears in mind, reads aloud, masters, and properly pays attention to this perfection of wisdom becomes endowed with a countless, infinite, immeasurable [F.29.b] mass of merit,’ Kauśika, those sons of a good family or daughters of a good family teach a counterfeit perfection of wisdom.

32.44 “Furthermore, Kauśika, when those sons of a good family or daughters of a good family teach those sons of a good family or daughters of a good family in the Great Vehicle, ‘Come here, you son of a good family! Having rejoiced in the entire wholesome root, all of it, of past, future, and present tathāgatas, worthy ones, perfectly complete buddhas from their first production of the thought of awakening up to fully awakening to unsurpassed, perfect, complete awakening and compressed it into one, you should dedicate it to unsurpassed, perfect, complete awakening,’ Kauśika, those sons of a good family or daughters of a good family teach a counterfeit perfection of wisdom.”

32.45 Śatakratu then asked, “Lord, when they do not teach a counterfeit perfection of wisdom to those sons of a good family or daughters of a good family who have set out in the Great Vehicle, what do those sons of a good

family or daughters of a good family teach?"

32.46 "Kauśika," replied the Lord, "here, those sons of a good family or daughters of a good family do not teach a counterfeit perfection of wisdom to those sons of a good family or daughters of a good family who have set out in the Great Vehicle when they teach thus: 'Come here, you son of a good family! When you cultivate the perfection of wisdom, do not even look at form as impermanent. And why? Because form is empty of the intrinsic nature of form. That intrinsic nature of form is nonexistent, and that which is nonexistent is the perfection of wisdom. So, in that perfection of wisdom you cannot say "form is permanent" or "form is impermanent." [F.30.a] And why? Because form does not exist there, and given that, how could you ever view it as either permanent or impermanent?'

32.47 Similarly, Kauśika, those sons of a good family or daughters of a good family do not teach a counterfeit perfection of wisdom when they teach, 'Do not even look at feeling ... perception ... volitional factors ... or consciousness as impermanent. And why? Because consciousness is empty of the intrinsic nature of consciousness. That intrinsic nature of consciousness is nonexistent, and that which is nonexistent is the perfection of wisdom. So, in that perfection of wisdom you cannot say "consciousness is permanent" or "consciousness is impermanent." And why? Because consciousness does not exist there, and given that, how could you ever view it as either permanent or impermanent?'

32.48 "Furthermore, Kauśika, sons of a good family or daughters of a good family cultivating the perfection of wisdom do not teach a counterfeit perfection of wisdom when they teach, 'Come here, you son of a good family! When you cultivate the perfection of wisdom, son of a good family, you should not look at any dharma at all. You should not stand on any dharma at all. And why? Because in the perfection of wisdom there is no dharma you have to go beyond and there is no dharma you have to stand on. And why? Because all dharmas are empty of an intrinsic nature. That dharma empty of an intrinsic nature is nonexistent, and that which is nonexistent is the perfection of wisdom. So, in that perfection of wisdom no dharma has been brought in or sent out, [F.30.b] no dharma arises or ceases.'

32.49 *Similarly, connect this with the aggregates, the constituents, the sense fields, dependent origination, all the perfections, the thirty-seven dharmas on the side of awakening, all the emptinesses, the powers, the fearlessnesses, the detailed and thorough knowledges, and the eighteen distinct attributes of a buddha as well.*

32.50 "Kauśika, those sons of a good family or daughters of a good family do not teach a counterfeit perfection of wisdom when they teach, 'Son of a good family, you thus should not even look at the knowledge of all aspects as

impermanent. And why? Because the knowledge of all aspects is empty of the intrinsic nature of the knowledge of all aspects. That intrinsic nature of the knowledge of all aspects is nonexistent, and that which is nonexistent is the perfection of wisdom. So, in that perfection of wisdom you cannot say “the knowledge of all aspects is permanent” or “the knowledge of all aspects is impermanent.” And why? Because the knowledge of all aspects does not exist there, and given that, how could you ever view it as either permanent or impermanent?’

32.51 “Therefore, Kauśika, a son of a good family or daughter of a good family should teach the meaning of the perfection of wisdom like that. When a son of a good family or daughter of a good family teaches like that, they create a lot more merit.

32.52 “Furthermore, Kauśika, were some son of a good family or daughter of a good family to establish the beings in Jambudvīpa, as many as there are, in the result of stream enterer, what do you think, Kauśika? Based on that, would that son of a good family or daughter of a good family create a lot of merit?”

“A lot, Lord; a lot, Sugata,” replied Śatakratu. [F.31.a]

32.53 “So then, Kauśika,” the Lord continued, “when a son of a good family or daughter of a good family gives a discourse to others and explains, reveals, makes clear, and illuminates both the meaning and the letter of the perfection of wisdom with many explanations, saying, ‘Come here, you son of a good family! Take up, bear in mind, read aloud, master, and properly pay attention to this perfection of wisdom, and focus in your practice on this perfection of wisdom as it has been expounded,’ they create a lot more merit. And why? Kauśika, it is because a stream enterer and the result of stream enterer have come about from this perfection of wisdom.

32.54 “Kauśika, let alone having led the beings in Jambudvīpa to the result of stream enterer, and let alone having led all the beings in a thousandfold world⁴³⁸ system to the result of stream enterer, and let alone having led all the beings in a millionfold world system to the result of stream enterer, and let alone having led all the beings in the great billionfold world system to the result of stream enterer, Kauśika, were some son of a good family or daughter of a good family to have established in the result of stream enterer as many beings standing in as many world systems in the eastern direction as there are sand particles in the Gaṅgā River, and similarly, were some son of a good family or daughter of a good family to have established in the result of stream enterer as many beings standing in as many world systems as there are sand particles in the Gaṅgā River in the southern, western, and

northern directions, the intermediate directions, below and above, what do you think? Based on that, would that son of a good family or daughter of a good family create a lot of merit?"

"A lot, [F.31.b] Lord; a lot, Sugata," replied Śatakratu.

32.55 "So then, Kauśika," the Lord continued, "when a son of a good family or daughter of a good family teaches both the meaning and the letter of the perfection of wisdom to others in detail and explains, illuminates, reveals, gives a commentary on, and makes them clear, saying, 'Come here, you son of a good family! Take up, bear in mind, read aloud, master, and properly pay attention to this perfection of wisdom, and focus in your practice on this perfection of wisdom as it has been expounded,' they create a lot more merit. And why? Kauśika, it is because a stream enterer has come about from this perfection of wisdom.

32.56 "Furthermore, Kauśika, were some son of a good family or daughter of a good family to establish all the beings in Jambudvīpa, as many as there are, in the result of once-returner, were to establish them in the result of non-returner, *up to* the state of a worthy one, what do you think, Kauśika? Based on that, would that son of a good family or daughter of a good family create a lot of merit?"

"A lot, Lord; a lot, Sugata," replied Śatakratu.

32.57 "So then, Kauśika," the Lord continued, "a son of a good family or daughter of a good family who explains in detail to others, *up to* illuminates both the meaning and the letter of the perfection of wisdom with many explanations, saying, 'Come here, you son of a good family! Take up, bear in mind, read aloud, master, and properly pay attention to this perfection of wisdom, and focus in your practice on this perfection of wisdom as it has been expounded,' they create a lot more merit. And why? Kauśika, it is because ... *up to* the state of a worthy one has come about from [F.32.a] this perfection of wisdom.

32.58 "Kauśika, let alone having led the beings in Jambudvīpa to ... *up to* the state of a worthy one, were some son of a good family or daughter of a good family to have established all the beings in the four continents in ... *up to* the state of a worthy one, to have established the beings in a thousandfold world system, the beings in a millionfold world system, the beings in a great billionfold world system in ... *up to* the state of a worthy one, Kauśika, or were they even to have established as many beings standing in as many world systems in the eastern direction as there are sand particles in the Gaṅgā River, all of them, in ... *up to* the state of a worthy one, what do you think? Based on that, would that son of a good family or daughter of a good family create a lot of merit?"

"A lot, Lord; a lot, Sugata," replied Śatakratu.

32.59 “So then, Kauśika,” the Lord continued, “a son of a good family or daughter of a good family who illuminates and explains this perfection of wisdom to others, saying, ‘Come here, you son of a good family! Take up, *up to* master this perfection of wisdom, focus in your practice on this perfection of wisdom as it has been expounded,’ they create a lot more merit. And why? Kauśika, it is because once-returners, non-returners, and worthy ones have come about from this perfection of wisdom.

32.60 “Furthermore, Kauśika, were some son of a good family or daughter of a good family to establish all the beings, as many as there are, standing in as many world systems as there are sand particles in the Gaṅgā River in each of the ten directions, in the state of a pratyekabuddha, what do you think, Kauśika? Based on that, would that son of a good family or daughter of a good family create a lot of merit?” [F.32.b]

“A lot, Lord; a lot, Sugata,” replied Śatakratu.

32.61 “So then, Kauśika,” the Lord continued, “a son of a good family or daughter of a good family who teaches, *up to* illuminates both the meaning and the words to those who want this perfection of wisdom, saying, ‘Come here, you son of a good family! Take up this perfection of wisdom. Master it. Focus in your practice on this perfection of wisdom as it has been expounded,’ they create a lot more merit. And why? Kauśika, it is because a pratyekabuddha has come about from this perfection of wisdom.

32.62 “Furthermore, Kauśika, compared with some son of a good family or daughter of a good family who has established the beings in Jambudvīpa in unsurpassed, perfect, complete awakening,⁴³⁹ a son of a good family or daughter of a good family creates a lot more merit when explaining in detail, *up to* illuminating both the meaning and the words to those who want this perfection of wisdom, saying, ‘To the extent that you, son of a good family, train in this perfection of wisdom, to that extent you will gain the dharmas of the knowledge of all aspects; to the extent you gain the dharmas of the knowledge of all aspects, to that extent your vast cultivation of the perfection of wisdom will become completed; to the extent your vast cultivation of the perfection of wisdom becomes completed, to that extent you will be closer and closer to unsurpassed, perfect, complete awakening’; *connect this in the same way with each, up to* ‘you will fully awaken to unsurpassed, perfect, complete awakening.’ And why? Kauśika, it is because bodhisattvas who have produced the first thought of awakening have come about from this perfection of wisdom, and as many bodhisattvas as there are, all of them, standing in as many world systems in each direction of the ten directions as there are sand particles in the Gaṅgā River have come about from it [F.33.a] and have fully awakened to unsurpassed, perfect, complete awakening.

32.63 “Furthermore, Kauśika, were some son of a good family or daughter of a good family to establish all the beings, as many as there are, standing in as many world systems as there are sand particles in the Gaṅgā River in each direction of the ten directions, in the irreversible state, what do you think, Kauśika? Based on that, would that son of a good family or daughter of a good family create a lot of merit?”

“A lot, Lord; a lot, Sugata,” replied Śatakratu.

32.64 “So then, Kauśika,” the Lord continued, “a son of a good family or daughter of a good family who explains, *up to* illuminates both the meaning and the words of this perfection of wisdom to others, saying, ‘Come here, you son of a good family! Take up, *up to* focus in your practice on this perfection of wisdom as it has been expounded. To the extent that you, son of a good family, focus in your practice on this perfection of wisdom as it has been expounded, to that extent you will gain the dharmas of the knowledge of all aspects’; *connect this in the same way with each, up to* ‘you will fully awaken to unsurpassed, perfect, complete awakening,’ they, Kauśika, will create a lot more merit. And why? Kauśika, it is because irreversible bodhisattvas have come about from this perfection of wisdom.

32.65 “Furthermore, Kauśika, compared with all the beings in Jambudvīpa, as many as there are, having set out for unsurpassed, perfect, complete awakening, a son of a good family or daughter of a good family, Kauśika, creates a lot more merit when explaining, *up to* illuminating both the meaning and the words of this perfection of wisdom for them, saying, [F.33.b] ‘Come here, you son of a good family! Take up this perfection of wisdom, *up to* focus in your practice on this perfection of wisdom as it has been expounded. To the extent that you, son of a good family, focus in your practice on this perfection of wisdom as it has been expounded, to that extent you will have trained in this perfection of wisdom and will stand in the irreversible state and gradually fully awaken to unsurpassed, perfect, complete awakening.’

32.66 “Furthermore, Kauśika, compared with some son of a good family or daughter of a good family who has established the beings standing in the four continents; or the beings standing in a thousandfold world system, in a millionfold world system, or in the great billionfold world system; or the beings, as many as there are, in as many world systems in each of the ten directions as there are sand particles in the Gaṅgā River, all of them, in unsurpassed, perfect, complete awakening, a son of a good family or daughter of a good family creates a lot more merit when explaining and illuminating both the meaning and the words of the perfection of wisdom for those beings, saying, ‘Come here, you son of a good family! Take up this perfection of wisdom, *up to* focus in your practice on this perfection of

wisdom as it has been expounded. By focusing on it you will stand in the irreversible state and gradually fully awaken to unsurpassed, perfect, complete awakening.'

32.67 "Furthermore, Kauśika, compared with some son of a good family or daughter of a good family who establishes all the beings, as many as there are, in Jambudvīpa in the state irreversible from unsurpassed, perfect, [F.34.a] complete awakening and explains, *up to* illuminates both the meaning and the words of this perfection of wisdom to them, some son of a good family or daughter of a good family creates a lot more merit from teaching both the meaning and the words of this perfection of wisdom to a single one among them who says, 'I want quickly to awaken fully to unsurpassed, perfect, complete awakening.'

32.68 "Compared with someone who establishes as many being as there are standing in as many world systems in each of the ten directions as there are sand particles in the Gaṅgā River, all of them, in the irreversible state, and explains this perfection of wisdom to them, someone creates a lot more merit from teaching both the meaning and the words of this perfection of wisdom to one among them who says, 'I want quickly to awaken fully to unsurpassed, perfect, complete awakening.' "

32.69 "Lord," said Śatakratu, "to the extent that bodhisattva great beings are closer and closer to unsurpassed, perfect, complete awakening, to that very extent bodhisattva great beings have to be advised and instructed in this perfection of wisdom, have to be advised and instructed in the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving; have to be advised and instructed in all the emptinesses; have to be advised and instructed in the applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and paths; [F.34.b] and have to be advised and instructed in the ten tathāgata powers, fearlessnesses, detailed and thorough knowledges, and eighteen distinct attributes of a buddha.

32.70 "They have to be taken care of with requirements—robes, alms, beds and seats, and medicines for sicknesses.

32.71 "Those bodhisattva great beings have to be taken care of with a combination of both the dharma beginning with the perfections and the required material things.

32.72 "Taking care of them with both instruction in the dharma and with the required material things creates more merit than the earlier two done separately.

32.73 "And why? Because it thus happens that bodhisattva great beings taken care of with the requirements are advised and instructed in the perfections, are advised and instructed in all the emptinesses, are advised and instructed

in the thirty-seven dharmas on the side of awakening, and are advised and instructed in the ten powers, the fearlessnesses, the detailed and thorough knowledges, and the eighteen distinct attributes of a buddha.”

32.74 Then venerable Subhūti said to Śatakratu, head of the gods, “Excellent, Kauśika, excellent that you have produced enthusiasm in sons of a good family or daughters of a good family, those bodhisattva great beings in the Great Vehicle. It is your work. Noble śrāvakas who want to look after beings should produce an enthusiasm for bodhisattva great beings fully awakening to unsurpassed, perfect, complete awakening. They should take care of and protect bodhisattva great beings with a combination of doctrine and material things. And why? Lord, it is because the śrāvaka saṅgha comes about from them, the Pratyekabuddha Vehicle comes about from them, and the Great Vehicle also comes about from them. Were bodhisattva great beings not to have produced the thought of unsurpassed, perfect, complete awakening, [F.35.a] and were bodhisattva great beings not to have trained in the six perfections, and not to have trained in the thirty-seven dharmas on the side of awakening, the ten powers, the fearlessnesses, the detailed and thorough knowledges, and the eighteen distinct attributes of a buddha, they would not fully awaken to unsurpassed, perfect, complete awakening. Having fully awakened to unsurpassed, perfect, complete awakening, they abolish the hells of all world systems, abolish the birthplaces of the animal world, and abolish all the regions of ghosts. Great sāla tree-like royal families appear, great sāla tree-like brahmin families appear, and great sāla tree-like business families appear. The Cāturmahārājika gods appear, there are the Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapārṣadya, Parīttābha, Apramāṇābha, Ābhāsvara, Parīttāśubha, Apramāṇāśubha, Śubhakṛtsna, Bṛhatphala, and Śuddhāvāsa—Avṛha, Sudṛśa, Sudarśana, Atapa, and Akaniṣṭha—gods, and there are the Ākāśānantyāyatana, [F.35.b] the Vijñānānantyāyatana, Ākīṃcityāyatana, and Naivasamjñānāśamjñāyatana gods. The perfection of giving appears in the world, and the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom appear in the world. Inner emptiness, *up to* and the emptiness that is the nonexistence of an intrinsic nature appears in the world; and the thirty-seven dharmas on the side of awakening appear in the world, *up to* the eighteen distinct attributes of a buddha appear in the world. The Śrāvaka Vehicle, the Pratyekabuddha Vehicle, and the Great Vehicle appear in the world.”

32.75 *This was the thirty-second chapter, “The Superiority of Merit,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

CHAPTER 33: DEDICATION

- 33.1 Then the bodhisattva great being Maitreya said to the elder Subhūti, “Venerable monk Subhūti, when the basis of meritorious action arisen from a bodhisattva great being’s rejoicing that has been made into something shared in common by all beings has been dedicated to unsurpassed, perfect, complete awakening—and dedicated, furthermore, by way of not apprehending anything—that basis of meritorious action arisen from a bodhisattva great being’s rejoicing [F.36.a] that has been made into something shared in common by all beings and dedicated to unsurpassed, perfect, complete awakening is the highest, the most excellent, the foremost, the best, the most superb, sublime, unsurpassed, and unrivaled in comparison to the bases of meritorious action arisen from all beings’ rejoicing, and in comparison to the bases of meritorious action arisen from giving, the bases of meritorious action arisen from morality, and the bases of meritorious action arisen from meditation of those who have set out in the Śrāvaka Vehicle and those who have set out in the Pratyekabuddha Vehicle. And why? Because all the bases of meritorious action arisen from giving, arisen from morality, and arisen from meditation of those in the Śrāvaka Vehicle and those in the Pratyekabuddha Vehicle are made for personal disciplining, for personal calming, and for a personal complete nirvāṇa; the thirty-seven dharmas on the side of awakening, *up to* emptiness, signlessness, and wishlessness are for personal disciplining, personal calming, and a personal complete nirvāṇa, but that basis of meritorious action arisen from a bodhisattva’s rejoicing is for disciplining all beings, for calming all beings, and for the complete nirvāṇa of all beings, because it has been dedicated to unsurpassed, perfect, complete awakening.”
- 33.2 Then venerable Subhūti said to the bodhisattva great being Maitreya, “There are the wholesome roots endowed with the six perfections of all the infinite, countless, immeasurable lord buddhas in each of the world systems in infinite, countless world systems in the eastern direction who have passed

into complete nirvāṇa, starting from when they first produced the thought, up to when they fully awakened to unsurpassed, perfect, complete awakening, up to complete nirvāṇa in the element of nirvāṇa without any aggregates left behind, during [F.36.b] the lasting of their good Dharma up to its disappearance. There are the bases of meritorious action arisen from giving, arisen from morality, and arisen from meditation of those śrāvakas of theirs in the Śrāvaka Vehicle and those pratyekabuddhas of theirs in the Pratyekabuddha Vehicle and the wholesome roots without outflows of their trainees and nontrainees. There are the aggregates of morality, aggregates of meditative stabilization, aggregates of wisdom, aggregates of liberation, and aggregates of knowledge and seeing of liberation of those tathāgatas; and there are the wholesome roots planted by wishes to benefit, great compassion, and the infinite, countless buddhadharmas, those planted by the Dharma teachings those lord buddhas gave and those planted, on account of those Dharma teachings, by those who reached the result of stream enterer, *up to* the state of a worthy one, *up to* those who reached a pratyekabuddha's awakening, and those who have entered into the secure state of a bodhisattva. Bodhisattva great beings, having compressed together all those wholesome roots that those tathāgatas, present or in complete nirvāṇa, produced, rejoice in them with the highest rejoicing, rejoice with the best, superb, sublime, loftiest, unsurpassed, unrivaled, unequaled, equal to the unequaled rejoicing, and, having made the wholesome root arisen from that rejoicing into something shared in common by all beings, they dedicate it to unsurpassed, perfect, complete awakening with the thought, 'May this foster unsurpassed, perfect, complete awakening.' [F.37.a] Maitreya, when those bodhisattvas in the Great Vehicle mentally dedicate like that, as explained, do those objective supports and entities, the objective supports and entities that have produced that state of mind, exist, or are they apprehended as are the causal signs a son of a good family has grasped?"

33.3 The bodhisattva great being Maitreya replied, "Venerable monk Subhūti, those objective supports and entities do not exist and are not apprehended any more than the causal signs those sons of a good family in the Great Vehicle grasp and dedicate to unsurpassed, perfect, complete awakening."

33.4 Subhūti then asked,⁴⁴⁰ "If, with those objective supports that do not exist and those entities that do not exist, having grasped the causal marks of those lord buddhas standing in all the vast world systems in the ten directions, they compress together all those wholesome roots starting from when they first produced the thought up to the disappearance of their good Dharma, together with all the wholesome roots of their trainees and nontrainees in the Śrāvaka Vehicle, and dedicate them to unsurpassed, perfect, complete awakening, would it not be just as it is with the wrong

perception, wrong thought, wrong view of impermanence as permanent, suffering as 'happiness,' selflessness as 'self,' and the unpleasant as 'pleasant'? And if, just as it is with the entities and how it is with the objective supports too, awakening is like that; if thought is like that; if the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom are like that; [F.37.b] if the thirty-seven dharmaś on the side of awakening are like that; and if the tathāgata powers, the fearlessnesses, the detailed and thorough knowledges, and the eighteen distinct attributes of a buddha are like that as well, then what would the entities there be, what would the objective supports be, what would meditative stabilization be, what would thought be, what would the wholesome roots be, what would thought arisen from rejoicing be, and what would dedication to unsurpassed, perfect, complete awakening be?"

33.5 "Venerable monk Subhūti," replied Maitreya, "if those bodhisattva great beings again and again practice the six perfections, attend on many buddhas, produce wholesome roots, are assisted by spiritual friends, and again and again train in all dharmaś empty of their own marks, they dedicate them to unsurpassed, perfect, complete awakening without grasping the causal signs of those entities, those objective supports, those lord buddhas, those wholesome roots, or those bases of meritorious action arisen from rejoicing. [F.38.a] They dedicate them in a nondual way, in a way free from causal marks, as they really are without dedicating them by way of apprehending or by way of not apprehending, by way of defilement or by way of purification, or by way of production or by way of cessation. If those bodhisattva great beings have not trained in the six perfections, have not attended on many buddhas, have not produced wholesome roots, are not assisted by spiritual friends, and have not trained in all dharmaś empty of their own marks, they grasp the causal signs of those entities, those objective supports, those wholesome roots, and those bases of meritorious action arisen from rejoicing and dedicate them to unsurpassed, perfect, complete awakening.

33.6 "Venerable monk Subhūti, you should not give an exposition of this doctrine of the perfection of wisdom that has been explained like this in the presence of bodhisattvas who have newly set out in the vehicle, and similarly you should not explain the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving, or explain inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature. And why? Because even the smidgeon of faith, smidgeon of serene confidence, smidgeon of liking, and smidgeon of veneration they have will disappear. The exposition and explanation have to

be given in the presence of bodhisattvas irreversible from awakening, and the teaching should be up to dharmas being empty of their own marks. Having heard things like that, those bodhisattva great beings will not tremble, feel frightened, or become terrified. If they [F.38.b] have been assisted by spiritual friends, served the victors of the past well, produced wholesome roots, and attended on many buddhas, they will be, venerable monk Subhūti, those whose bases of meritorious action arisen from rejoicing will be dedicated in that way to unsurpassed, perfect, complete awakening.” [B26]

33.7 “Maitreya,” said Subhūti, “the thought that does the rejoicing and dedication is a thought that is extinguished, stopped, nonexistent, and has run out. And those entities and those objective supports, those wholesome roots, and those bases of meritorious action arisen from rejoicing are extinguished, stopped, nonexistent, and have run out. So, what, then, is the thought arisen from rejoicing, what are those entities, what are those objective supports, and what are those wholesome roots, and what is dedication to unsurpassed, perfect, complete awakening? Does thought dedicate⁴⁴¹ thought? If thought were to dedicate thought, there would be no coming together of two thoughts. The intrinsic nature of thought cannot be dedicated.”

33.8 Maitreya replied, “When bodhisattva great beings practicing the perfection of wisdom thus know the perfection of wisdom is a nonexistent thing; the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving are nonexistent things; form is a nonexistent thing; feeling, perception, volitional factors, and consciousness are nonexistent things, the thirty-seven dharmas on the side of awakening are nonexistent things; the tathāgata powers, fearlessnesses, [F.39.a] detailed and thorough knowledges, and eighteen distinct attributes of a buddha are nonexistent things; and awakening is a nonexistent thing, such bodhisattva great beings will be those whose bases of meritorious action arisen from rejoicing will be dedicated in that way to unsurpassed, perfect, complete awakening. If dedicated like that, it is a dedication to unsurpassed, perfect, complete awakening.”

33.9 The bodhisattva Maitreya then asked the elder Subhūti, “Venerable monk Subhūti, when bodhisattva great beings who have newly set out in the vehicle hear this doctrine would they not tremble, feel frightened, and become terrified? Venerable monk Subhūti, how then could bodhisattva great beings newly set out in the vehicle dedicate those wholesome roots? And even if they have appropriated those bases of meritorious action arisen from rejoicing, how will they dedicate those wholesome roots to unsurpassed, perfect, complete awakening?”

33.10 “Maitreya,” replied Subhūti, “when bodhisattva great beings practicing the perfection of wisdom who have newly set out in the vehicle take up that perfection of wisdom it is by way of not apprehending anything, not by way of a causal sign; and similarly, when practicing the perfection of concentration ... the perfection of perseverance ... the perfection of patience ... the perfection of morality ... and the perfection of giving they take up the perfection of giving by way of not apprehending anything, not by way of a causal sign. When they are practicing inner emptiness and take up inner emptiness it is by way of not apprehending anything, not by way of a causal sign; when they are practicing ... [F.39.b] *up to* the emptiness that is the nonexistence of an intrinsic nature and take up the emptiness that is the nonexistence of an intrinsic nature it is by way of not apprehending anything, not by way of a causal sign; when they are practicing the thirty-seven dharmas on the side of awakening and take up the thirty-seven dharmas on the side of awakening it is by way of not apprehending anything, not by way of a causal sign; and when they are practicing the ten powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha and take them up it is by way of not apprehending anything, not by way of a causal sign.

33.11 “Thus they come to have more belief in the perfection of wisdom; come to have more belief in the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving; come to have more belief in inner emptiness; come to have more belief in ... *up to* the emptiness that is the nonexistence of an intrinsic nature; come to have more belief in the thirty-seven dharmas on the side of awakening; and come to have more belief in the ten powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha. Spiritual friends also look after them, and spiritual friends teach both the meaning and the words of just that perfection of wisdom, *up to* the perfection of giving as well. No matter what, they teach so they are not separated from the perfection of wisdom up until entering into the secure state of a bodhisattva, and similarly, so that there is no separation from all the perfections up until entering into the secure state of a bodhisattva, and so that they are not separated from all the emptinesses, the thirty-seven dharmas on the side of awakening, the powers, the fearlessnesses, the detailed and thorough knowledges, and the eighteen distinct attributes of a buddha. [F.40.a] They point out the work of Māra, and, having heard about those works of Māra from them, no decrease happens and no increase happens. And why? Because those works of Māra cannot be apprehended through their intrinsic nature. They are not separated from the lord buddhas up until they have entered into the secure state of a

bodhisattva. They plant wholesome roots in relation to them, and on account of these wholesome roots they grasp the bodhisattva lineage⁴⁴² and never leave the bodhisattva lineage up until fully awakening to unsurpassed, perfect, complete awakening.

33.12 “Furthermore, Maitreya, bodhisattva great beings who have newly set out in the vehicle should compress together the merit accumulations and the wholesome roots planted by the lord buddhas whose path has come to an end, whose thought constructions and cravings for existence have been cut off, for whom the path of speech has ended,⁴⁴³ and who have laid down their burden, have removed the thorns, have cut the fetters that bind to becoming, and are freed by knowledge of sameness—the tathāgatas, worthy ones, perfectly complete buddhas dwelling and maintaining themselves in infinite, countless world systems in the ten directions; those planted by the śrāvakas of those lord buddhas, as well as those wholesome roots planted in relation to them; and the wholesome roots planted in the great sāla tree-like royal families in the world, the great sāla tree-like brahmin families, the great sāla tree-like business families in the world, the Cāturmahārājika gods, *up to* and the Śuddhāvāsa gods. They should compress them all together and collect them into one and weigh it, and having done so they should rejoice in it with the highest rejoicing and dedicate the bases of meritorious action arisen from that rejoicing with the most excellent, foremost, best, most superb, and most sublime [F.40.b] rejoicing to unsurpassed, perfect, complete awakening.”

33.13 Maitreya then asked, “Venerable monk Subhūti, when bodhisattva great beings who have newly set out in the vehicle consider the wholesome roots planted by the lord buddhas and their śrāvaka saṅghas and rejoice with the highest rejoicing, rejoice with ... *up to* unrivaled rejoicing, and dedicate it to unsurpassed, perfect, complete awakening, how do those bodhisattva great beings not have a wrong perception, wrong thought, and wrong view?”

33.14 “Maitreya,” replied Subhūti, “if bodhisattva great beings, while focusing on the lord buddhas and their śrāvaka saṅghas as is their habit, have no notion of *buddha*, have no notion of *wholesome roots*, and have no notion of *a thought doing the dedication*, bodhisattva great beings making such a dedication will not have a wrong perception, wrong thought, or wrong view.

33.15 “If, while considering the lord buddhas and those wholesome roots, bodhisattva great beings grasp a causal sign, and, having grasped a causal sign, rejoice and dedicate like that to unsurpassed, perfect, complete awakening, they will have a wrong perception, thought, and view.

33.16 “If bodhisattva great beings understand the lord buddhas, those wholesome roots, and the thoughts that habitually focus, and that are extinguished, as extinguished; and understand that what has been extinguished cannot be dedicated; and understand the thought with which

the dedication is done, and its dharmic nature, [F.41.a] and understand that what it is being dedicated to and its true dharmic nature are like that too—if bodhisattva great beings have dedicated like that it is a conforming dedication⁴⁴⁴ and it is a perfect dedication, not a nonconforming dedication and not a distorted dedication, so the dedication should be done like that.

33.17 “If bodhisattva great beings compress together the wholesome roots that past, future, and present lord buddhas, *up to*⁴⁴⁵ ordinary persons have planted; the wholesome roots planted by listening to Dharma teachings and planted by the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas in relation to that; the wholesome roots planted by the great sāla tree-like royal families, great sāla tree-like brahmin families, great sāla tree-like business families, and the Cāturmahārājika gods listening to the Dharma; and all the productions of the thought of unsurpassed, perfect, complete awakening—and if, having compressed them all together and collected them into one and weighed it, they rejoice in it with the highest rejoicing, rejoice with the most excellent, foremost, best, most superb, and most sublime rejoicing, rejoice with an unequaled rejoicing equal to the unequaled, and, having rejoiced, dedicate it all to unsurpassed, perfect, complete awakening, and if they perfectly understand that those dharmas are extinguished, stopped, nonexistent, and have run out, and that those dharmas for the sake of which the dedication is done are also ‘empty of an intrinsic nature’—if they dedicate like that, they will have made a dedication to unsurpassed, perfect, complete awakening.

33.18 “If they perfectly understand [F.41.b] that dharmas do not dedicate dharmas—and why? because ‘all dharmas are empty of an intrinsic nature’—and if they dedicate it that way, they will have made a dedication to unsurpassed, perfect, complete awakening.

33.19 “Bodhisattvas practicing the perfection of wisdom like that will not have a wrong perception, wrong thought, or wrong view of the perfections of concentration, perseverance, patience, morality, or giving. And why? Because they do not settle down on that dedication, those wholesome roots, that awakening, or that thought—they do not even see what is settled down on. That is the bodhisattva great beings’ dedication to unsurpassed, perfect, complete awakening.

33.20 “If bodhisattva great beings are aware that the piling up of the bases of meritorious action is isolated from the aggregates; are aware that it is isolated from the perfection of wisdom; are aware that it is isolated from the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving; are aware that it is isolated from inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature; are aware that it is isolated from the thirty-seven dharmas

on the side of awakening; and are aware that it is isolated from the ten powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha, in that case bodhisattva great beings will have dedicated the bases of meritorious action to unsurpassed, perfect, complete awakening.

33.21 “If bodhisattva great beings are aware that the bases of meritorious action arisen from rejoicing [F.42.a] are isolated from an intrinsic nature of the bases of meritorious action arisen from rejoicing and are aware that the lord buddhas are isolated from an intrinsic nature of buddhas, that wholesome roots are isolated from an intrinsic nature of wholesome roots, that piling up is isolated from an intrinsic nature of piling up, that the thought of awakening is isolated from an intrinsic nature of the thought of awakening, that a dedicating thought is isolated from an intrinsic nature of a dedicating thought, that awakening is isolated from an intrinsic nature of awakening, that the perfection of wisdom is isolated from an intrinsic nature of the perfection of wisdom, and similarly, that the perfection of concentration ... perseverance ... patience ... morality ... and giving is isolated from an intrinsic nature of the perfection of giving; that inner emptiness, *up to* that the emptiness that is the nonexistence of an intrinsic nature is isolated from an intrinsic nature of the emptiness that is the nonexistence of an intrinsic nature; *up to* that the thirty-seven dharmas on the side of awakening ... the ten powers ... the four fearlessnesses ... the four detailed and thorough knowledges ... and the eighteen distinct attributes of a buddha are isolated from an intrinsic nature of the eighteen distinct attributes of a buddha, bodhisattva great beings will thus practice the perfection of wisdom that is isolated, and that will be the bodhisattva great beings’ perfection of wisdom.

33.22 “Furthermore, bodhisattva great beings recollecting those wholesome roots of those lord buddhas who have passed into nirvāṇa should make the dedication in just such a way that the thought with which the dedication is made, like the dedication, is true suchness, has that as its basic nature, and is that intrinsic nature.⁴⁴⁶ A dedication with such awareness will have been to unsurpassed, perfect, complete awakening. [F.42.b] Such a dedication does not have a wrong perception, wrong thought, or wrong view.

33.23 “If bodhisattva great beings practicing the perfection of wisdom know those wholesome roots of those lord buddhas by way of a causal sign, the dedication is not to unsurpassed, perfect, complete awakening.

33.24 “If they were to grasp a causal sign while thus recollecting those past lord buddhas—who have passed into nirvāṇa, have no causal signs, and are not objects—they would not have dedicated those wholesome roots to unsurpassed, perfect, complete awakening. In that case it would be a wrong perception, wrong thought, and wrong view.

- 33.25 “If they do not form a knowledge of and do not grasp at a causal sign of those lord buddhas, of those wholesome roots, of those accumulations, or of those productions of the thought, those wholesome roots are dedicated to unsurpassed, perfect, complete awakening, and thus the bodhisattva great beings do not have a wrong perception, wrong thought, or wrong view.”
- 33.26 “Venerable monk Subhūti, how do bodhisattva great beings not grasp at causal signs and still make a dedication?” asked Maitreya.
- 33.27 “Maitreya,” replied Subhūti, “it is because bodhisattva great beings have trained in skillful means in this perfection of wisdom. Therefore, you should know that bodhisattva great beings are skilled in the perfection of wisdom. Without having resorted to the perfection of wisdom it is not possible to dedicate the bases of meritorious action.”
- 33.28 Maitreya then asked, “Venerable monk Subhūti, would there not be this fault [F.43.a] if, in the perfection of wisdom, those lord buddhas, those wholesome roots, those accumulations, and those productions of the thought dedicated to unsurpassed, perfect, complete awakening were not to exist?”
- 33.29 “There,⁴⁴⁷ bodhisattva great beings practicing this perfection of wisdom should reflect deeply as follows: Those physical beings, those wholesome roots, and those accumulations have ceased,⁴⁴⁸ but still they conceive of them, having grasped them as causal signs—having grasped those lord buddhas, those wholesome roots, those accumulations, and those productions of the thought dedicated to unsurpassed, perfect, complete awakening as causal signs. Tathāgatas, worthy ones, perfectly complete buddhas do not do the work of dedication and rejoicing by way of causal signs like that. And why? Because it is just this—the apprehension of those lord buddhas who have passed into complete nirvāṇa having grasped a causal sign and conceived of them, that is their great big apprehension. So, bodhisattva great beings who want to dedicate those wholesome roots should not dedicate them having apprehended and grasped them as causal signs. Tathāgatas, worthy ones, perfectly complete buddhas do not say that there is great value in the dedication of those perceiving apprehended objects and perceiving causal signs. And why? Because that dedication has been poisoned and conceals a sharp object.
- 33.30 “To illustrate, a person with a naturally childish disposition decides to eat a poisoned delicacy that looks and smells good, and even while eating it enjoys its color and aroma. But when they have digested it suffering results.
- 33.31 “Similarly, here certain persons who have taken this perfection of wisdom up wrongly, [F.43.b] know wrongly, and have trained wrongly give instructions without understanding or comprehending the true state of affairs, saying, ‘Come here, you son of a good family! There are the

wholesome roots created through the practice of the perfection of wisdom by past, future, and present lord buddhas starting from when they first produced the thought, up to when they fully awakened to unsurpassed, perfect, complete awakening, up to complete nirvāṇa in the element of nirvāṇa without any aggregates left behind, during the lasting of their good Dharma up to its disappearance. Similarly there are the wholesome roots they created through their practice of the perfection of concentration, perseverance, patience, morality, and giving; the wholesome roots they created endowed with the four concentrations and endowed with the four immeasurables, four formless absorptions, thirty-seven dharmas on the side of awakening, ten tathāgata powers, fearlessnesses, and detailed and thorough knowledges; and the wholesome roots they created endowed with the eighteen distinct attributes of a buddha. There are those on account of which the lord buddhas purify buddhafiels and bring beings to maturity and on account of which there are their aggregates of morality, aggregates of meditative stabilization, aggregates of wisdom, aggregates of liberation, *up to* aggregates of knowledge and seeing of liberation, *up to* knowledge of a knower of all aspects, *up to* the natural state not robbed of mindfulness, and constantly staying in a state of equanimity. There are the wholesome roots those in their Śrāvaka Vehicle [F.44.a] have produced and possess, and there are the wholesome roots created by those prophesied as pratyekabuddhas and by the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas. Having compressed them all together and collected them into one and weighed it, you should dedicate it to unsurpassed, perfect, complete awakening.’ That sort of dedication of theirs is a dedication by way of causal signs and by way of apprehended objects. It is like poisoned food that becomes toxic.

33.32 “A dedication viewing an apprehended object is not a dedication. And why? Because that apprehending is poisonous, has a causal sign, has causes, and has conditions. Such a dedication is demeaning to the Tathāgata. It is not speaking as the Tathāgata said to speak. It is not speaking the Dharma. They should reflect deeply like that.

33.33 “There sons of a good family or daughters of a good family in the Bodhisattva Vehicle should train like this, asking, ‘How should we rejoice in and dedicate the wholesome roots of past, future, and present lord buddhas? How should we rejoice in and dedicate the wholesome roots they, along with the śrāvaka saṅghas, accumulated practicing the perfection of wisdom, starting from when they first produced the thought, *up to* complete nirvāṇa in the element of nirvāṇa without any aggregates left behind, during the lasting of their good Dharma up to its disappearance, *up to* gaining the knowledge of all aspects, *up to* how should they rejoice in and dedicate the

wholesome roots planted by the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas? How should we dedicate those wholesome roots [F.44.b] so they are dedicated to unsurpassed, perfect, complete awakening?’

33.34 “Sons of a good family or daughters of a good family in the Great Vehicle practicing the perfection of wisdom who do not want to demean the Tathāgata should frame their dedication in these terms: ‘I shall rejoice in those wholesome roots just as the tathāgatas, worthy ones, perfectly complete buddhas with their unsurpassed buddha knowledge comprehend them as existing in their basic character, nature, signs, and true dharmic nature, and I shall dedicate them to unsurpassed, perfect, complete awakening just as the lord buddhas comprehend them.’ Sons of a good family or daughters of a good family in the Great Vehicle should dedicate wholesome roots to unsurpassed, perfect, complete awakening like that. Such a dedication is not demeaning to the Tathāgata. It is speaking like the Tathāgata said to, and is speaking the Dharma. That sort of dedication of those bodhisattva great beings has not been poisoned. That is how they should train.

33.35 “Furthermore, sons of a good family or daughters of a good family who have set out in the Great Vehicle and are practicing the perfection of wisdom should dedicate those wholesome roots like this: ‘Thus form does not belong to the desire realm, form realm, or formless realm. Feeling, perception, volitional factors, and consciousness do not belong to the desire realm, form realm, or formless realm. Similarly, the constituents, sense fields, and the perfection of wisdom do not belong to the desire realm, form realm, [F.45.a] or formless realm. Similarly, the perfections of concentration, perseverance, patience, morality, and giving do not belong to the desire realm, form realm, or formless realm, and that which does not belong is not past, is not future, and is not present. Similarly, inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature do not belong to the desire, form, or formless realm. The thirty-seven dharmas on the side of awakening do not belong to the desire, form, or formless realm. The ten powers, the fearlessnesses, the detailed and thorough knowledges, and the eighteen distinct attributes of a buddha do not belong to the desire realm, form realm, or formless realm. Similarly, suchness, unmistaken suchness, unaltered suchness, the true nature of dharmas, the dharma-constituent, the establishment of dharmas, the certification of dharmas, the very limit of reality, and the inconceivable element, morality, meditative stabilization, wisdom, liberation, and knowledge and seeing of liberation, the knowledge of all aspects, the natural state not robbed of mindfulness, and constantly

staying in a state of equanimity do not belong to the desire, form, or formless realm, and that which does not belong is not past, is not future, and is not present.

33.36 “And why? Just as they do not belong because they do not belong in that way, similarly dedication does not belong either.⁴⁴⁹ The dharma to which they are dedicating and those dharmas do not belong. The one doing the dedication [F.45.b] also does not belong. The lord buddhas also do not belong; those wholesome roots do not belong; those śrāvakas and pratyekabuddhas do not belong; and their wholesome roots do not belong to the desire, form, or formless realm either, and that which does not belong is not past, is not future, and is not present. That is how they should make the dedication.

33.37 “If bodhisattvas practicing the perfection of wisdom have this awareness—‘Thus form, whatever it is, does not belong to the desire realm, form realm, or formless realm. Similarly, feeling, perception, volitional factors, and consciousness do not belong to the desire realm, form realm, or formless realm. Similarly, the constituents and sense fields do not belong to the desire realm, form realm, or formless realm, and that which does not belong is not past, is not future, and is not present. It cannot be dedicated by way of causal signs or by way of apprehended objects. And why? Because it has no intrinsic nature, and something without an intrinsic nature is a nonexistent thing. A nonexistent thing cannot dedicate a nonexistent thing. Similarly, feeling, perception, volitional factors, consciousness, and the constituents and sense fields; similarly, the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom; similarly inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature; [F.46.a] similarly the thirty-seven dharmas on the side of awakening, the powers, the fearlessnesses, the detailed and thorough knowledges, the eighteen distinct attributes of a buddha, the knowledge of all aspects, the natural state not robbed of mindfulness, and constantly staying in a state of equanimity does not belong to the desire realm, do not belong to the form realm, and do not belong to the formless realm, and that which does not belong is not past, is not future, and is not present. That which is not past, that which is not future, and that which is not present cannot be dedicated by way of causal signs or by way of apprehended objects. And why? Because it has no intrinsic nature, and something without an intrinsic nature is a nonexistent thing. A nonexistent thing cannot dedicate a nonexistent thing’—if bodhisattvas have just such awareness, then the dedication has not been poisoned.

33.38 “A son of a good family or daughter of a good family who has set out in the Great Vehicle and who dedicates those wholesome roots by way of causal signs and by way of apprehended objects dedicates those wholesome roots in the wrong way and does not dedicate perfectly. The lord buddhas do not praise a dedication that is wrong. Those who dedicate with a dedication not praised by the lord buddhas do not complete the perfection of giving and do not complete the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, or perfection of wisdom. Those who do not complete the six perfections [F.46.b] do not complete the thirty-seven dharmas on the side of awakening and do not complete inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature, the powers, the fearlessnesses, the detailed and thorough knowledges, or the eighteen distinct attributes of a buddha. They do not complete a buddhafiield. Those who do not complete a buddhafiield do not complete bringing beings to maturity. Those who do not complete a buddhafiield and do not complete bringing beings to maturity do not fully awaken to unsurpassed, perfect, complete awakening.

“And why? Because a dedication like that has been poisoned.

33.39 “Furthermore, bodhisattva great beings practicing the perfection of wisdom should reflect deeply as follows: ‘Those lord buddhas comprehended that they must dedicate wholesome roots in this truly dharmic way. I too must dedicate these wholesome roots to unsurpassed, perfect, complete awakening in just this truly dharmic way as well.’ They should reflect deeply like that.”

33.40 Then the Lord said to venerable Subhūti, “Excellent, excellent, Subhūti! It is excellent that you have given such instruction about the bodhisattva great beings’ aggregate of dedication by way of no causal sign, by way of not apprehending anything, by way of no production, by way of no appearance, by way of no defilement, by way of no purification, by way of the nonexistence of an intrinsic nature, by way of the emptiness of its own mark, by way of the dharma-constituent, by way of suchness, by way of unmistakable suchness, and by way of unaltered suchness.

33.41 “Subhūti, if all the beings that are in the great billionfold world system [F.47.a] were to obtain the ten wholesome actions and were to obtain the four concentrations, the four immeasurables, the four formless absorptions, and the five clairvoyances, what do you think, Subhūti? Based on that would those beings create a lot of merit?”⁴⁵⁰

“A lot, Lord; a lot, Sugata,” replied Subhūti.

33.42 “Subhūti,” continued the Lord, “a son of a good family or daughter of a good family who makes an untainted dedication of the wholesome roots creates even more merit than that. Subhūti, that dedication of the wholesome

roots by that son of a good family or daughter of a good family is the highest, the most excellent, foremost, the best, superb, sublime, unsurpassed, and unrivaled.

33.43 “Furthermore, Subhūti, if as many beings as there are stationed in the great billionfold world system were to become stream enterers or were to become once-returners, or non-returners, or worthy ones, and were some son of a good family or daughter of a good family for as long as they live to respect, revere, honor, and worship them all with requirements—robes, alms, beds and seats, and medicines for sicknesses—what do you think, Subhūti? Based on that would that son of a good family or daughter of a good family create a lot of merit?”

“A lot, Lord; a lot, Sugata,” replied Subhūti.

33.44 “Subhūti,” continued the Lord, “a son of a good family or daughter of a good family who makes an untainted dedication of the wholesome roots creates even more merit [F.47.b] than that.

33.45 “Furthermore, Subhūti, if as many beings as there are stationed in the great billionfold world system were to become pratyekabuddhas, and were some son of a good family or daughter of a good family for as long as they live to respect, revere, honor, and worship them all with requirements—robes, alms, beds and seats, and medicines for sicknesses—what do you think, Subhūti? Based on that would that son of a good family or daughter of a good family create a lot of merit?”

“A lot, Lord; a lot, Sugata,” replied Subhūti.

33.46 “Subhūti,” continued the Lord, “a son of a good family or daughter of a good family who makes an untainted dedication of the wholesome roots creates even more merit than that.

33.47 “Furthermore, Subhūti, if as many beings as there are stationed in the great billionfold world system had set out for unsurpassed, perfect, complete awakening and as many beings standing in as many world systems in the eastern direction as there are sand particles in the Gaṅgā River, all of them, for as many eons as there are sand particles in the Gaṅgā River, were to respect, revere, honor, and worship each of those bodhisattvas there with requirements—robes, alms, beds and seats, and medicines for sicknesses—and attend on them with all the requirements for happiness, and similarly, if as many beings standing in as many world systems in the south, west, and north, below and above, and the intermediate directions as there are sand particles in the Gaṅgā River, all of them, for as many eons as there are sand particles in the Gaṅgā River, were to respect, revere, honor, and worship each of those bodhisattvas from among those bodhisattvas there with requirements (robes, alms, beds [F.48.a] and seats, and medicines for

- sicknesses) and attend on them with all the requirements for happiness, what do you think, Subhūti? Based on that would those sons of a good family or daughters of a good family create a lot of merit?"
- 33.48 "A lot, Lord; a lot, Sugata; an infinite, countless, immeasurable amount," replied Subhūti. "Lord, to give an illustration for that basis of meritorious action is not easy. Lord, if that basis of meritorious action had a physical form it would not fit in even as many world systems as there are sand particles in the Gaṅgā River."
- 33.49 Venerable Subhūti having said this, the Lord said to him, "Excellent, excellent, Subhūti! What you have said is excellent."
- 33.50 "Subhūti, a son of a good family or daughter of a good family who, with an untainted dedication of the wholesome roots, dedicates to unsurpassed, perfect, complete awakening the wholesome roots like that creates even more merit than that. Therefore, Subhūti, that dedication of the wholesome roots by that son of a good family or daughter of a good family is the highest, the most excellent, foremost, the best, superb, sublime, unsurpassed, and unrivaled. Subhūti, that earlier mass of merit does not approach the merit of an untainted dedication even by a hundredth part, or by a thousandth part, or by a hundred thousandth part, or by a hundred millionth part, or by a thousandth one hundred millionth part, or by a hundred thousandth one hundred millionth part; it does not stand up to any number, or fraction, or counting, or example, or comparison."
- 33.51 "And why? Because those sons of a good family or daughters of a good family [F.48.b] are endowed with the ten wholesome actions and endowed with the four concentrations, the four immeasurables, the four formless absorptions, and the five clairvoyances while having a perception that apprehends something."
- 33.52 "And why? Because those sons of a good family or daughters of a good family respect, revere, honor, and worship with the requirements—robes, alms, beds and seats, and medicines for sicknesses—while having a perception that apprehends something. They attend on those bodhisattvas caught up in apprehending things with all the requirements for happiness, and they respect, revere, honor, and worship them."
- 33.53 Then twenty thousand gods from among the Cāturmahārājika gods cupped their palms together in a gesture of supplication, bowed to the Lord, and said, "Ah! Lord, bodhisattva great beings with skillful means dedicate those wholesome roots to unsurpassed, perfect, complete awakening in an untainted way, by way of not apprehending anything, by way of no causal sign, by way of not doing anything. The dedication done like this without asserting 'two' or 'not two' is a great dedication."

- 33.54 Then Śatakratu, head of the gods, together with the Trāyastriṃśa gods, having brought divine flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners, worshiped the Lord with a divine orchestra of cymbals and drums and made this statement: “These bodhisattva great beings with skillful means dedicate those wholesome roots to unsurpassed, perfect, complete awakening by way of not apprehending anything, in an untainted way, [F.49.a] by way of no causal sign. The dedication done like this without asserting ‘two’ or ‘not two’ is a great dedication.”
- 33.55 Then many hundred thousand one hundred million billion Brahmakāyika gods approached the Lord, and, having arrived, bowed to his feet with their heads, melodiously giving voice to and proclaiming the words, “Lord, it is amazing how the wholesome roots of bodhisattva great beings with such a perfection of wisdom and skillful means as their mentor surpass those of the aforementioned bodhisattva great beings and sons of a good family or daughters of a good family caught up in apprehending things.”
- 33.56 Similarly, the Brahmakāyika gods and the Brahmapurohita, Brahmapārṣadya, Parīttābha, Apramāṇābha, Ābhāsvara, Parīttaśubha, Apramāṇaśubha, Śubhakṛtsna, Anabhakā, Puṇyaprasava, Bṛhatphala, Avṛha, Sudarśana, Sudṛśa, Atapa, and Akaniṣṭha gods, together with many hundred thousand one hundred million billion gods, approached the Lord and, having arrived, bowed to his feet with their heads, proclaiming the words, “Lord, it is amazing how the wholesome roots of bodhisattva great beings with such a perfection of wisdom and skillful means as their mentor surpass those of the aforementioned bodhisattva great beings and sons of a good family or daughters of a good family practicing while caught up in apprehending things.”
- 33.57 Then the Lord said to the Cāturmahārājika gods, *up to* the Akaniṣṭha gods, “Gods, were all the beings that are in a great billionfold world system [F.49.b] to have set out for unsurpassed, perfect, complete awakening, and were they all to compress together the wholesome roots that past, future, and present tathāgatas, worthy ones, perfectly complete buddhas together with their śrāvaka saṅghas planted, starting from when they first produced the thought *up to* for as long as their good Dharma lasts (in these are the wholesome roots of those śrāvakas, of those pratyekabuddhas, and of all other beings, arisen from the perfection of giving and arisen from the perfections of morality, patience, perseverance, concentration, and wisdom, and the aggregates of morality, meditative stabilization, wisdom, liberation, and knowledge and seeing of liberation, and immeasurable other buddhadharmas), and were they to rejoice in them and, having rejoiced, dedicate them to unsurpassed, perfect, complete awakening by way of

apprehending something; and were some son of a good family or daughter of a good family who has set out for unsurpassed, perfect, complete awakening to compress together the wholesome roots of the perfection of giving, *up to* the perfection of wisdom, *up to* immeasurable other buddhadharmas of those past, future, and present lord buddhas together with their śrāvaka saṅghas starting from when they first produced the thought, *up to* for as long as their good Dharma lasts, and rejoice in all that with the highest rejoicing, and, having rejoiced, dedicate that to unsurpassed, perfect, complete awakening by way of not apprehending anything, in a nondual way, by way of no causal sign, in an untainted way, by way of not doing anything, that son of a good family or daughter of a good family would thus create more merit than those earlier sons of a good family or daughters of a good family. [F.50.a] That earlier wholesome root, furthermore, would not approach even by a hundredth part, *up to* would not stand up to any comparison to this wholesome root. That dedication by a bodhisattva great being by way of not apprehending anything is the highest, *up to* unrivaled."

33.58 Subhūti then asked, "Lord, what is that 'highest rejoicing,' *up to* 'unrivaled rejoicing' you talk about where you say, Lord, 'A son of a good family or daughter of a good family compresses all together the mass of merit from that rejoicing, *up to* dedication of all their wholesome roots and collects them into one and rejoices with the highest rejoicing, *up to* the unrivaled rejoicing'?"

33.59 The Lord replied, "It is when that son of a good family or daughter of a good family, without grasping, without rejecting, without falsely projecting, without acquiring, and without apprehending those wholesome roots of past, future, and present tathāgatas, worthy ones, perfectly complete buddhas together with their śrāvaka saṅghas, those wholesome roots of their pratyekabuddhas, and of all other beings, thinks, 'Here there is no production, no cessation, no defilement, no purification of a dharma; those dharmas do not decrease, do not increase, do not come, do not go, and do not turn into an aggregate, so on that account I rejoice just in the suchness, the unmistakable suchness, the unaltered suchness, the true nature of dharmas, the dharma-constituent, the establishment of dharmas, and the certification of dharmas [F.50.b] of those past, future, and present dharmas and, having rejoiced, dedicate it to unsurpassed, perfect, complete awakening.' The rejoicing by bodhisattva great beings making such a dedication is the highest rejoicing, *up to* unrivaled rejoicing. All other rejoicing, Subhūti, does not approach it even by a hundredth part, *up to* does not stand up to any comparison to it. Compared with other rejoicing this rejoicing is the highest, *up to* unrivaled rejoicing.

33.60 “Furthermore, Subhūti, a son of a good family or daughter of a good family newly set out in the vehicle who wants to rejoice in all the wholesome roots of past, future, and present tathāgatas, worthy ones, perfectly complete buddhas together with their śrāvaka saṅghas and their pratyekabuddhas starting from when they first produced the thought, *up to* for as long as their good Dharma lasts (in these are the wholesome roots endowed with the perfection of giving and endowed with the perfection of morality, patience, perseverance, concentration, and wisdom, *up to* immeasurable other buddhadharmas) and the wholesome roots of all other beings, should rejoice like this: ‘As liberation⁴⁵¹ is, so too is giving; as liberation is, so too is morality, patience, perseverance, and concentration; and as liberation is, so too is wisdom. As liberation is, so too are form, feeling, perception, and volitional factors, and so too is consciousness. As liberation is, so too is inner emptiness, *up to* [F.51.a] the emptiness that is the nonexistence of an intrinsic nature. As liberation is, so too are the thirty-seven dharmas on the side of awakening. As liberation is, so too are the powers, fearlessnesses, detailed and thorough knowledges, and eighteen distinct attributes of a buddha. As liberation is, so too is the knowledge and seeing of liberation. As liberation is, so too is belief, so too is rejoicing. As liberation is, so too are the dharmas of past, future, and present buddhas; as liberation is, so too are the lord buddhas; as liberation is, so too is the complete awakening of those lord buddhas; and as liberation is, so too is the complete nirvāṇa of those lord buddhas. As liberation is, so too are the śrāvakas, so too the pratyekabuddhas of those lord buddhas, and so too is the nirvāṇa of those śrāvakas and pratyekabuddhas. As liberation is, so too is the true dharmic nature of those lord buddhas. As liberation is, so too is the true dharmic nature of those śrāvakas and pratyekabuddhas. As liberation is, so too is the suchness of all dharmas.’ They should rejoice like that. And, because nothing has changed places and nothing has been destroyed, so too is the true dharmic nature of dharmas that are not bound, are not freed, are not defiled, and are not purified; so too is the true dharmic nature of dharmas that are not produced, do not appear, and do not stop. [F.51.b] If the dedication to unsurpassed, perfect, complete awakening is like that, Subhūti, it is the highest rejoicing of bodhisattva great beings. Subhūti, bodhisattva great beings endowed with such rejoicing quickly and fully awaken to unsurpassed, perfect, complete awakening.

33.61 “Furthermore, Subhūti, some son of a good family or daughter of a good family who has set out in the Great Vehicle, for as long as they live, may respect, revere, honor, and worship with all the requirements for happiness and with the requirements (robes, alms, beds and seats, and medicines for sicknesses) those tathāgatas, worthy ones, perfect complete buddhas with

their śrāvaka saṅghas—the lord buddhas presently dwelling and maintaining themselves with their śrāvaka saṅghas in world systems as many as there are sand particles in the Gaṅgā River in each direction in the ten directions. They may produce an enthusiasm for respecting, revering, honoring, and worshiping those lord buddhas who have passed into complete nirvāṇa, with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners. They may stand in morality, cultivate patience, exert themselves at perseverance, be absorbed in concentration, and cultivate wisdom, but cultivating by way of apprehending something. And another son of a good family or daughter of a good family who has set out for unsurpassed, perfect, complete awakening, practicing the perfection of giving and practicing the perfections of morality, patience, perseverance, concentration, and wisdom may dedicate those wholesome roots [F.52.a] to unsurpassed, perfect, complete awakening by way of not apprehending anything. That earlier accumulation of merit does not approach even by a hundredth part, *up to* does not stand up to any comparison with that accumulation of merit. That dedication is the highest, *up to* unrivaled.

33.62 “Subhūti, bodhisattva great beings practicing the perfection of giving and practicing the perfections of morality, patience, perseverance, concentration, and wisdom with skillful means should dedicate those wholesome roots like this by way of not apprehending anything.”

33.63 *This was the thirty-third chapter, “Dedication,” of “The Perfection of Wisdom in Eighteen Thousand Lines.” [B27]*

34.

CHAPTER 34: PERFECT PRAISE OF THE QUALITY OF ACCOMPLISHMENT

34.1

Then venerable Śāriputra said to the Lord, “Lord, the perfection of wisdom makes things clear because of absolute purity. Lord, the perfection of wisdom makes you want to bow. Lord, I bow to the perfection of wisdom. Lord, the perfection of wisdom is untainted by all three realms. Lord, the perfection of wisdom corrects visual distortions because of having eliminated all the darkness of afflictive emotion and views. Lord, the perfection of wisdom works as the highest of the dharmas on the side of awakening. Lord, the perfection of wisdom provides security because it has eliminated all hazards, terrors, and persecution. Lord, the perfection of wisdom gives light because then all beings easily appropriate [F.52.b] the five eyes. Lord, the perfection of wisdom shows the ruts⁴⁵² because beings caught in the ruts avoid the two edges. Lord, the perfection of wisdom works as the knowledge of all aspects because of having eliminated all residual impressions, connections, and afflictions. Lord, the perfection of wisdom is the mother of great bodhisattvas because she gives birth to all the buddhadharmas. Lord, the perfection of wisdom is unproduced and unceasing because of being empty of its own mark. Lord, the perfection of wisdom counteracts saṃsāra because it is not unmoved and not destroyed. Lord, the perfection of wisdom works as the protector of all unprotected beings because it is the giver of all precious dharmas. Lord, the perfection of wisdom works as the ten powers because it deals with those who are untamed. Lord, the perfection of wisdom works as repeating and thus turning the wheel of the Dharma that has twelve aspects three times because it does not go forward and does not turn back.⁴⁵³ Lord, the perfection of wisdom works to show the intrinsic nature of all dharmas because of the emptiness that is the nonexistence of an intrinsic nature. Since this is the case, Lord, how does one stand in the perfection of wisdom?”

- 34.2 The Lord said, “Śāriputra, you should stand with the perfection of wisdom just as you stand with the Teacher. You should bow to the perfection of wisdom just as you bow to the Teacher. And why? Because this perfection of wisdom is not one thing and the Teacher another; the Teacher is not one thing and the perfection of wisdom another. The perfection of wisdom is itself the Teacher [F.53.a] and the Teacher is himself the perfection of wisdom, because even the tathāgatas, worthy ones, perfectly complete buddhas are a category because of the perfection of wisdom. Bodhisattvas, pratyekabuddhas, worthy ones, non-returners, once-returners, and stream enterers are also categories because of it. The ten wholesome actions are categories because of it. The four concentrations, four immeasurables, and four formless absorptions are categories because of it. The five clairvoyances, the five perfections, inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature, the thirty-seven dharmas on the side of awakening, the ten tathāgata powers, the four fearlessnesses, the four detailed and thorough knowledges, and the eighteen distinct attributes of a buddha are categories because of it, *up to* the knowledge of all aspects is a category because of it.”
- 34.3 Then it occurred to Śatakratu, head of the gods to think, “What occasioned this inquiry by the venerable monk Śāriputra? What was the catalyst?”
- 34.4 Then venerable Śāriputra, understanding in his mind the thoughts occurring to Śatakratu, head of the gods, said to Śatakratu, head of the gods, “Kauśika, it occurred to you to think, ‘What occasioned this inquiry by the venerable monk Śāriputra? What was the catalyst?’ In regard to that, I made the inquiry with the thought that bodhisattva great beings assisted by the perfection of wisdom with skillful means dedicate those wholesome roots of the past, future, and present lord buddhas, as many as there are, starting from when they first produced the thought, *up to* for as long as their good Dharma lasts, to the knowledge of all aspects.
- 34.5 “Kauśika, [F.53.b] this perfection of wisdom of the bodhisattva great beings surpasses the perfection of giving, and similarly, it surpasses the perfections of morality, patience, perseverance, and concentration.
- 34.6 “To illustrate, without a guide a hundred, a thousand, or one hundred thousand with congenital blindness cannot even find the road, so how could they ever make it to the city? Similarly, Kauśika, without the perfection of wisdom as a guide these five perfections, like those with congenital blindness, cannot even find the path to awakening, so how could they ever make it to the city of the knowledge of all aspects? Kauśika, when the five perfections are assisted by the perfection of wisdom, then they too have eyes and get the name *perfection*.”

- 34.7 Śatakratu then inquired, “Venerable monk Śāriputra, you have said, ‘When the five perfections are assisted by the perfection of wisdom then they too have eyes and get the name *perfection*.’ So then, venerable monk Śāriputra, when the five perfections are assisted by the perfection of giving, do they not get the name *perfection*? Similarly, when the five perfections are assisted by the perfections of morality, patience, perseverance, and concentration, do those five perfections not get the name *perfection* either?”⁴⁵⁴
- 34.8 “It is not so, Kauśika, it is not so,” replied Śāriputra. “When the five perfections are assisted by the perfection of giving, they do not get the name *perfection*. Similarly, when the five perfections are assisted by the perfections of morality, patience, perseverance, and concentration, those five perfections do not get the name *perfection* either. Therefore, Kauśika, the perfection of wisdom [F.54.a] is the highest, the most excellent, foremost, the best, the most superb, sublime, and unsurpassed, and it is unrivaled by the five perfections.”
- 34.9 Then venerable Śāriputra asked the Lord, “Lord, how should bodhisattva great beings⁴⁵⁵ find and produce within themselves the perfection of wisdom?”
- 34.10 The Lord replied, “Śāriputra, they should find and produce within themselves the perfection of wisdom so they do not find and produce within themselves form; they should find and produce within themselves the perfection of wisdom so they do not find and produce within themselves feeling, perception, volitional factors, or consciousness. Similarly, they should find and produce within themselves the perfection of wisdom so they do not find and produce within themselves constituents, sense fields, dependent originations, or the perfection of giving; they should find and produce within themselves the perfection of wisdom so they do not find and produce within themselves the perfections of morality, patience, perseverance, or concentration. They should find and produce within themselves the perfection of wisdom so they do not find and produce within themselves inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature. They should find and produce within themselves the perfection of wisdom so they do not find and produce within themselves the thirty-seven dharmas on the side of awakening. They should find and produce within themselves the perfection of wisdom so they do not find and produce within themselves the ten powers, fearlessnesses, detailed and thorough knowledges, or distinct attributes of a buddha. They should find and produce within themselves the perfection of wisdom so they do not find and produce within themselves the knowledge of all aspects. Thus, they should find and produce within themselves the perfection of wisdom so they do not find and produce within themselves any of those dharmas.”

- 34.11 Śāriputra then asked, [F.54.b] “Lord, how do they find and produce within themselves the perfection of wisdom so that they do not find and produce within themselves form? Lord, how do they find and produce within themselves the perfection of wisdom so they do not find and produce within themselves ... *up to* all dharmas?”
- 34.12 “Śāriputra,” replied the Lord, “they should find and produce within themselves the perfection of wisdom as the nonenactment, the nonproduction, the noncessation, the nonappearance, the nondestruction, and the nonapprehension of form.”
- 34.13 “Lord, does finding and producing within themselves the perfection of wisdom like that cause any dharma to be gained?” asked Śāriputra.
- 34.14 “Śāriputra,” replied the Lord, “finding and producing within themselves the perfection of wisdom like that does not cause any dharma to be gained, and it is because it does not cause any dharma to be gained that it is counted the perfection of wisdom.”
- 34.15 “Lord, what dharmas does it not cause to be gained?” asked Śāriputra.
“Śāriputra,” replied the Lord, “it does not cause wholesome dharmas to be gained, it does not cause unwholesome dharmas to be gained, and similarly it does not cause dharmas that are basic immorality or what is not basic immorality, compounded or uncompounded, afflicted or unafflicted, ordinary or extraordinary, or defilement or purification to be gained. It does not cause the dharmas of saṃsāra to be gained, and it does not cause the dharmas of nirvāṇa to be gained. And why? [F.55.a] Because the perfection of wisdom does not make any dharma available by way of apprehending it. Therefore, it does not cause it to be gained.”
- 34.16 Then Śatakratu, head of the gods, asked the Lord, “Does this perfection of wisdom also not cause the knowledge of all aspects to be gained?”
- 34.17 The Lord said, “In regard to what you, Kauśika, have said—‘Does this perfection of wisdom also not cause the knowledge of all aspects to be gained?’—exactly so! Exactly so! The perfection of wisdom does not cause any dharma to be gained. It does not cause any to be apprehended and therefore does not cause even the knowledge of all aspects to be gained. It does not apprehend it.”
- 34.18 “Lord, why does this perfection of wisdom not cause the knowledge of all aspects to be gained? Why does it not apprehend it?” asked Śatakratu.
- 34.19 “Kauśika,” replied the Lord, “it is because the perfection of wisdom does not cause it to be gained as a name, as a causal sign, or as something to be enacted.”
- 34.20 “Well then, Lord, how does this perfection of wisdom cause it to be gained?” asked Śatakratu.

- 34.21 “Kauśika,” replied the Lord, “it is because the perfection of wisdom causes it to be gained without apprehending, without asserting, without being stationed on, without forsaking, without settling down on, without grasping, and without rejecting anything at all, but it does not cause any dharma to be gained.”
- 34.22 Śatakratu said, “It is amazing, Lord, how this perfection of wisdom has been made available in order to make the nonproduction, noncessation, nonenactment, nonapprehension, nonpurification, and nondestruction of all [F.55.b] dharmas easy.”
- 34.23 Then venerable Subhūti said to the Lord, “Lord, if bodhisattva great beings practicing the perfection of wisdom have such ideas as ‘the perfection of wisdom causes all dharmas to be gained’ or ‘the perfection of wisdom does not cause all dharmas to be gained,’ then, Lord, the perfection of wisdom is forsaken, and this causes distance from the perfection of wisdom.”
- 34.24 The Lord replied, “There is a way in which bodhisattva great beings forsake the perfection of wisdom, a way that causes distance from the perfection of wisdom. When bodhisattva great beings practicing the perfection of wisdom have such ideas as ‘This perfection of wisdom rings hollow. This perfection of wisdom is in vain. This perfection of wisdom is pointless. This perfection of wisdom is a fraud,’ that makes those bodhisattva great beings forsake the perfection of wisdom. It causes those bodhisattva great beings to be distant from the perfection of wisdom.”
- 34.25 “The Lord is confident about the perfection of wisdom. In what dharmas do you not have confidence?”⁴⁵⁶ asked Subhūti.
- 34.26 “Subhūti,” replied the Lord, “being confident about the perfection of wisdom, I do not have confidence in form, and I do not have confidence in feeling, perception, volitional factors, or consciousness; I do not have confidence in eyes, and I do not have confidence in ears, nose, tongue, body, or thinking mind; I do not have confidence in a form, and I do not have confidence in a sound, a smell, a taste, a feeling, or dharmas; I do not have confidence in the perfection of giving, [F.56.a] and I do not have confidence in the perfections of morality, patience, perseverance, concentration, or wisdom;⁴⁵⁷ I do not have confidence in inner emptiness, *up to* and I do not have confidence in the emptiness that is the nonexistence of an intrinsic nature. I do not have confidence in the thirty-seven dharmas on the side of awakening. I do not have confidence in the ten powers, four fearlessnesses, four detailed and thorough knowledges, or eighteen distinct attributes of a buddha; I do not have confidence in the result of stream enterer, and I do not have confidence in the result of once-returner or the result of non-returner,

the state of a worthy one, the state of a pratyekabuddha, or unsurpassed, perfect, complete awakening. Being confident about the perfection of wisdom, I do not have confidence in the knowledge of all aspects.”

34.27 “Lord, why, being confident about the perfection of wisdom, do you not have confidence in form, and why do you not have confidence in..., *up to* the knowledge of all aspects?” asked Subhūti.

34.28 The Lord said, “Subhūti, the perfection of wisdom gives me confidence because form cannot be apprehended. The perfection of wisdom gives me confidence because..., *up to* the knowledge of all aspects cannot be apprehended. Therefore, Subhūti, being confident about the perfection of wisdom, I do not have confidence in form, and I do not have confidence in..., *up to* the knowledge of all aspects.”

“Lord, this—namely, the perfection of wisdom—is a huge perfection,” said Subhūti.

34.29 “What do you think, Subhūti?” asked the Lord. “In what way is this perfection of wisdom a huge perfection?”

34.30 Subhūti replied, “Lord, the perfection of wisdom does not make form bigger, nor does it make it smaller; [F.56.b] it does not make feeling, perception, volitional factors, or consciousness bigger, nor does it make them smaller; similarly, it does not make the constituents, sense fields, or dependent originations bigger nor does it make them smaller. It does not make the perfection of giving bigger, nor does it make it smaller; similarly, it does not make the perfection of morality, patience, perseverance, or concentration bigger, nor does it make them smaller; it does not make inner emptiness bigger, nor does it make it smaller; it does not make ... *up to* the emptiness that is the nonexistence of an intrinsic nature bigger, nor does it make it smaller; it does not make the thirty-seven dharmas on the side of awakening bigger, nor does it make them smaller; it does not make the powers, fearlessnesses, detailed and thorough knowledges, or distinct attributes of a buddha bigger, nor does it make them smaller; it does not make awakening bigger, nor does it make it smaller; and it does not make an awakened one bigger, nor does it make an awakened one smaller.

34.31 “It does not compress form, nor does it expand it; it does not compress feeling, perception, volitional factors, or consciousness, nor does it expand them; *up to* it does not compress awakening or an awakened one, nor does it expand them.

34.32 “It does not make form measurable, nor does it make it immeasurable; it does not make feeling, perception, volitional factors, or consciousness measurable, nor does it does not make them immeasurable; *up to* it does not make awakening or an awakened one measurable, nor does it make them immeasurable.

- 34.33 “It does not free up form, nor does it enclose it; it does not free up feeling, perception, volitional factors, or consciousness, nor does it enclose them; *up to* it does not free up awakening or an awakened one, nor does it enclose them.
- 34.34 “It does not strengthen form, nor does it weaken it; [F.57.a] it does not strengthen feeling, perception, volitional factors, or consciousness, nor does it weaken them; *up to* it does not strengthen awakening or an awakened one, nor does it weaken them.
- 34.35 “In this way, Lord, this perfection of wisdom of bodhisattva great beings is a huge perfection.
- 34.36 “Lord, when bodhisattva great beings newly set out in the vehicle, having resorted to the perfection of wisdom and resorted to the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving, have the notion, ‘It does not make form bigger nor, does it make it smaller,’ *up to* ‘It does not make an awakened one bigger, nor does it make an awakened one smaller,’ *up to* ‘It does not strengthen, nor does it weaken form,’ those bodhisattva great beings with such notions, Lord, are not practicing the perfection of wisdom. And why? Because making form bigger or smaller, *up to* making an awakened one bigger or smaller is not in harmony with the perfection of wisdom as cause; strengthening or weakening form, *up to* and strengthening or weakening an awakened one is not in harmony with the perfection of wisdom as cause.
- 34.37 “And why? Because there is no awakening for those with a notion that something is being apprehended.
- 34.38 “Thus, you should know that the nonproduction of the perfection of wisdom is because beings are not produced. Similarly, you should know that the nonproduction of the perfection of wisdom [F.57.b] is because form is not produced, *up to* you should know that the nonproduction of the perfection of wisdom is because a buddha is not produced.
- 34.39 “You should know that the perfection of wisdom has no intrinsic nature because beings have no intrinsic nature. You should know that the perfection of wisdom has no intrinsic nature because form has no intrinsic nature, *up to* you should know that the perfection of wisdom has no intrinsic nature because a buddha has no intrinsic nature.
- 34.40 “You should know that the perfection of wisdom is not an existing thing because a being is not an existing thing. Similarly, you should know that the perfection of wisdom is not an existing thing because form is not an existing thing. You should know that the perfection of wisdom is not an existing thing because feeling, perception, volitional factors, and consciousness are not existing things, *up to* you should know that the perfection of wisdom is not an existing thing because a buddha is not an existing thing.

- 34.41 “You should know that the perfection of wisdom is empty because beings are empty. Similarly, you should know that the perfection of wisdom is empty because form is empty. You should know that the perfection of wisdom is empty because feeling, perception, volitional factors, and consciousness are empty, *up to* you should know that the perfection of wisdom is empty because a buddha is empty.
- 34.42 “Similarly, you should know that the perfection of wisdom is signless and wishless because beings are signless and wishless. Similarly, you should know that the perfection of wisdom is signless and wishless because form is signless and wishless. You should know that the perfection of wisdom is signless and wishless because feeling, perception, volitional factors, and consciousness are signless and wishless, [F.58.a] *up to* you should know that the perfection of wisdom is signless and wishless because a buddha is signless and wishless.
- 34.43 “Similarly, you should know the isolation and nonexistence of the perfection of wisdom because of the isolation and nonexistence of beings.
- 34.44 “Similarly, you should know the inconceivability of the perfection of wisdom because of the inconceivability of beings.
- 34.45 “You should know the nondestruction of the perfection of wisdom because of the nondestruction of beings.
- 34.46 “You should know that there is no full awakening of the perfection of wisdom because there is no full awakening of beings. You should know that there is no full awakening of the perfection of wisdom because there is no full awakening of form. You should know that there is no full awakening of the perfection of wisdom because there is no full awakening of feeling, perception, volitional factors, or consciousness, *up to* you should know that there is no full awakening of the perfection of wisdom because there is no full awakening of a buddha.
- 34.47 “You should know that the perfection of wisdom is not endowed with the powers because beings are not endowed with the powers. You should know that the perfection of wisdom is not endowed with the powers because form is not endowed with the powers. You should know that the perfection of wisdom is not endowed with the powers because feeling, perception, volitional factors, and consciousness are not endowed with the powers, [F.58.b] *up to* you should know that the perfection of wisdom is not endowed with the powers because a buddha is not endowed with the powers.
- 34.48 “In this way too, Lord, this perfection of wisdom of bodhisattva great beings is a huge perfection.”
- 34.49 *This was the thirty-fourth chapter, “Perfect Praise of the Quality of Accomplishment,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

CHAPTER 35: HELLS

- 35.1 Then venerable Śāriputra inquired of the Lord, “Where did they die, Lord, bodhisattva great beings who have come here and believe in this perfection of wisdom? How long has it been since a son of a good family or daughter of a good family believing in this perfection of wisdom as the meaning and method⁴⁵⁸ set out for unsurpassed, perfect, complete awakening? On how many tathāgatas, worthy ones, perfectly complete buddhas have they attended? For how long have they been practitioners of the perfection of giving? For how long have they been practitioners of the perfection of morality, patience, perseverance, and concentration? For how long have they been practitioners of the perfection of wisdom?”
- 35.2 Venerable Śāriputra having thus inquired, the Lord said to him, “Śāriputra, those bodhisattva great beings have come here and have been reborn here after attending on tathāgatas, worthy ones, perfectly complete buddhas in the ten directions. Śāriputra, it has been an infinite, countless hundred thousand one hundred million billion eons since those bodhisattva great beings set out for unsurpassed, perfect, complete awakening. After their first production of the thought, from then on they practiced the perfection of giving, practiced [F.59.a] the perfection of morality, patience, perseverance, concentration, and wisdom, and took rebirth here; from then on they attended on infinite, countless, immeasurable, inconceivable, imponderable tathāgatas, worthy ones, perfectly complete buddhas and came here. Śāriputra, if those bodhisattva great beings even see or hear the perfection of wisdom, the thought arises, ‘I am beholding the Teacher,’ and the thought arises, ‘I am hearing the Teacher.’ Śāriputra, those bodhisattva great beings, by way of no causal signs, nonduality, and not apprehending anything, comprehend this perfection of wisdom as the meaning and method.”
- 35.3 Then venerable Subhūti asked the Lord, “Lord, can you view or listen to the perfection of wisdom?”

35.4 “No, Subhūti,” the Lord replied. “Subhūti, because dharmas are in an inanimate material state⁴⁵⁹ there is no viewer of, or listener to, the perfection of wisdom, so they do not see or hear the perfection of wisdom. Similarly, because dharmas are in an inanimate material state they do not see or hear the perfection of concentration, perseverance, patience, morality, or giving; because dharmas are in an inanimate material state they do not see or hear inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature; and similarly, because dharmas are in an inanimate material state they do not see or hear the applications of mindfulness; because dharmas are in an inanimate material state they do not see or hear the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, or paths; because dharmas are in an inanimate material state they do not see or hear the ten tathāgata powers, four [F.59.b] fearlessnesses, four detailed and thorough knowledges, or eighteen distinct attributes of a buddha; and because dharmas are in an inanimate material state they do not see or hear awakening, and do not see and hear an awakened one.”

35.5 Then venerable Subhūti asked the Lord, “Lord, for how long have those bodhisattva great beings who do the yogic practice of this deep perfection of wisdom here been practicing?”

35.6 The Lord said, “To pronounce on this you have to go into detail.⁴⁶⁰ Subhūti, if bodhisattva great beings who, after their first production of the thought, from then on do the yogic practice of this deep perfection of wisdom and similarly do the yogic practice of the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving—doing it, furthermore, with skillful means, without any dharma at all, and without seeing how there is increase or decrease⁴⁶¹—then they will never be separated from the six perfections and never be separated from the lord buddhas. With whatever special offerings they want to respect, revere, honor, and worship the lord buddhas, immediately after their first production of the thought they obtain them and pass on from buddhafiield to buddhafiield. They are never born in a mother’s womb, they are never separated from the clairvoyant knowledges, they never entertain any afflictive emotion, they never entertain a śrāvaka thought or pratyekabuddha thought, and they also bring beings to maturity, purify a buddhafiield, and pass on from buddhafiield to buddhafiield. [F.60.a] Subhūti, those bodhisattva great beings do the yogic practice of this deep perfection of wisdom.

35.7 “Subhūti, there are those sons of a good family or daughters of a good family in the Bodhisattva Vehicle who have seen many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of one hundred million billion buddhas. When they were disciples in their

presence, they gave gifts and cultivated morality, patience, perseverance, concentration, and wisdom by way of apprehending something. They leave the retinue when this deep perfection of wisdom is being taught. Those sons of a good family or daughters of a good family do not respect this deep perfection of wisdom when it is being taught, and they walk out on those lord buddhas.

35.8 “Those sons of a good family or daughters of a good family in the Bodhisattva Vehicle are gathered right here. They are those who leave when this deep perfection of wisdom is being taught. And why? Because those bodhisattva great beings walked out in the past when this deep perfection of wisdom was being taught, so they walk out again now when this deep perfection of wisdom is being taught. They are not collected in body and mind,⁴⁶² so they amass the karma of those who act out of intellectual confusion. Those who have made and amassed that karma of the intellectually confused, on account of that, reject this deep perfection of wisdom when it is being taught, and because of rejecting this deep perfection of wisdom they reject the knowledge of all aspects of past, future, and present lord buddhas as well. Those who have made an enactment of, and amassed the karma that comes from, rejecting the knowledge of all aspects and those who have made [F.60.b] and amassed the karma that leads to the loss of the Dharma roast in the hells⁴⁶³ for many hundred years, many thousand years, many hundreds of thousands of one hundred million billion years. They pass on from great hells to great hells, and as they are passing on from great hells to great hells the destruction by fire, destruction by water, and destruction by wind come about.⁴⁶⁴ When the destruction is happening there, they are hurled into those great hells in other world systems. After they are born there they again pass on from great hells to great hells, and as they are passing on from great hells to great hells again the destructions happen and they are hurled from those world systems into yet other world systems. When the destructions come about in those as well, they are again hurled into the eastern direction and hurled into the great hells in the south, west, and north, the intermediate directions, and below and above. And when the destructions also happen in those world systems, they are again hurled into the great hells in other world systems. But even when the destructions happen in those world systems, still the karma for being deprived of the Dharma is not exhausted, so after they have died in those world systems they again take rebirth right here and again pass on from the great hells to the great hells. And when they are born in those great hells they experience the sufferings of hell, and their experience of the sufferings of hell continues until [F.61.a] the destructions again happen. But even after the destructions happen, they die here and are again reborn in the

great hells in other world systems. Similarly, they are born over and over again in the animal worlds in all the ten directions, and they are born over and over again in the worlds of Yama in all the ten directions.

35.9 “Born there, the experience of those feelings of suffering uses up the karma. When their experience of those many sufferings has used up the karma and they somehow or other gain a human rebirth, still, just because of amassing that karma that leads to the loss of the Dharma, wherever they are born they are born congenitally blind in congenitally blind families, in outcast families, in families of garbage workers, and in low-class families. And when they are born, they are born such that they also become blind, or blind in one eye, or without a tongue, or without arms, or without legs, or without ears, or without a nose, or where the word *Buddha* is never heard, the word *Dharma* and the word *Saṅgha* are never heard, and the words *bodhisattva* and *pratyekabuddha* are never heard.”

35.10 Then venerable Śāriputra said to the Lord, “Lord, committing and amassing the five inexpressible sins does not rank with the karma that leads to the loss of the Dharma.”

35.11 “Śāriputra,” replied the Lord, “when the perfection of wisdom is being taught there are those who think they have to put a stop to it and say, ‘This is not the Dharma, this is not the Vinaya, these are not the Teacher’s words; tathāgatas, worthy ones, [F.61.b] perfectly complete buddhas did not say, do not say, and will not say this, so you should not train in it.’ They think, ‘I too have to oppose this,’ and they cause other beings to separate from it. Having harmed their own mental continuums, they plot harm to the mental continuums of others; having poisoned their own mental continuums they poison the mental continuums of others; having ruined their own mental continuums, they want to ruin the mental continuums of others, and they think, ‘Since even I do not comprehend or understand the deep perfection of wisdom, I will put a stop to it,’ and they cause others to take it like that as well. Since this is the case you have to say, ‘Those who have committed the five inexpressible sins do not rank with those who have done and amassed the karma that leads to the loss of the Dharma.’ Śāriputra, I do not let such persons hear it, let alone look at it. How could that ever possibly be? And why? Śāriputra, you should know that it is because such persons spoil the Dharma; such persons are like rotten trees and have a wicked nature. Śāriputra, those are the sort of persons who think they should have faith and listen but who do it in a wrong way, so calamity befalls them.

35.12 “Śāriputra, you should know that those persons who spoil my perfection of wisdom are those who spoil the Dharma.”

35.13 Śāriputra said, “Lord, the Lord has not yet explained the extent of the physical horrors⁴⁶⁵ for a person born there who spoils the Dharma.”

- 35.14 “Śāriputra,” said the Lord, “leave aside the extent of the physical horrors for that person born there who spoils the Dharma. And why? Because the consequences from hearing about the extent of the physical horrors for the person who spoils the Dharma are as bad as those physical horrors encountered by that person who spoils the Dharma, as much as that— [F.62.a] vomiting warm blood from the mouth, or dying, or experiencing pain enough to die, or on hearing it being impaled on a shaft of pain, or drying out and shriveling into oneself like a severed blue green naḍa reed.”
- 35.15 So the Lord did not make a space for venerable Śāriputra to know just how great an extent the physical horror there would be.
- 35.16 Śāriputra said, “Lord, please explain so later generations will be given a glimpse of the fact that persons who spoil the Dharma will appropriate physical horrors like that on account of having done and amassed karma that leads to the loss of the Dharma.”
- 35.17 “Śāriputra,” replied the Lord, “later generations, just from this, will also glimpse the fact that ‘on account of having completely done and amassed karma that leads to the loss of the Dharma, they will experience suffering in the hells lasting that long, they will experience the immeasurability of that suffering—the amount of it and its duration—for that amount of time.’ ”
- 35.18 “Lord, sons of a good family or daughters of a good family who have a bright nature will, just from this, turn back from those actions that lead to the loss of the Dharma. And we too, thinking ‘we will meet with such sufferings as those,’ will not reject the good Dharma even at the cost of our lives,” said Śāriputra.
- 35.19 Then venerable Subhūti said to the Lord, “Those who have made and amassed speech karma that rejects the good Dharma make and amass karma that leads to the loss of the Dharma, so we sons of good family or daughters of good family will restrain well our actions of body, speech, and mind lest we meet with such suffering as that, or lest we not see the tathāgatas, or not hear the Dharma, or not provide service to the saṅgha, or be born in buddhafiels where there are [F.62.b] no buddhas, or be born as paupers, or become those whose words are not accepted.”⁴⁶⁶
- 35.20 “Subhūti,” replied the Lord, “those ignorant persons gone forth to homelessness in the well-spoken Dharma and Vinaya thinking they have to strongly object to this perfection of wisdom, through the karma they have made and amassed, make and amass karma that leads to the loss of the Dharma. Subhūti, strongly objecting and putting a stop to the perfection of wisdom is strongly objecting and putting a stop to the awakening of the lord buddhas; strongly objecting and putting a stop to the awakening of the lord buddhas is strongly objecting and putting a stop to the knowledge of all aspects of past, future, and present lord buddhas; strongly objecting and

putting a stop to the knowledge of all aspects is strongly objecting and putting a stop to the Dharma; putting a stop to the Dharma is putting a stop to the Saṅgha; putting a stop to the Saṅgha is putting a stop to ordinary right view and extraordinary right view, and similarly putting a stop to the six perfections, thirty-seven dharmas on the side of awakening, ten powers, four fearlessnesses, four detailed and thorough knowledges, eighteen distinct attributes of a buddha, *up to* the knowledge of all aspects. Those who put a stop to the knowledge of all aspects get saddled with an unbounded, infinite, incalculable mass of demerit, and those who are saddled with a mass of demerit get saddled with unbounded, infinite, incalculable suffering and mental anguish.”

35.21 “Lord, what different things [F.63.a] dispose those ignorant persons who put a stop to this deep perfection of wisdom to put a stop to this deep perfection of wisdom?” asked Subhūti.

35.22 “Subhūti,” replied the Lord, “four things dispose them to put a stop to this deep perfection of wisdom. What four things? Those ignorant persons are these, namely, they are possessed by Māra, they do not believe in and do not find faith in the deep Dharma, they fall into the clutches of bad friends, so they settle down on the five aggregates, and while those ignorant persons are doing wrong they praise themselves and disparage others. Subhūti, ignorant persons beset by these four things put a stop to this deep perfection of wisdom.”

35.23 Subhūti said, “Lord, it is hard for those who do not work hard, who are without wholesome roots, and who have fallen into the clutches of bad friends to believe in this perfection of wisdom.”

35.24 “Exactly so, Subhūti, exactly so,” said the Lord. “It is hard for those who do not work hard, who are without wholesome roots, and who have fallen into the clutches of bad friends to believe in this perfection of wisdom.”

35.25 Subhūti then asked, “Just how deep, Lord, is this perfection of wisdom in which it is so hard for them to believe?”

35.26 “Subhūti,” said the Lord, “form is not bound and is not freed. And why? Because the nonexistence of an intrinsic nature in form is form.⁴⁶⁷ Similarly, Subhūti, feeling ... perception ... volitional factors ... and consciousness is not bound and is not freed. And why? Because the nonexistence of an intrinsic nature in consciousness is consciousness.

35.27 “Subhūti, the perfection of giving [F.63.b] is not bound and is not freed. And why? Because the nonexistence of an intrinsic nature in the perfection of giving is the perfection of giving. Similarly, Subhūti, the perfection of morality ... the perfection of patience ... the perfection of perseverance ... the

perfection of concentration ... and the perfection of wisdom is not bound and is not freed. And why? Because the nonexistence of an intrinsic nature in the perfection of wisdom is the perfection of wisdom.

35.28 “Subhūti, inner emptiness is not bound and is not freed. And why? Because the nonexistence of an intrinsic nature in inner emptiness is inner emptiness, *up to* Subhūti, the emptiness that is the nonexistence of an intrinsic nature is not bound and is not freed. And why? Because the nonexistence of an intrinsic nature in the emptiness that is the nonexistence of an intrinsic nature is the emptiness that is the nonexistence of an intrinsic nature.

35.29 “Subhūti, the applications of mindfulness are not bound and they are not freed. And why? Because the nonexistence of an intrinsic nature in the applications of mindfulness is the applications of mindfulness. Similarly, Subhūti, the right efforts ... the legs of miraculous power ... the faculties ... the powers ... the limbs of awakening ... and the path is not bound and is not freed. And why? Because the nonexistence of an intrinsic nature in the path is the path.

35.30 “Similarly, Subhūti, the ten tathāgata powers ... the four fearlessnesses ... the four detailed and thorough knowledges ... the eighteen distinct attributes of a buddha ... and the knowledge of all aspects is not bound and is not freed. And why? Because the nonexistence of an intrinsic nature in the knowledge of all aspects is the knowledge of all aspects.

35.31 “Subhūti, the prior limit of form is not bound and is not freed. And why? Because the nonexistence of an intrinsic nature in the prior limit is form. [F.64.a] Similarly, Subhūti, the prior limit of feeling ... perception ... volitional factors ... and consciousness, *up to* the knowledge of all aspects is not bound and is not freed. And why? Because the nonexistence of an intrinsic nature in the prior limit is the knowledge of all aspects.

35.32 “Subhūti, the later limit of form is not bound and is not freed. And why? Because the nonexistence of an intrinsic nature in the later limit is form. Similarly, Subhūti, the later limit of feeling ... perception ... volitional factors ... and consciousness, *up to* the knowledge of all aspects is not bound and is not freed. And why? Because the nonexistence of an intrinsic nature in the later limit is the knowledge of all aspects.

35.33 “Subhūti, present form is not bound and is not freed. And why? Because the nonexistence of an intrinsic nature in the present is form. Similarly, Subhūti, present feeling ... perception ... volitional factors ... and consciousness, *up to* knowledge of all aspects is not bound and is not freed. And why? Because the nonexistence of an intrinsic nature in the present is the knowledge of all aspects.”

- 35.34 Subhūti said, “Lord, it is hard for those who do not work hard, have not planted wholesome roots, have fallen into the clutches of bad friends, are under the control of Māra, and are lazy, deficient in perseverance, forgetful, and without introspection to believe in this perfection of wisdom.”
- 35.35 “Exactly so, Subhūti, exactly so,” replied the Lord. “Subhūti, it is hard for those who do not work hard, *up to* are without introspection to believe in this perfection of wisdom. [F.64.b]
- 35.36 “Subhūti, that purity of form is just the purity of the result. That purity of feeling ... perception ... volitional factors ... and consciousness is just the purity of the result, *up to* that purity of the knowledge of all aspects is just the purity of the result.” [B28]
- 35.37 “Furthermore, Subhūti, that purity of form is the purity of the result. That purity of the result is the purity of the perfection of wisdom. That purity of the perfection of wisdom is the purity of form. That purity of ... *up to* the knowledge of all aspects is the purity of the result. That purity of the result is the purity of the perfection of wisdom. That purity of the perfection of wisdom is the purity of ... *up to* the knowledge of all aspects. Thus, all of these—purity of form, purity of the result, purity of the perfection of wisdom, and purity of ... *up to* the knowledge of all aspects—are not two, are not divided, are not broken apart, and are not cut apart.
- 35.38 “Furthermore, Subhūti, that purity of form is the purity of the perfection of wisdom. That purity of the perfection of wisdom is the purity of form. That purity of ... *up to* the knowledge of all aspects is the purity of the perfection of wisdom. That purity of the perfection of wisdom is the purity of ... *up to* the knowledge of all aspects. Thus, this purity of form, [F.65.a] purity of ... *up to* the knowledge of all aspects, and purity of the perfection of wisdom are not two, are not divided, are not broken apart, and are not cut apart.
- 35.39 “Furthermore, Subhūti, that purity of self is the purity of form. That purity of form is the purity of self. Thus, this purity of self and purity of form are not two, are not divided, are not broken apart, and are not cut apart. This purity of a being, a living being, *up to* one who knows, and one who sees, and the purity of form, and the purity of feeling, perception, volitional factors, and consciousness, *up to* the knowledge of all aspects are not two, are not divided, are not broken apart, and are not cut apart.
- 35.40 “Furthermore, Subhūti, because of the purity of greed there is the purity of form, the purity of ... *up to* the knowledge of all aspects. Thus, this purity of greed, purity of form, purity of ... *up to* the knowledge of all aspects is not two, is not divided, is not broken apart, and is not cut apart. Similarly, because of the purity of hatred and confusion there is the purity of form, the

purity of ... *up to* the knowledge of all aspects. Thus, this purity of hatred and confusion, purity of form, purity of ... *up to* the knowledge of all aspects is not two, is not divided, is not broken apart, and is not cut apart.

35.41 “Furthermore, Subhūti, because of the purity of greed, hatred, and confusion there is the purity of form, the purity of ... *up to* the knowledge of all aspects. Thus this purity of greed, hatred, and confusion, the purity of form, [F.65.b] this purity of ... *up to* the knowledge of all aspects is not two, is not divided, is not broken apart, and is not cut apart.

35.42 “Furthermore, Subhūti, because of the purity of ignorance there is the purity of volitional factors; because of the purity of volitional factors there is the purity of consciousness, and similarly, there is the purity of name and form, purity of the six sense fields, purity of contact, purity of feeling, purity of craving, purity of appropriation, purity of existence, purity of birth, and purity of old age and death.

35.43 “Because of the purity of old age and death there is the purity of the perfection of giving; because of the purity of the perfection of giving there is the purity of the perfection of morality; because of the purity of the perfection of morality there is the purity of the perfection of patience; because of the purity of the perfection of patience there is the purity of the perfection of perseverance; because of the purity of the perfection of perseverance there is the purity of the perfection of concentration; because of the purity of the perfection of concentration there is the purity of the perfection of wisdom; because of the purity of the perfection of wisdom there is the purity of inner emptiness; because of the purity of inner emptiness there is the purity of ... *up to* the emptiness that is the nonexistence of an intrinsic nature; and because of the purity of the emptiness that is the nonexistence of an intrinsic nature there is the purity of the applications of mindfulness. Similarly, there is the purity of the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path; because of the purity of the path there is the purity of all-knowledge; because of the purity of all-knowledge there is the purity of the ten powers; because of the purity of the ten powers there is the purity of the fearlessnesses; because of the purity [F.66.a] of the fearlessnesses there is the purity of the detailed and thorough knowledges; because of the purity of the detailed and thorough knowledges there is the purity of the distinct attributes of a buddha; and because of the purity of the distinct attributes of a buddha there is the purity of the knowledge of all aspects. Thus, this purity of the knowledge of all aspects and purity of the distinct attributes of a buddha is not two, is not divided, is not broken apart, and is not cut apart.

- 35.44 “Furthermore, Subhūti, that purity of the perfection of wisdom is the purity of form. That purity of form is the purity of ... *up to* the knowledge of all aspects. Thus, this purity of the perfection of wisdom, purity of form, purity of ... *up to* the knowledge of all aspects is not two, is not divided, is not broken apart, and is not cut apart.
- 35.45 “Similarly, that purity of the perfection of concentration, purity of the perfection of perseverance, purity of the perfection of patience, purity of the perfection of morality, and purity of the perfection of giving is the purity of form. That purity of form is the purity of ... *up to* the knowledge of all aspects. Thus, this purity of the perfection of giving, purity of form, purity of ... *up to* the knowledge of all aspects is not two, is not divided, is not broken apart, and is not cut apart. Because of the purity of inner emptiness, *up to* the purity of the emptiness that is the nonexistence of an intrinsic nature there is the purity of ... *up to* the knowledge of all aspects; because of the purity of the thirty-seven dharmas on the side of awakening there is the purity of ... *up to* the knowledge of all aspects; because of the purity of the powers, fearlessnesses, detailed and thorough knowledges, and distinct attributes of a buddha there is the purity of ... *up to* the knowledge of all aspects. Thus, this purity of the aggregates, the constituents, the sense fields, the perfections, all the emptinesses, the dharmas on the side of awakening, the ten powers, the fearlessnesses, the detailed and thorough knowledges, the eighteen distinct attributes of a buddha, [F.66.b] and the purity of the knowledge of all aspects is not two, is not divided, is not broken apart, and is not cut apart.
- 35.46 “Furthermore, Subhūti, because of the purity of the compounded there is the purity of the uncompounded; because of the purity of the uncompounded there is the purity of ... *up to* the knowledge of all aspects. Thus, this purity of the compounded, purity of the uncompounded, and purity of ... *up to* the knowledge of all aspects is not two, is not divided, is not broken apart, and is not cut apart.
- 35.47 “Furthermore, Subhūti, because of the purity of the past there is the purity of the future; because of the purity of the future there is the purity of the past; because of the purity of the present there is purity of the past and future; and because of the purity of the past and future there is purity of the present. Thus, this purity of the past, purity of the future, and purity of the present is not two, is not divided, is not broken apart, and is not cut apart.”
- 35.48 *This was the thirty-fifth chapter, “Hells,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

36. CHAPTER 36: TEACHING THE PURITY OF ALL
DHARMAS

36.1 Then venerable Śāriputra said to the Lord, “Lord, this purity is deep.”

“It is deep, Śāriputra, because it is extremely pure,” said the Lord.

36.2 “On account of what being extremely pure is it deep?” asked Śāriputra.

“Śāriputra,” replied the Lord, [F.67.a] “it is deep because form is extremely pure. It is deep because feeling, perception, volitional factors, and consciousness are extremely pure. It is deep because the earth element, water element, fire element, wind element, space element, and consciousness element are extremely pure. It is deep because the eyes, ears, nose, tongue, body, and thinking mind are extremely pure. It is deep because a form, a sound, a smell, a taste, a feeling, and dharmas are extremely pure. It is deep because the perfection of giving is extremely pure. It is deep because the perfections of morality, patience, perseverance, concentration, and wisdom are extremely pure. It is deep because inner emptiness is extremely pure, *up to* it is deep because the emptiness that is the nonexistence of an intrinsic nature is extremely pure. It is deep because the applications of mindfulness are extremely pure. It is deep because the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path are extremely pure. It is deep because the ten powers, fearlessnesses, detailed and thorough knowledges, and distinct attributes of a buddha are extremely pure. It is deep because awakening is extremely pure, *up to* the knowledge of all aspects is extremely pure.”

36.3 “Lord, purity is light,” said Śāriputra.

“Purity is light, Śāriputra, because it is extremely pure,” said the Lord.

36.4 “Lord, on account of what being extremely pure is it light?” asked Śāriputra.

“Śāriputra,” replied the Lord, [F.67.b] “purity is light because form is extremely pure. Purity is light because feeling, perception, volitional factors, and consciousness are extremely pure. Purity is light because the eyes are

extremely pure. Purity is light because the ears, nose, tongue, body, and thinking mind are extremely pure. Purity is light because a form, a sound, a smell, a taste, a feeling, and dharmas are extremely pure. Purity is light because the earth element, water element, fire element, wind element, space element, and consciousness element are extremely pure. Purity is light because the perfection of giving is extremely pure. Purity is light because the perfections of morality, patience, perseverance, concentration, and wisdom are extremely pure. Purity is light because inner emptiness is extremely pure, *up to* purity is light because the emptiness that is the nonexistence of an intrinsic nature is extremely pure. Purity is light because the applications of mindfulness are extremely pure. Purity is light because the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path are extremely pure. Purity is light because the ten powers, fearlessnesses, detailed and thorough knowledges, and eighteen distinct attributes of a buddha are extremely pure, *up to* purity is light because the knowledge of all aspects is extremely pure.”

36.5 “Lord, purity does not link up,” said Śāriputra.

“That is because it is extremely pure, Śāriputra,” said the Lord.

36.6 “Lord, on account of what not linking up is it pure?” asked Śāriputra.

“Śāriputra,” replied the Lord, [F.68.a] “form does not link up because it does not change places, so it is pure, *up to* the knowledge of all aspects does not link up because it does not change places, so it is pure.”

36.7 “Lord, purity is without defilement,” said Śāriputra.

“Because it is extremely pure, Śāriputra,” said the Lord.

36.8 “Lord, on account what not being defiled is it pure?” asked Śāriputra.

“Śāriputra,” replied the Lord, “because form is naturally without defilement it is pure, *up to* because the knowledge of all aspects is naturally without defilement it is pure.”

36.9 “Lord, there is no obtaining and no clear realization of purity,” said Śāriputra.

“Because it is extremely pure, Śāriputra,” said the Lord.

36.10 “Lord, on account of not obtaining and not clearly realizing what is it pure?” asked Śāriputra.

36.11 “Śāriputra,” replied the Lord, “because of not obtaining and not clearly realizing form it is pure, *up to* because of not obtaining and not clearly realizing the knowledge of all aspects it is pure.”

36.12 “Lord, purity does not come into being,” said Śāriputra.

“Because it is extremely pure, Śāriputra,” said the Lord.

36.13 “Lord, on account of what [F.68.b] not coming into being is it pure?” asked Śāriputra.

- “Śāriputra,” replied the Lord, “because form does not come into being it is pure, *up to* because the knowledge of all aspects does not come into being it is pure.”
- 36.14 “Lord, purity does not arise in the desire realm,” said Śāriputra.
“Because it is extremely pure, Śāriputra,” said the Lord.
- 36.15 “Lord, why does purity not arise in the desire realm?” asked Śāriputra.
“Śāriputra,” replied the Lord, “purity does not arise because you cannot apprehend the desire realm’s intrinsic nature.”
- 36.16 “Lord, purity does not arise in the form realm,” said Śāriputra.
“Because it is extremely pure, Śāriputra,” said the Lord.
- 36.17 “Lord, why does purity not arise in the form realm?” asked Śāriputra.
“Śāriputra,” replied the Lord, “purity does not arise because you cannot apprehend the form realm’s intrinsic nature.”
- 36.18 “Lord, purity does not arise in the formless realm,” said Śāriputra.
“Because it is extremely pure, Śāriputra,” said the Lord.
- 36.19 “Lord, why does purity not arise in the formless realm?” asked Śāriputra.
“Śāriputra,” replied the Lord, “purity does not arise because you cannot apprehend the formless realm’s intrinsic nature.”
- 36.20 “Lord, purity does not know,” said Śāriputra.
“Because it is extremely pure, Śāriputra,” said the Lord.
- 36.21 “Lord, why does purity not know?” [F.69.a] asked Śāriputra.
“Śāriputra,” replied the Lord, “purity does not know because dharmas are inanimate material.”
- 36.22 “Lord, purity does not know form,” said Śāriputra.
“Because it is extremely pure, Śāriputra,” said the Lord.
- 36.23 “Lord, why does purity not know form?” asked Śāriputra.
“Śāriputra,” replied the Lord, “purity does not know form because it is empty of its own mark.”
- 36.24 “Lord, purity does not know feeling, perception, volitional factors, or consciousness,” said Śāriputra.
“Because it is extremely pure, Śāriputra,” said the Lord.
- 36.25 “Lord, why does purity not know feeling, perception, volitional factors, or consciousness?” asked Śāriputra.
- 36.26 “Śāriputra,” replied the Lord, “purity does not know feeling, perception, volitional factors, or consciousness because it is empty of its own mark.”
- 36.27 “Lord, purity does not know all dharmas,” said Śāriputra.
“Because they are extremely pure, Śāriputra,” said the Lord.
- 36.28 “Lord, why does purity not know all dharmas?” asked Śāriputra.
“Śāriputra,” replied the Lord, “purity does not know all dharmas because all dharmas cannot be found.”

- 36.29 “Lord, the perfection of wisdom does not help, nor does it hinder, the knowledge of all aspects,” said Śāriputra.
- 36.30 “Because it is extremely pure, Śāriputra,” [F.69.b] said the Lord.
- 36.31 “Lord, why does the perfection of wisdom not help or hinder the knowledge of all aspects?” asked Śāriputra.
 “Śāriputra,” replied the Lord, “the perfection of wisdom does not help or hinder the knowledge of all aspects because of the establishment of the dharma-constituent.”
- 36.32 “Lord, the purity that is the perfection of wisdom does not assist any dharma,” said Śāriputra.
 “Because it is extremely pure, Śāriputra,” said the Lord.
- 36.33 “Lord, why does the perfection of wisdom not assist any dharma?” asked Śāriputra.
 “Because the dharma-constituent is without movement,” said the Lord.
- 36.34 Then venerable Subhūti said to the Lord, “Lord, form is pure because self is pure.”
 “Because it is extremely pure, Subhūti,” said the Lord.
- 36.35 “Lord, why is form extremely pure because self is pure?” asked Subhūti.
 “Subhūti,” replied the Lord, “because of the nonexistence of self the nonexistence of form is extremely pure.”
- 36.36 “Lord, feeling, perception, volitional factors, and consciousness are pure because self is pure,” said Subhūti.
 “Because they are extremely pure, Subhūti,” said the Lord.
- 36.37 “Lord, why are feeling, perception, volitional factors, and consciousness extremely pure because self is pure?” asked Subhūti. [F.70.a]
- 36.38 “Subhūti,” replied the Lord, “because of the nonexistence of self the nonexistence of feeling, perception, volitional factors, and consciousness is extremely pure.”
- 36.39 “Lord,” said Subhūti, “the perfection of giving is pure because self is pure. Similarly, the perfections of morality, patience, perseverance, concentration, and wisdom are pure because self is pure; the applications of mindfulness are pure because self is pure; the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path are pure because self is pure. Lord, because self is pure the ten tathāgata powers are pure, and similarly, Lord, the fearlessnesses, detailed and thorough knowledges, and distinct attributes of a buddha are pure.”
 “Because they are extremely pure, Subhūti,” said the Lord.
- 36.40 “Lord, why are all the buddhadharmas extremely pure because self is pure?” asked Subhūti.
- 36.41 “Subhūti, because of the nonexistence of self the nonexistence of all the buddhadharmas is extremely pure,” said the Lord.

36.42 “Lord, the result of stream enterer is pure because self is pure. Similarly, Lord, the result of once-returner, the result of non-returner, the state of a worthy one, and a pratyekabuddha’s awakening are pure because self is pure,” said Subhūti.

“Because they are empty of their own mark, Subhūti,” [F.70.b] said the Lord.

36.43 “Lord, why is the result of stream enterer pure because self is pure? Why are the result of once-returner, the result of non-returner, the state of a worthy one, and a pratyekabuddha’s awakening pure because self is pure?” asked Subhūti.

“Because they are extremely pure, Subhūti,” said the Lord.

36.44 “Lord, awakening is pure because self is pure,” said Subhūti.

“Because it is extremely pure, Subhūti,” said the Lord.

36.45 “Lord, why is awakening pure because self is pure?” asked Subhūti.

“Because it is empty of its own mark, Subhūti,” said the Lord.

36.46 “Lord, the knowledge of all aspects is pure because self is pure,” said Subhūti.

“Because it is extremely pure, Subhūti,” said the Lord.

36.47 “Lord, why is the knowledge of all aspects pure because self is pure?” asked Subhūti.

“Because knowledge is not found and is not discarded, Subhūti,” said the Lord.

36.48 “Lord, there is no obtaining and no clear realization of nonduality and purity,” said Subhūti.

“Because they are extremely pure, Subhūti,” said the Lord.

36.49 “Lord, why is there is no obtaining and no clear realization of nonduality and purity?” asked Subhūti.

“Because there is no defilement and no purification, Subhūti,” said the Lord.

36.50 “Lord, form is unlimited because self is unlimited,” said Subhūti. [F.71.a]

“Because it is extremely pure, Subhūti,” said the Lord.

36.51 “Lord, why is form unlimited and pure because self is unlimited?” asked Subhūti.

“Because of the emptiness of what transcends limits and the emptiness of no beginning and no end, Subhūti,” said the Lord.

36.52 “Lord, feeling, perception, volitional factors, and consciousness are unlimited because self is unlimited,” said Subhūti.

“Because they are extremely pure, Subhūti,” said the Lord.

36.53 “Lord, why are feeling, perception, volitional factors, and consciousness unlimited and pure because self is unlimited?” asked Subhūti.

- 36.54 “Because of the emptiness of what transcends limits and the emptiness of no beginning and no end, Subhūti,” said the Lord.
- 36.55 “Lord, such a realization as that is the perfection of wisdom of bodhisattva great beings,” said Subhūti.
- “Because it is extremely pure, Subhūti,” said the Lord.
- 36.56 “Lord, why is such a realization as that the perfection of wisdom of bodhisattva great beings?” asked Subhūti.
- “Because it is the knowledge of path aspects, Subhūti,” said the Lord.
- 36.57 “Lord, you cannot apprehend the perfection of wisdom of bodhisattva great beings [F.71.b] on this side, on the farther side, or on neither,” said Subhūti.
- “Because it is extremely pure, Subhūti,” said the Lord.
- 36.58 “Lord, why can you not apprehend the perfection of wisdom of bodhisattva great beings on this side, on the farther side, or on neither?” asked Subhūti.
- “Because of the sameness of the three time periods, Subhūti,” said the Lord.
- 36.59 “Lord,” said Subhūti, “if without skillful means a son of a good family or daughter of a good family in the Great Vehicle forms a notion of this perfection of wisdom by way of thus apprehending something, they will nullify the perfection of wisdom and distance themselves from the perfection of wisdom.”
- 36.60 “Excellent, Subhūti, excellent! Exactly so, Subhūti, exactly so!” said the Lord. “They are attached to a name and attached to a causal sign, Subhūti, even though all dharmas are without causal signs and without names.”
- 36.61 “Lord, how are they attached to a name and attached to a causal sign?” asked Subhūti.
- 36.62 “Subhūti,” replied the Lord, “here a son of a good family or daughter of a good family in the Great Vehicle seizes on this perfection of wisdom as a name, seizes on this perfection of wisdom as a causal sign, and, having seized on a name and causal sign, falsely projects a perfection of wisdom. Because they falsely project a perfection of wisdom they forsake and distance themselves from the perfection of wisdom.”
- 36.63 “Lord, such an excellent exposition and excellent definitive teaching of this perfection of wisdom and those who are attached and not attached to bodhisattva great beings is amazing,” said Subhūti.
- 36.64 Then venerable Śāriputra asked venerable Subhūti, “Venerable Subhūti, who are those bodhisattva great beings who are attached, and who are those who are not attached to the perfection of wisdom?”

- 36.65 “Venerable Śāriputra,” replied Subhūti, “here when sons of a good family or daughters of a good family in the Bodhisattva Vehicle [F.72.a] without skillful means perceive that form is ‘empty,’ they are attached; when they perceive that feeling, perception, volitional factors, and consciousness are ‘empty,’ they are attached, and similarly with the constituents, elements, and dependent origination too. When they perceive that the perfection of giving is ‘empty,’ they are attached, and similarly, when they perceive that the perfection of morality, patience, perseverance, concentration, and wisdom are ‘empty,’ they are attached. Similarly, when they perceive that the applications of mindfulness are ‘empty,’ they are attached, and similarly, when they perceive that the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, path, ten powers, fearlessnesses, detailed and thorough knowledges, distinct attributes of a buddha, and knowledge of all aspects are ‘empty,’ they are attached.
- 36.66 “Furthermore, Venerable Śāriputra, when sons of a good family or daughters of a good family in the Bodhisattva Vehicle without skillful means perceive that past dharmas are ‘past dharmas,’ they are attached; when they perceive that future dharmas are ‘future,’ they are attached; and when they perceive present dharmas are ‘present,’ they are attached.
- 36.67 “Furthermore, Venerable Śāriputra, starting from the first production of the thought, when sons of a good family or daughters of a good family in the Bodhisattva Vehicle without skillful means practice the perfection of giving by way of apprehending something, they are attached; when they practice the perfections of morality, patience, perseverance, concentration, and wisdom, they are attached; when they practice the applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path, [F.72.b] they are attached; and when they practice the ten powers, fearlessnesses, detailed and thorough knowledges, distinct attributes of a buddha, and knowledge of all aspects, they are attached.
- 36.68 “Venerable Śāriputra, you have asked, ‘Who are those bodhisattva great beings not attached to practicing the perfection of wisdom?’ Venerable Śāriputra, it does not occur to bodhisattva great beings with skillful means practicing the perfection of wisdom to think like this: Form does not perceive form, feeling ... perception ... volitional factors ... and consciousness does not perceive consciousness; nor do past dharmas not perceive past dharmas, nor do future dharmas not perceive future dharmas, nor do present dharmas not perceive present dharmas. Venerable Śāriputra, because of inner emptiness, outer emptiness, inner and outer emptiness, the emptiness of emptiness, great emptiness, the emptiness of ultimate reality, the emptiness of the compounded, the emptiness of the uncompounded, the emptiness of what transcends limits, the emptiness of no beginning and no end, the

emptiness of nonrepudiation, the emptiness of a basic nature, the emptiness of all dharmas, the emptiness of its own mark, the emptiness of not apprehending, the emptiness of a nonexistent thing, the emptiness of an intrinsic nature, and the emptiness that is the nonexistence of an intrinsic nature, it does not occur to bodhisattva great beings with skillful means practicing the perfection of wisdom to think, 'I am giving a gift; I am giving to them; I am giving this,' and similarly, 'I am cultivating morality ... patience ... perseverance ... concentration ... and wisdom, I am cultivating this wisdom, [F.73.a] I am cultivating wisdom like this'; 'I am increasing merit, I am increasing this merit, I am increasing merit like this'; and 'I am entering into the secure state of a bodhisattva, I am purifying a buddhafiield, I am bringing beings to maturity, I am accomplishing the knowledge of all aspects.' Venerable Śāriputra, bodhisattva great beings with skillful means practicing the perfection of wisdom do not have such ideas. Venerable Śāriputra, those are the bodhisattva great beings who are not attached to practicing the perfection of wisdom."

36.69 Then Śatakratu, head of the gods, asked venerable Subhūti, "Venerable monk Subhūti, in what way do bodhisattva great beings become attached?"

36.70 "Kauśika," replied Subhūti, "here all that bodhisattvas perceive as the thought of awakening; all they perceive as giving, morality, patience, perseverance, concentration, and wisdom; all they perceive as inner emptiness, *up to* perceive as the emptiness that is the nonexistence of an intrinsic nature; all they perceive as the ten powers, fearlessnesses, detailed and thorough knowledges, and distinct attributes of a buddha; all they perceive as the lord buddhas; and all they perceive as the wholesome roots produced from the buddhas—all of that they compress together and collect into one, weigh, and dedicate to⁴⁶⁸ unsurpassed, perfect, complete awakening. That is the bodhisattva great beings' attachment. On account of it they are not able to practice the perfection of wisdom that has no attachment. And why? Kauśika, [F.73.b] it is because the basic nature of form cannot be dedicated. Kauśika, it is because the basic nature of feeling, perception, volitional factors, and consciousness cannot be dedicated, *and similarly, up to* it is because the basic nature of the knowledge of all aspects cannot be dedicated.

36.71 "Furthermore, Kauśika, bodhisattva great beings who want to teach and want to inspire others to take up unsurpassed, perfect, complete awakening should teach them, inspire them to take it up, motivate them, and excite them with a thinking mind that understands things as they really are and one way or another should teach so that when practicing the perfection of giving they do not have the idea, 'I am giving a gift, I am guarding morality, I am being patient, I am making a vigorous effort, I am becoming absorbed in

concentration, I am cultivating wisdom; I am practicing inner emptiness, *up to* I am practicing the emptiness that is the nonexistence of an intrinsic nature; I am cultivating the thirty-seven dharmas on the side of awakening; or I am practicing for the sake of awakening.’ Bodhisattva great beings who teach, inspire to take up, motivate, and excite others in that way do not destroy themselves, and they inspire others with the inspiration to take it up endorsed by the buddhas. Kauśika, bodhisattva great beings should teach others, should inspire others to take up, should motive others, and should excite others. Those sons of a good family or daughters of a good family will eliminate all [F.74.a] the extremes of attachment like that.”

36.72 Then the Lord said to venerable Subhūti, “Excellent, excellent, Subhūti, that you teach those extremes of attachment that bodhisattva great beings have. Subhūti, I will teach you other sorts of attachment even more subtle than those. Listen well and hard and pay attention, and I will speak to you about them.”

36.73 “Indeed I will,” venerable Subhūti said to the Lord, and he listened to the Lord accordingly.

36.74 The Lord said, “Venerable Subhūti, when those sons of a good family and daughters of a good family who have set out for unsurpassed, perfect, complete awakening pay attention to the tathāgatas as a causal sign, then, to the extent that they pay attention to a causal sign, to that extent they are attached. Furthermore, there are the wholesome roots of those tathāgatas starting from when they first produced the thought, up to their full awakening to unsurpassed, perfect, complete awakening, passing into complete nirvāṇa in the element of nirvāṇa without any aggregates left behind, and the lasting of their good Dharma. When they pay attention to them, as many as there are, as a causal sign, and while paying attention dedicate them to unsurpassed, perfect, complete awakening, then, Subhūti, to the extent that they pay attention to a causal sign, to that extent they are attached. There are those wholesome roots of tathāgatas free from all attachment and the wholesome roots of beings other than those. When they pay attention to them as a causal sign and dedicate them to unsurpassed, perfect, complete awakening, then, Subhūti, to the extent that they pay attention to a causal sign, to that extent they are attached.

36.75 “And why? Subhūti, it is because the tathāgatas are not something you should pay attention to as a causal sign, [F.74.b] and the wholesome roots of those other than them are not something you should pay attention to as a causal sign either.”

36.76 Then venerable Subhūti said to the Lord, “Lord, the perfection of wisdom is deep.”

- “Subhūti, it is because all dharmas are isolated in their basic nature,” said the Lord.
- 36.77 “Lord, I bow down to the perfection of wisdom,” said Subhūti
 “Subhūti,” said the Lord, “nobody can fully awaken to the perfection of wisdom because it is unmade and has not caused anything to come into being.”
- 36.78 “Lord, it is hard to fully awaken to all dharmas,” said Subhūti.
 “Subhūti,” said the Lord, “this is because the basic nature of a dharma is not two; it is simply one. And that one basic nature of a dharma is not a basic nature. What is not a basic nature is not made, and what is not made has not caused anything to come into being. Subhūti, when bodhisattva great beings know the one basic nature that is not a basic nature, that is unmade, and that has not caused anything to come into being, they eliminate all the extremes of attachment.”
- 36.79 “Lord, it is hard to realize the perfection of wisdom,” said Subhūti.
 “Subhūti,” said the Lord, “this is because nobody has seen, heard, thought about, been conscious of, or fully awakened to the perfection of wisdom.”
- 36.80 “Lord, the perfection of wisdom is inconceivable,” said Subhūti.
 “Subhūti,” said the Lord, “this is because [F.75.a] nobody has known the perfection of wisdom. It is not known through form; it is not known through feeling, perception, volitional factors, or consciousness; it is not known through the constituents, sense fields, dependent origination, perfections, all the emptinesses, or dharmas on the side of awakening; and it is not known through the powers, fearlessnesses, detailed and thorough knowledges, or distinct attributes of a buddha.”
- 36.81 *This was the thirty-sixth chapter, “Teaching the Purity of All Dharmas,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

37.

CHAPTER 37: NOBODY

37.1 Then venerable Subhūti said to the Lord, “Lord, the perfection of wisdom is not an agent.”

37.2 The Lord responded, “Subhūti, the perfection of wisdom is the nonapprehender of all dharmas.”

37.3 “Lord, how do bodhisattva great beings practice the perfection of wisdom?” asked Subhūti

37.4 “Subhūti,” replied the Lord, “here when bodhisattva great beings practice the perfection of wisdom, if they do not practice form, they practice the perfection of wisdom; if they do not practice feeling, perception, volitional factors, or consciousness, they practice the perfection of wisdom. Similarly, if they do not practice the constituents, sense fields, dependent originations, perfections, emptinesses, dharmas on the side of awakening, powers, fearlessnesses, detailed and thorough knowledges, distinct attributes of a buddha, *up to* or the knowledge of all aspects, [F.75.b] they practice the perfection of wisdom.

37.5 “If they do not practice with the idea ‘form is permanent’ or ‘impermanent,’ they practice the perfection of wisdom. If they do not practice with the idea ‘form is happiness’ or ‘suffering,’ ‘self’ or ‘selfless,’ ‘pleasant’ or ‘unpleasant,’ they practice the perfection of wisdom. Similarly, *up to* if they do not practice with the idea ‘the knowledge of all aspects is happiness’ or ‘suffering,’ ‘self’ or ‘selfless,’ ‘pleasant’ or ‘unpleasant,’ they practice the perfection of wisdom.

37.6 “And why? Because there is no such form that is permanent or impermanent, happiness or suffering, self or selfless, pleasant or unpleasant; there is no such feeling, perception, volitional factors, or consciousness that is permanent or impermanent, happiness or suffering, self or selfless, pleasant or unpleasant. Similarly, *up to* there is no such knowledge of all aspects that is permanent or impermanent, happiness or suffering, self or selfless, pleasant or unpleasant.

- 37.7 “Furthermore, Subhūti, here when bodhisattva great beings practice the perfection of wisdom, if they do not practice with the idea ‘form is completed’ or ‘not completed,’ they practice the perfection of wisdom; similarly, if they do not practice with the idea ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ or ‘consciousness is completed’ or ‘not completed,’ they practice the perfection of wisdom; and similarly, [F.76.a] *up to* if they do not practice with the idea ‘the knowledge of all aspects is completed’ or ‘not completed,’ they practice the perfection of wisdom.
- 37.8 “And why? ‘Form that is completed or not completed is not form.’ If they do not even practice like that, they practice the perfection of wisdom. Similarly, ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ and ‘consciousness that is completed or not completed is not consciousness.’ If they do not even practice like that, they practice the perfection of wisdom, and similarly, *up to* ‘the knowledge of all aspects that is completed or not completed is not the knowledge of all aspects.’ If they do not even practice like that, they practice the perfection of wisdom.”
- 37.9 The Lord having said this, venerable Subhūti replied to him, “Lord, such an excellent exposition for bodhisattva great beings of those who are attached and not attached is amazing.”
- 37.10 “Exactly so, Subhūti, exactly so!” said the Lord. “The tathāgata, worthy one, perfectly complete Buddha gives an excellent exposition of the attachments and nonattachments bodhisattva great beings have.
- 37.11 “Furthermore, Subhūti, when bodhisattva great beings practice the perfection of wisdom, if they do not practice with the idea ‘form is not attached,’ they practice the perfection of wisdom; if they do not practice with the idea ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ or ‘consciousness is not attached,’ they practice the perfection of wisdom. [F.76.b]
- 37.12 “If they do not practice with the idea ‘the eyes are not attached,’ they practice the perfection of wisdom; similarly, if they do not practice with the idea ‘the ears...,’ ‘the nose...,’ ‘the tongue...,’ ‘the body...,’ or ‘the thinking mind is not attached,’ they practice the perfection of wisdom.
- 37.13 “If they do not practice with the idea ‘the perfection of giving is not attached,’ they practice the perfection of wisdom; similarly, if they do not practice with the idea ‘the perfection of morality...,’ ‘the perfection of patience...,’ ‘the perfection of perseverance...,’ ‘the perfection of concentration...,’ or ‘the perfection of wisdom is not attached,’ they practice the perfection of wisdom. Similarly, if they do not practice with the idea ‘the ten powers...,’ ‘the fearlessnesses...,’ ‘the detailed and thorough knowledges...,’ ‘the distinct attributes of a buddha...,’ or ‘the knowledge of all aspects is not attached,’ they practice the perfection of wisdom.

- 37.14 “Subhūti, when bodhisattva great beings practice the perfection of wisdom like that, they do not perceive ‘form is not attached’; they do not perceive ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ or ‘consciousness is not attached’; *up to* they do not perceive ‘the knowledge of all aspects is not attached.’ They do not perceive ‘the result of stream enterer...,’ ‘the result of once-returner...,’ ‘the result of non-returner...,’ ‘the state of a worthy one...,’ ‘a pratyekabuddha’s awakening,’ or ‘unsurpassed, perfect, complete awakening is not attached.’ ” [B29]
- 37.15 Then venerable Subhūti said to the Lord, “Lord, that there is no improvement even with such an exposition of this deep Dharma teaching, and no decline even without an exposition, is amazing.”
- 37.16 Venerable Subhūti having said that, the Lord replied to him, “Exactly so, Subhūti, [F.77.a] exactly so! Even with an exposition of the perfection of wisdom there is no improvement, and even without an exposition there is no decline.
- 37.17 “This is like, Subhūti, tathāgatas, worthy ones, perfectly complete buddhas raising their voice, for as long as they live, in praise and denigration of space. Though they raise their voice in praise it does not improve, and though they raise their voice in denigration it does not decline. Praising space does not improve it and denigrating it does not make it decline.
- 37.18 “To illustrate further, Subhūti, a voice raised in praise of illusory persons does not improve them, and a voice raised to denigrate them does not make them decline. They are not attached even to a voice raised in praise and do not feel enraged even by a voice raised to denigrate. It is similar, Subhūti, with the true nature of dharmas. It is like that whether it is explained, and it is like that whether it is not explained.”
- 37.19 Subhūti said, “Lord, those bodhisattva great beings who practice the perfection of wisdom, who meditate on the perfection of wisdom and are not cowed, who do the yogic practice of this perfection of wisdom and do not turn back from unsurpassed, perfect, complete awakening are those who do what is difficult. And why? Lord, it is because of this: the cultivation of the perfection of wisdom is the cultivation of space, and the perfection of wisdom does not appear;⁴⁶⁹ the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving do not appear in space either. Form does not appear, and feeling, perception, volitional factors, and consciousness do not appear in space either. Inner emptiness does not appear, [F.77.b] *up to* and the emptiness that is the nonexistence of an intrinsic nature does not appear in space either. The applications of mindfulness do not appear; the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path do not

appear in space either. The ten powers, fearlessnesses, detailed and thorough knowledges, and distinct attributes of a buddha do not appear in space. The result of stream enterer does not appear, and similarly the result of once-returner, the result of non-returner, the state of a worthy one, and a pratyekabuddha's awakening do not appear in space, and neither does unsurpassed, perfect, complete awakening appear in space.

37.20 “Those bodhisattva great beings who have buckled on armor for the sake of beings want⁴⁷⁰ to strive, want to try, want to make an effort for the sake of space. Lord, those bodhisattva great beings who want armor for the sake of beings want to liberate space. Lord, those bodhisattva great beings who want armor for the sake of all space-like dharmas want great armor. Lord, those bodhisattva great beings who want great armor for the sake of beings want to lift up space into the sky. Lord, those bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening gain the perfection of perseverance. It is to those bodhisattva great beings wanting that sort of armor, Lord, that I bow down.

37.21 “And why? To illustrate, Lord, if [F.78.a] this great billionfold world system were filled with tathāgatas like a thicket of sugarcane, or a thicket of naḍa reeds, or a thicket of bamboo, or a thicket of rushes, or a thicket of rice, or a thicket of sesame, and were those tathāgatas for an eon or for even more than an eon to explain the Dharma, and were each of those tathāgatas to bring infinite, countless beings to maturity, still, a decline or increase in the mass of beings would not appear. And why? Because of the nonexistence of beings, and because of the isolation of beings. By the same token, Lord, I have said, ‘Those bodhisattva great beings who will fully awaken to unsurpassed, perfect, complete awakening for the sake of beings want to liberate space.’ ”

37.22 Then it occurred to some monk or other to think this: “I bow down to Bhagavatī Prajñāpāramitā, where no dharma is produced and no dharma is stopped and yet there is the aggregate of morality; there is the aggregate of [F.78.b] wisdom and the aggregate of meditative stabilization, aggregate of liberation, and aggregate of knowledge and seeing of liberation; there is the result of stream enterer, and there is the result of once-returner, the result of non-returner, the state of a worthy one, and a pratyekabuddha's awakening; there is also unsurpassed, perfect, complete awakening; there are the Three Jewels—Buddha, Dharma, and Saṅgha—and there is the turning of the wheel of the Dharma.”

37.23 Then Śatakratu, head of the gods, asked venerable Subhūti, “Venerable monk Subhūti, what yogic practice are the bodhisattva great beings who are doing the yogic practice of this perfection of wisdom doing?”

- 37.24 “Kauśika,” replied Subhūti, “bodhisattva great beings who think they should train in this perfection of wisdom do a yogic practice in space.”
- 37.25 Then Śatakratu, head of the gods, inquired of the Lord, “Lord, how should I guard, protect, and keep safe sons of a good family and daughters of a good family who take up, bear in mind, read aloud, master, and properly pay attention to this perfection of wisdom?”
- 37.26 Subhūti asked in return, “Kauśika, do you see that dharma you have to guard, protect, and keep safe?”
- 37.27 “Venerable monk Subhūti, I do not see that dharma I have to guard, protect, and keep safe,” replied Śatakratu,
- 37.28 “Kauśika,” Subhūti continued, “if sons of a good family or daughters of a good family stand in this perfection of wisdom as it has been expounded, just that will guard, protect, and keep them safe. Humans and even [F.79.a] nonhumans find no opportunity to hurt them if they are inseparable from this perfection of wisdom as it has been expounded. Kauśika, whoever thinks that they have to guard, protect, and keep safe bodhisattva great beings practicing the perfection of wisdom thinks that they have to guard, protect, and keep space safe.
- 37.29 “What do you think, Kauśika, can you guard, protect, and keep safe an illusion, a mirage, a dream, an echo, or an apparition?”
 “No, venerable monk Subhūti, you cannot,” said Śatakratu.
- 37.30 “Similarly, Kauśika,” said Subhūti, “anyone who thinks they will guard, protect, and keep safe bodhisattva great beings practicing the perfection of wisdom will in that case just become frustrated and get tired out.
- 37.31 “What do you think, Kauśika, can you guard, protect, and keep safe the dharma-constituent, the very limit of reality, suchness, or the inconceivable element?”
 “No, venerable monk Subhūti, you cannot,” said Śatakratu.
- 37.32 “Similarly, Kauśika,” said Subhūti, “anyone who thinks they will guard, protect, and keep safe bodhisattva great beings practicing the perfection of wisdom will in that case just become frustrated and tire themselves out.” [F.79.b]
- 37.33 Śatakratu responded, “To the extent, venerable monk Subhūti, that bodhisattva great beings practicing the perfection of wisdom comprehend all dharmas to be like a dream, like an illusion, like an echo, like a mirage, like an apparition, like the city of the gandharvas—that they comprehend all dharmas to be like a magical creation—bodhisattva great beings with such a comprehension still do not falsely project it as a dream, do not project the dream as ‘mine,’ do not project anything in a dream, do not project a causal

sign of a dream, *up to* do not falsely project it as a magical creation, do not project the magical creation as 'mine,' do not project anything in a magical creation, and do not falsely project a causal sign of a magical creation."

37.34 "Kauśika," said Subhūti, "if bodhisattva great beings practicing the perfection of wisdom do not falsely project form, do not project form as 'mine,' do not project anything onto form, and do not project a causal sign of form, then they do not falsely project it as a dream, do not project the dream as 'mine,' do not project anything onto a dream, do not falsely project a causal sign of a dream; *up to* they do not falsely project it as a magical creation, do not project the magical creation as 'mine,' do not project anything onto a magical creation, and do not falsely project a causal sign of a magical creation. Similarly, if they do not falsely project feeling ... perception ... volitional factors ... or consciousness, do not falsely project consciousness as 'mine,' do not project anything onto consciousness, and do not project a causal sign of consciousness, *up to* do not falsely project the knowledge of all aspects, do not project the knowledge of all aspects as 'mine,' do not project [F.80.a] anything onto the knowledge of all aspects, and do not project a causal sign of the knowledge of all aspects, then they do not falsely project it as a dream, do not project the dream as 'mine,' do not project anything onto a dream, do not project a causal sign of a dream, *up to* do not falsely project it as a magical creation, do not project the magical creation as 'mine,' do not project anything onto a magical creation, and do not falsely project a causal sign of a magical creation."

37.35 Then through the power of the Buddha, all the Cāturmahārājika gods and the Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapārṣadya, *up to* the Śuddhāvāsa class of gods, as many as there were stationed in the great billionfold world system, took divine sandalwood powders and specifically strewed them right over the Lord, approached the Lord, went up to him, bowed their heads to the feet of the Lord, and stood to one side.

37.36 Then all the Cāturmahārājika, Indra, Brahmā, *up to* the Śuddhāvāsa class of gods focused their thoughts, as they habitually do, through the power of the Buddha on a thousand buddhas in the eastern direction appearing in just these ways⁴⁷¹ teaching the Dharma with just these words; on monks, all of them with the name Subhūti, asking about this very perfection of wisdom and about this very chapter of the Perfection of Wisdom; and on Śatakratus, heads of the gods, all of them asking, through the power of the Buddha, about this very perfection of wisdom. Similarly, they focused their thoughts, as they habitually do, through the power of the Buddha on a thousand buddhas each in the south, west, and north, below and above, and the intermediate directions as well, appearing in just these ways teaching the

Dharma with just these words; on monks, all of them with the name Subhūti, asking about [F.80.b] this very perfection of wisdom, about this very chapter of the Perfection of Wisdom; and on Śatakratus, heads of the gods, all of them asking, through the power of the Buddha, about this very perfection of wisdom.

37.37 Then the Lord said to venerable Subhūti, “Subhūti, the bodhisattva great being Maitreya, having fully awakened to unsurpassed, perfect, complete awakening, will teach just this perfection of wisdom at just this place on the earth as well. Those tathāgatas, worthy ones, perfectly complete buddhas that appear during this Fortunate Age will also, having fully awakened to unsurpassed, perfect, complete awakening, teach just this perfection of wisdom at just this place on the earth.”

37.38 The Lord having said this, venerable Subhūti then inquired of him, “Lord, with which attributes, tokens, and signs will the bodhisattva great being Maitreya, having fully awakened to unsurpassed, perfect, complete awakening, teach this perfection of wisdom?”

37.39 The Lord said, “Subhūti, here the bodhisattva great being Maitreya, having fully awakened to unsurpassed, perfect, complete awakening, will not teach the Dharma ‘form is permanent’ or ‘impermanent’; and similarly, he will not teach the Dharma ‘form is happiness’ or ‘suffering,’ ‘form is self’ or ‘selfless,’ or ‘form is pleasant’ or ‘unpleasant.’ He will not teach the Dharma ‘form is bound’ or ‘freed.’

37.40 “Similarly, he will not teach the Dharma ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ or ‘consciousness is permanent’ or ‘impermanent’; and similarly, he will not teach the Dharma ‘consciousness is happiness’ or ‘suffering,’ ‘consciousness is self’ [F.81.a] or ‘selfless,’ or ‘consciousness is pleasant’ or ‘unpleasant.’ He will not teach the Dharma ‘consciousness is bound’ or ‘freed.’

37.41 “He will not teach the Dharma ‘form is past,’ ‘is future,’ or ‘is present.’ Similarly, he will not teach the Dharma ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ or ‘consciousness is past,’ ‘is future,’ or ‘is present.’ Similarly, *up to* he will not teach the Dharma ‘the knowledge of all aspects is past,’ ‘is future,’ or ‘is present.’ He will not teach the Dharma ‘the knowledge of all aspects is bound’ or ‘freed.’ ”

37.42 Then venerable Subhūti asked the Lord, “Lord, how will the bodhisattva great being Maitreya, having fully awakened to unsurpassed, perfect, complete awakening, teach this perfection of wisdom?”

37.43 “Subhūti,” replied the Lord, “he will teach the extremely pure Dharma ‘form is extremely pure,’ and similarly, he will teach the extremely pure Dharma ‘feeling, perception, volitional factors, and consciousness are

extremely pure.’ Similarly, *up to* he will teach the extremely pure Dharma ‘the knowledge of all aspects is extremely pure.’ ”

37.44 “Lord, the perfection of wisdom is pure,’ said Subhūti.

“Subhūti,” replied the Lord, “the perfection of wisdom is pure because form is pure. Subhūti, the perfection of wisdom is pure because feeling, perception, volitional factors, and consciousness are pure, *up to* Subhūti, the perfection of wisdom is pure because [F.81.b] the knowledge of all aspects is pure.”

37.45 Subhūti asked, “In what way, Lord, is the perfection of wisdom pure because form is pure? In what way is the perfection of wisdom pure because feeling, perception, volitional factors, and consciousness are pure, *up to* in what way, Lord, is the perfection of wisdom pure because the knowledge of all aspects is pure?”

37.46 “Subhūti,” replied the Lord, “form that is unproduced and unceasing, without defilement and without purification, is pure form. Subhūti, feeling..., perception..., volitional factors..., and consciousness that is unproduced and unceasing, without defilement and without purification, is pure consciousness. Similarly, Subhūti, *up to* the knowledge of all aspects that is unproduced and unceasing, without defilement and without purification, is the pure knowledge of all aspects.

37.47 “Furthermore, Subhūti, the perfection of wisdom is pure because space is pure.”

“In what way, Lord, is the perfection of wisdom pure because space is pure?” asked Subhūti.

37.48 “Subhūti,” replied the Lord, “space is pure because it is unproduced and unceasing, without defilement and without purification.

37.49 “Subhūti, the perfection of wisdom is pure because space is untainted.”

“In what way, Lord, is the perfection of wisdom pure because space is untainted?” [F.82.a] asked Subhūti.

37.50 “Subhūti,” replied the Lord, “the perfection of wisdom is pure because space cannot be grasped.”

37.51 “In what way, Lord, is the perfection of wisdom pure because space cannot be grasped?” asked Subhūti.

37.52 “Subhūti,” replied the Lord, “the perfection of wisdom is pure because space does not say anything.”

37.53 “In what way, Lord, is the perfection of wisdom pure because space does not say anything?” asked Subhūti.

37.54 The Lord replied, “The perfection of wisdom is pure because, Subhūti, just like the two sounds of an echo, to give an analogy, so too space does not say anything.

- 37.55 “Subhūti, the perfection of wisdom is pure because space does not converse about anything.”
- 37.56 “In what way, Lord, is the perfection of wisdom pure because space does not converse about anything?” asked Subhūti.
- 37.57 “Subhūti,” replied the Lord, “in space there is no conversation at all, so the perfection of wisdom is pure because space does not converse about anything.
- 37.58 “Subhūti, the perfection of wisdom is pure because space cannot be apprehended.”
 “In what way, Lord, is the perfection of wisdom pure because space cannot be apprehended?” asked Subhūti.
- 37.59 “Subhūti,” replied the Lord, “in space there is nothing at all that can be apprehended, so the perfection of wisdom is pure because space cannot be apprehended.
- 37.60 “Subhūti, the perfection of wisdom is pure because form is extremely pure, cannot be apprehended, is unproduced and unceasing, [F.82.b] and without defilement and without purification. Similarly, Subhūti, the perfection of wisdom is pure because feeling, perception, volitional factors, and consciousness are extremely pure, cannot be apprehended, are unproduced and unceasing, and are without defilement and without purification. Similarly, Subhūti, *up to* the perfection of wisdom is pure because the knowledge of all aspects is extremely pure, cannot be apprehended, is unproduced and unceasing, and is without defilement and without purification. Subhūti, the perfection of wisdom is pure because all dharmas are extremely pure, cannot be apprehended, are unproduced and unceasing, and are without defilement and without purification.”
- 37.61 “In what way, Lord, is the perfection of wisdom pure because all dharmas are extremely pure, cannot be apprehended, are unproduced and unceasing, and are without defilement and without purification?” asked Subhūti.
- 37.62 “Subhūti, the perfection of wisdom is pure because all dharmas are extremely pure,” replied the Lord.
- 37.63 Subhūti said, “Lord, sons of a good family or daughters of a good family who take up, bear in mind, read aloud, master, and properly pay attention to this perfection of wisdom will not contract diseases of the eyes; will not contract diseases of the ears, nose, tongue, or body; and will not contract diseases of the thinking mind, will not have stunted minor parts of the body, and will not have decrepit bodies. [F.83.a] Those sons of a good family or daughters of a good family will not die in a distressed state. Many thousands of gods who want to listen to the Dharma follow right behind them. The Cāturmahārājika, *up to* the Śuddhāvāsa class of gods follow right behind. On the eighth, the fourteenth, and the fifteenth⁴⁷² many hosts of gods gather

wherever sons of a good family or daughters of a good family who are Dharma preachers preach the perfection of wisdom. Those sons of a good family or daughters of a good family who are preaching the perfection of wisdom create a lot of merit—create infinite, countless, inconceivable, immeasurable amounts of merit.”

37.64 “Exactly so, Subhūti, exactly so!” said the Lord. “Those sons of a good family or daughters of a good family who preach the perfection of wisdom in front of an audience of gods on the eighth, the fourteenth, and the fifteenth create infinite, countless, inconceivable, immeasurable, inexpressible amounts of merit.

37.65 “And why? Subhūti, it is because this—namely, the perfection of wisdom—is a great jewel. Thanks to this, the perfection of wisdom jewel, beings are freed from hell, freed from the animal world, freed from the world of Yama, and freed from being a poor human.

37.66 “They are born in great sāla tree–like royal families, born in great sāla tree–like brahmin families, born in great sāla tree–like business families, *up to* born as Naivasamjñānāsamjñāyatana gods. This perfection of wisdom produces the result of stream enterer, and it produces [F.83.b] the result of once-returner, the result of non-returner, the state of a worthy one, a pratyekabuddha’s awakening, and unsurpassed, perfect, complete awakening.

37.67 “And why? Because in this perfection of wisdom the ten wholesome actions are taught in detail. Because thanks to it great sāla tree–like royal families exist, great sāla tree–like brahmin families exist, and great sāla tree–like business families exist; the Cāturmahārājika gods, the Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin gods, the Brahmapurohita, Brahmakāyika, Brahmapārśadya, Parīttābha, Apramāṇābha, Ābhāsvara, Parīttāśubha, Apramāṇāśubha, Śubhakṛtsna, Br̥hatphala, and Asamjñīsattva, the Sudarśana, Sudṛśa, Avṛha, Atapa, and Akaniṣṭha gods, and the gods in the Ākāśānāntyaīyatana, Vijñānānāntyaīyatana, Ākīṃcityāyatana, and Naivasamjñānāsamjñāyatana exist; the result of stream enterer exists, and the result of once-returner, the result of non-returner, the state of a worthy one, a pratyekabuddha’s awakening, and unsurpassed, perfect, complete awakening exist. Because in this perfection of wisdom the four concentrations, the four immeasurables, and four formless absorptions exist; the perfection of giving exists; the perfections of morality, patience, perseverance, concentration, and wisdom exist; the applications of mindfulness exist; the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path exist; inner emptiness, [F.84.a] *up to* the existence of the emptiness that is the nonexistence of an intrinsic nature exists; the ten powers, four fearlessnesses, four detailed and

thorough knowledges, and eighteen distinct attributes of a buddha exist, *up to* the knowledge of all aspects exists, that is to say, in this perfection of wisdom those dharmas and so on are taught in detail. Therefore this—that is, the perfection of wisdom—is a great jewel.

37.68 “Subhūti, in the perfection of wisdom there is no dharma that is produced or ceases, is defiled or purified, or is appropriated or rejected at all. And why? Because those dharmas that could be produced or cease, or could be defiled or purified, or could be appropriated or rejected do not exist.

37.69 “Subhūti, you cannot apprehend any dharma that is wholesome or unwholesome, with outflows or without outflows, a basic immorality or not a basic immorality, with afflictions or without afflictions, ordinary or extraordinary, compounded or uncompounded in this perfection of wisdom jewel at all. Subhūti, because of this one of many explanations, this perfection is a great jewel.

37.70 “Subhūti, that perfection is a great jewel because that great jewel is not tainted by any dharma. And why? Because you cannot apprehend that dharma on account of which it might become tainted. Therefore, Subhūti, this great jewel perfection is untainted.

37.71 “Subhūti, if bodhisattva great beings practicing the perfection of wisdom thus do not form any notion and thus do not conceive, thus do not apprehend, thus do not engage in thought construction, they are practicing the perfection of wisdom, they are meditating on the perfection of wisdom, and they see the lord buddhas. They go from [F.84.b] buddhafiield to buddhafiield to respect, revere, honor, and worship those lord buddhas, and when they are going from buddhafiield to buddhafiield they also bring beings to maturity and purify a buddhafiield.

37.72 “Subhūti,⁴⁷³ this perfection of wisdom does not cause any dharma to be gained, does not teach it, does not cause it to be borne in mind, does not bestow it, does not make it arise, does not make it stop, does not make it defiled, does not make it pure, does not make it decline, and does not make it increase. It is not past, or future, or present either.

37.73 “Subhūti, this perfection of wisdom also does not cause the desire realm to be transcended, and it does not make it be there either. It does not cause the form realm to be transcended, and it does not make it be there either. It does not cause the formless realm to be transcended, and it does not make it be there either. It does not bestow the perfection of giving, and it also does not remove it; it does not bestow the perfections of morality, patience, perseverance, concentration, or wisdom, and it also does not remove them. It does not bestow inner emptiness, and it also does not remove it; it does not bestow, *up to* the existence of the emptiness that is the nonexistence of an intrinsic nature, and it also does not remove it. It does not bestow the

applications of mindfulness, and it also does not remove them. Similarly, it does not bestow the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, or path, and it also does not remove them. It does not bestow the ten powers, and it also does not remove them; it does not bestow the four fearlessnesses, four detailed and thorough knowledges, [F.85.a] or eighteen distinct attributes of a buddha, and it also does not remove them. It does not bestow the result of stream enterer, and it also does not remove it; it does not bestow the result of once-returner, the result of non-returner, the state of a worthy one, a pratyekabuddha's awakening, or the knowledge of all aspects, and it also does not remove them.

37.74 "This perfection of wisdom does not bestow the buddhadharmas, and it also does not remove them; it does not bestow the dharmas of ordinary persons, and it also does not remove them; it does not bestow the dharmas of śrāvakas or pratyekabuddhas, and it also does not remove them; it does not bestow the buddha dharmas, and it also does not remove them. Subhūti, this perfection of wisdom does not remove the compounded element, and it does not bestow the uncompounded element.

37.75 "And why? Because this principle of the dharma-constituent simply remains whether the tathāgatas arise or whether the tathāgatas do not arise, and the tathāgatas fully awaken to and are clearly aware of it, and while fully awakened and clearly aware they speak about it and explain, reveal, and teach it."

37.76 Then a great many hundred thousands of gods standing in the sky above shouted and let out a cheer, and while strewing down blue lotus, lotus, red lotus, white lotus, and coral tree flowers they also exclaimed, "Ah! We are seeing a second turning of the wheel of the Dharma in the world." And while this perfection of wisdom was being taught, a great many thousands of gods [F.85.b] gained the forbearance for the nonproduction of dharmas from it.

37.77 Then the Lord said to venerable Subhūti, "Subhūti, given the emptiness that is the nonexistence of an intrinsic nature, this perfection of wisdom has not been made available because any Dharma has to be engaged in or backed away from, so it is not a second turning of the wheel of Dharma, and it is not a first turning either."

37.78 "Lord, what is the emptiness that is the nonexistence of an intrinsic nature when⁴⁷⁴ this perfection of wisdom has not been made available in order to turn forward or turn backward any Dharma?" asked Subhūti.

37.79 "Subhūti," replied the Lord, "the perfection of wisdom is empty of the perfection of wisdom, and similarly, the perfection of concentration..., perseverance..., patience..., morality..., and giving is empty of the perfection of giving. Inner emptiness is empty of inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature is empty of the emptiness that

is the nonexistence of an intrinsic nature. The applications of mindfulness are empty of the applications of mindfulness, and similarly, the right efforts..., the legs of miraculous power..., the faculties..., the powers..., the limbs of awakening..., and path is empty of the path. The ten powers are empty of the ten powers, and the four fearlessnesses..., the four detailed and thorough knowledges..., and the eighteen distinct attributes of a buddha are empty of the eighteen distinct attributes of a buddha. The result of stream enterer is empty of the result of stream enterer, and similarly, the result of once-returner..., the result of non-returner..., the state of a worthy one..., a pratyekabuddha's awakening..., and the knowledge of all aspects is empty of the knowledge of all aspects."

37.80 Subhūti said, "This—that is, [F.86.a] the emptiness that is the nonexistence of an intrinsic nature, the perfection of wisdom—is a great perfection. All dharmas are empty of the intrinsic nature of all dharmas, but still bodhisattva great beings, thanks to this perfection of wisdom, will fully awaken to unsurpassed, perfect, complete awakening without fully awakening to any dharma at all, will turn the wheel of the Dharma even though any Dharma that has to be engaged in or backed away from does not exist, will not see any Dharma at all, and will not *not* see any Dharma at all either. And why? Because a dharma that engages or backs away cannot be apprehended, because all dharmas absolutely do not come into being, so emptiness does not engage, nor does it back away; the signless and the wishless also do not engage, nor do they back away.

37.81 "Therefore, this teaching of the perfection of wisdom, this illumination, discourse, exposition, advancement, explanation, revelation, description, making clear, and explication is the teaching of the perfection of wisdom that is perfectly pure. Nobody teaches that teaching of the perfection of wisdom, and nobody receives it, and what nobody has taught and nobody has received, that nobody has directly realized. And what nobody has taught, nobody has received, and nobody has directly realized, there nobody has entered into nirvāṇa either. And in this Dharma teaching there is also nobody who becomes worthy of offerings."

37.82 *This was the thirty-seventh chapter, "Nobody," of "The Perfection of Wisdom in Eighteen Thousand Lines."*⁴⁷⁵

38. CHAPTER 38: CANNOT BE APPREHENDED

38.1 Then [F.86.b] venerable Subhūti said to the Lord, “Lord, this perfection of wisdom is a perfection of a nonexistent thing.”

“Because space is a nonexistent thing, Subhūti,” replied the Lord.

38.2 “Lord, this perfection of wisdom is a perfection of equality,” said Subhūti.

“Because all dharmas are equally nonapprehendable, Subhūti,” replied the Lord.

38.3 “Lord, this perfection of wisdom is a perfection of isolation,” said Subhūti.

“Because of the emptiness that transcends limits,” replied the Lord.

38.4 “Lord, this perfection of wisdom is a perfection that cannot be crushed,” said Subhūti.

“Because all dharmas are unfindable,” replied the Lord.

38.5 “Lord, this perfection of wisdom is a perfection with no basis,” said Subhūti.

“Because of not having a name and body,” replied the Lord.

38.6 “Lord, this perfection of wisdom is a perfection like space,” said Subhūti.

“Because the movement of breath in and out is unfindable,” replied the Lord.

38.7 “Lord, this perfection of wisdom is a perfection without language,” said Subhūti.

“Because applied and sustained thought is unfindable,” replied the Lord.

38.8 “Lord, this perfection of wisdom is a nameless perfection,” [F.87.a] said Subhūti.

“Because the feeling, perception, volitional factors, and consciousness aggregates are unfindable,”⁴⁷⁶ replied the Lord.

38.9 “Lord, this perfection of wisdom is a perfection that does not go away,” said Subhūti.

“Because all phenomena do not go away,” replied the Lord.

38.10 “Lord, this perfection of wisdom is a perfection that is not stolen,” said Subhūti.

- “Because all dharmas cannot be seized,” replied the Lord.
- 38.11 “Lord, this perfection of wisdom is a perfection that has not come to an end,”⁴⁷⁷ said Subhūti.
- “Because all dharmas have come to an end in extreme purity,” replied the Lord.
- 38.12 “Lord, this perfection of wisdom is a perfection that has no arising,” said Subhūti.
- “Because all dharmas do not arise and do not stop,” replied the Lord.
- 38.13 “Lord, this perfection of wisdom is a perfection without a maker,” said Subhūti.
- “Because a maker is unfindable,” replied the Lord.
- 38.14 “Lord, this perfection of wisdom is a perfection without a knower,” said Subhūti.
- “Because a knower is unfindable,” replied the Lord.
- 38.15 “Lord, this perfection of wisdom is a perfection that does not change places,” said Subhūti.
- “Because death and rebirth are unfindable,” replied the Lord.
- 38.16 “Lord, [F.87.b] this perfection of wisdom is an indestructible perfection,” said Subhūti.
- “Because all dharmas are indestructible in their nature, death and rebirth cannot be apprehended,” replied the Lord.
- 38.17 “Lord, this perfection of wisdom is a dream-like perfection,” said Subhūti.
- “Because a dream that has been dreamed cannot be apprehended,” replied the Lord.
- 38.18 “Lord, this perfection of wisdom is an echo-like perfection,” said Subhūti.
- “Because a sound called out cannot be apprehended,” replied the Lord.
- 38.19 “Lord, this perfection of wisdom is an apparition-like perfection,” said Subhūti.
- “Because a reflection in a mirror cannot be apprehended,” replied the Lord.
- 38.20 “Lord, this perfection of wisdom is a mirage-like perfection,” said Subhūti.
- “Because falling⁴⁷⁸ water cannot be apprehended,” replied the Lord.
- 38.21 “Lord, this perfection of wisdom is an illusion-like perfection,” said Subhūti.
- “Because a causal sign cannot be apprehended,” replied the Lord.
- 38.22 “Lord, this perfection of wisdom is a perfection without confusion,” said Subhūti.
- “Because the gloom of ignorance cannot be apprehended,” replied the Lord.
- 38.23 “Lord, this perfection of wisdom is a perfection without defilement,” said Subhūti.

- “Because defilement cannot be apprehended,” replied the Lord.
- 38.24 “Lord, [F.88.a] this perfection of wisdom is a perfection without purification,” said Subhūti.
- “Because the presence of defilement cannot be apprehended,” replied the Lord.
- 38.25 “Lord, this perfection of wisdom is a perfection that does not stand,” said Subhūti.
- “Because all phenomena cannot be apprehended,” replied the Lord.
- 38.26 “Lord, this perfection of wisdom is a perfection that cannot be apprehended,” said Subhūti.
- “Because the possible cannot be apprehended,” replied the Lord.
- 38.27 “Lord, this perfection of wisdom is a perfection without thought construction,” said Subhūti.
- “Because all thought construction has been destroyed,” replied the Lord.
- 38.28 “Lord, this perfection of wisdom is a perfection without false projection,” said Subhūti.
- “Because all false projection has been destroyed,” replied the Lord.
- 38.29 “Lord, this perfection of wisdom is an immovable perfection,” said Subhūti.
- “Because of the establishment of the dharma-constituent,” replied the Lord.
- 38.30 “Lord, this perfection of wisdom is a detached perfection,” said Subhūti.
- “Because it is a full awakening to all dharmas as unmistakable suchness,” replied the Lord.
- 38.31 “Lord, this perfection of wisdom is a perfection without obsession,” [F.88.b] said Subhūti.
- “Because all dharmas are in a state where there is no conceptualization,” replied the Lord.
- 38.32 “Lord, this perfection of wisdom is a calm perfection,” said Subhūti.
- “Because all dharmas are without causal signs and cannot be apprehended,” replied the Lord.
- 38.33 “Lord, this perfection of wisdom is a perfection without greed,” said Subhūti.
- “Because the causal sign of greed cannot be apprehended,” replied the Lord.
- 38.34 “Lord, this perfection of wisdom is a perfection without hate,” said Subhūti.
- “Because hate is not real,” replied the Lord. [B30]
- 38.35 “Lord, this perfection of wisdom is a perfection without confusion,” said Subhūti.
- “Because of blowing away the darkness of confusion,” replied the Lord.

- 38.36 “Lord, this perfection of wisdom is a perfection without affliction,” said Subhūti.
“Because it is without false imagination,” replied the Lord.
- 38.37 “Lord, this perfection of wisdom is a perfection without a being,” said Subhūti.
“Because a being cannot be apprehended,” replied the Lord.
- 38.38 “Lord, this perfection of wisdom is a perfection that is not a means of measurement,” said Subhūti.
“Because all phenomena do not fully arise,” [F.89.a] replied the Lord.
- 38.39 “Lord, this perfection of wisdom is not at the two extremes,” said Subhūti.
“Because an extreme is unfindable,” replied the Lord.
- 38.40 “Lord, this perfection of wisdom is a distinct perfection,” said Subhūti.
“Because all phenomena are distinct,” replied the Lord.
- 38.41 “Lord, this perfection of wisdom is an untarnished perfection,” said Subhūti.
“Because it has gone beyond the śrāvaka and pratyekabuddha levels,” replied the Lord.
- 38.42 “Lord, this perfection of wisdom is a perfection that does not conceptualize,” said Subhūti.
“Because conceptualization cannot be apprehended,” replied the Lord.
- 38.43 “Lord, this perfection of wisdom is a perfection without a measure,” said Subhūti.
“Because the measure of all phenomena cannot be apprehended,” replied the Lord.
- 38.44 “Lord, this perfection of wisdom is a space-like perfection,” said Subhūti.
“Because all phenomena are without attachment, like space,” replied the Lord.
- 38.45 “Lord, this perfection of wisdom is an impermanent perfection,” said Subhūti.
“Because there is no destruction of all phenomena,” replied the Lord.
- 38.46 “Lord, this perfection of wisdom is a suffering perfection,” said Subhūti.
[F.89.b]
“Because all phenomena are not suitable to be clung to,” replied the Lord.
- 38.47 “Lord, this perfection of wisdom is a selfless perfection,” said Subhūti.
“Because all phenomena are not settled down on,” replied the Lord.
- 38.48 “Lord, this perfection of wisdom is a perfection that is emptiness,” said Subhūti.
“Because an intrinsic nature of all phenomena cannot be apprehended,” replied the Lord.
- 38.49 “Lord, this perfection of wisdom is a perfection without a defining mark,” said Subhūti.

- “Because all phenomena have no causal sign,” replied the Lord.
- 38.50 “Lord, this perfection of wisdom is a perfection that is inner emptiness,” said Subhūti.
- “Because all inner phenomena cannot be apprehended,” replied the Lord.
- 38.51 “Lord, this perfection of wisdom is a perfection that is the outer emptiness,” said Subhūti.
- “Because all outer phenomena cannot be apprehended,” replied the Lord.
- 38.52 “Lord, this perfection of wisdom is a perfection that is inner and outer emptiness,” said Subhūti.
- “Because all inner and outer phenomena cannot be apprehended,” replied the Lord.
- 38.53 “Lord, this perfection of wisdom is a perfection that is the emptiness of emptiness,” said Subhūti.
- “Because the emptiness of emptiness cannot be apprehended,” replied the Lord.
- 38.54 “Lord, this perfection of wisdom is a perfection that is the great emptiness,” [F.90.a] said Subhūti.
- “Because the great emptiness cannot be apprehended,” replied the Lord.
- 38.55 “Lord, this perfection of wisdom is a perfection that is the emptiness of ultimate reality,” said Subhūti.
- “Because the emptiness of ultimate reality cannot be apprehended,” replied the Lord.
- 38.56 “Lord, this perfection of wisdom is a perfection that is the emptiness of the compounded,” said Subhūti.
- “Because the emptiness of the compounded cannot be apprehended,” replied the Lord.
- 38.57 “Lord, this perfection of wisdom is a perfection that is the emptiness of the uncompounded,” said Subhūti.
- “Because the emptiness of the uncompounded cannot be apprehended,” replied the Lord.
- 38.58 “Lord, this perfection of wisdom is a perfection that is the emptiness of what transcends limits,” said Subhūti.
- “Because the emptiness of what transcends limits cannot be apprehended,” replied the Lord.
- 38.59 “Lord, this perfection of wisdom is a perfection that is the emptiness of no beginning and no end,” said Subhūti.
- “Because the emptiness of no beginning and no end cannot be apprehended,” replied the Lord.
- 38.60 “Lord, this perfection of wisdom is a perfection that is the emptiness of nonrepudiation,” said Subhūti.

- “Because the emptiness of nonrepudiation cannot be apprehended,” replied the Lord.
- 38.61 “Lord, this perfection of wisdom is a perfection that is the emptiness of a basic nature,” said Subhūti.
- “Because compounded and uncompounded dharmas [F.90.b] cannot be apprehended,” replied the Lord.
- 38.62 “Lord, this perfection of wisdom is a perfection that is the emptiness of all dharmas,” said Subhūti.
- “Because the emptiness of all dharmas cannot be apprehended,” replied the Lord.
- 38.63 “Lord, this perfection of wisdom is a perfection that is the emptiness of its own mark,” said Subhūti.
- “Because the emptiness of its own mark cannot be apprehended,” replied the Lord.
- 38.64 “Lord, this perfection of wisdom is a perfection that is the emptiness of not apprehending,” said Subhūti.
- 38.65 “Because the emptiness of not apprehending cannot be apprehended,” replied the Lord.
- 38.66 “Lord, this perfection of wisdom is a perfection that is the emptiness of a nonexistent thing,” said Subhūti.
- “Because the emptiness of a nonexistent thing cannot be apprehended,” replied the Lord.
- 38.67 “Lord, this perfection of wisdom is a perfection that is the emptiness of an intrinsic nature,” said Subhūti.
- “Because the emptiness of an intrinsic nature cannot be apprehended,” replied the Lord.
- 38.68 “Lord, this perfection of wisdom is a perfection that is the emptiness that is the nonexistence of an intrinsic nature,” said Subhūti.
- “Because the emptiness that is the nonexistence of an intrinsic nature cannot be apprehended,” replied the Lord.
- 38.69 “Lord, this perfection of wisdom is a perfection that is the applications of mindfulness,” said Subhūti.
- “Because body, feeling, mind, and dharmas cannot be apprehended,” replied the Lord. [F.91.a]
- 38.70 “Lord, this perfection of wisdom is a perfection that is the right efforts,” said Subhūti.
- “Because wholesome and unwholesome dharmas cannot be apprehended,” replied the Lord.
- 38.71 “Lord, this perfection of wisdom is a perfection that is the legs of miraculous power,” said Subhūti.

- “Because the four legs of miraculous power cannot be apprehended,” replied the Lord.
- 38.72 “Lord, this perfection of wisdom is a perfection that is the faculties,” said Subhūti.
- “Because the five faculties cannot be apprehended,” replied the Lord.
- 38.73 “Lord, this perfection of wisdom is a perfection that is the powers,” said Subhūti.
- “Because the five powers cannot be apprehended,” replied the Lord.
- 38.74 “Lord, this perfection of wisdom is a perfection that is the limbs of awakening,” said Subhūti.
- “Because the seven limbs of awakening cannot be apprehended,” replied the Lord.
- 38.75 “Lord, this perfection of wisdom is a perfection that is the path,” said Subhūti.
- “Because the eightfold path cannot be apprehended,” replied the Lord.
- 38.76 “Lord, this perfection of wisdom is a perfection that is emptiness,” said Subhūti.
- “Because distortion cannot be apprehended,” replied the Lord.
- 38.77 “Lord, this perfection of wisdom is a perfection that is signlessness,” said Subhūti.
- “Because conceptualization cannot be apprehended,” [F.91.b] replied the Lord.
- 38.78 “Lord, this perfection of wisdom is a perfection that is wishlessness,” said Subhūti.
- “Because a wish cannot be apprehended,” replied the Lord.
- 38.79 “Lord, this perfection of wisdom is a perfection that is deliverance,” said Subhūti.
- “Because the eight deliverances cannot be apprehended,” replied the Lord.
- 38.80 “Lord, this perfection of wisdom is a perfection that is absorption,” said Subhūti.
- “Because the nine serial absorptions cannot be apprehended,” replied the Lord.
- 38.81 “Lord, this perfection of wisdom is a perfection that is the noble truth,” said Subhūti.
- “Because suffering, origination, cessation, and path cannot be apprehended,” replied the Lord.
- 38.82 “Lord, this perfection of wisdom is a perfection that is giving,” said Subhūti.
- “Because miserliness cannot be apprehended,” replied the Lord.

- 38.83 “Lord, this perfection of wisdom is a perfection that is morality,” said Subhūti.
“Because immorality cannot be apprehended,” replied the Lord.
- 38.84 “Lord, this perfection of wisdom is a perfection that is patience,” said Subhūti.
“Because malice cannot be apprehended,” replied the Lord.
- 38.85 “Lord, this perfection of wisdom is a perfection that is perseverance,” [F.92.a] said Subhūti.
“Because laziness cannot be apprehended,” replied the Lord.
- 38.86 “Lord, this perfection of wisdom is a perfection that is concentration,” said Subhūti.
“Because distraction cannot be apprehended,” replied the Lord.
- 38.87 “Lord, this perfection of wisdom is a perfection that is wisdom,” said Subhūti.
“Because intellectual confusion cannot be apprehended,” replied the Lord.
- 38.88 “Lord, this perfection of wisdom is a perfection that is the ten powers,” said Subhūti.
“Because all the aspects of all dharmas cannot be apprehended,” replied the Lord.
- 38.89 “Lord, this perfection of wisdom is a perfection that is fearlessness,” said Subhūti.
“Because the knowledge of path aspects cannot be apprehended,” replied the Lord.
- 38.90 “Lord, this perfection of wisdom is a perfection that is detailed and thorough knowledge,” said Subhūti.
“Because knowledge is totally unattached and unimpeded,” replied the Lord.
- 38.91 “Lord, this perfection of wisdom is a perfection that is great compassion,” said Subhūti.
“Because it does not forsake all beings,” replied the Lord.
- 38.92 “Lord, this perfection of wisdom is a perfection that is the distinct attributes of a buddha,” said Subhūti.
“Because it has gone beyond all śrāvaka and pratyekabuddha attributes,” [F.92.b] replied the Lord.
- 38.93 “Lord, this perfection of wisdom is a perfection that is suchness,” said Subhūti.
“Because it is the suchness of all that has been said,” replied the Lord.
- 38.94 “Lord, this perfection of wisdom is a perfection that is self-originated,” said Subhūti.
“Because it is in control of all dharmas,” replied the Lord.

38.95 “Lord, this perfection of wisdom is a perfection that is buddha,” said Subhūti.

 “Because it has fully awakened to all aspects of all phenomena,” replied the Lord.

38.96 *This was the thirty-eighth chapter, “Cannot Be Apprehended,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

CHAPTER 39: THE NORTHERN REGION

- 39.1 Then it occurred to Śatakratu, head of the gods, to think, “Those sons of a good family or daughters of a good family must have served the earlier victors well for the proclamation of this perfection of wisdom to be within their range of hearing; their wholesome roots must be sprung from the Tathāgata, and they must have been assisted by spiritual friends for the proclamation of this perfection of wisdom to be within their range of hearing too, so what need is there to say more about those who take up, bear in mind, read aloud, and master it, and about those who, having taken it up and borne it in mind, read it aloud, and mastered it, also practice it for suchness? ⁴⁷⁹ Those sons of a good family or daughters of a good family who take up, bear in mind, read aloud, and master this perfection of wisdom, and who, having taken it up and borne it in mind, read it aloud and mastered it, also practice it for suchness, have attended on many buddhas. Those sons of a good family [F.93.a] or daughters of a good family who do not tremble, feel frightened, or become terrified even when they have listened to this deep perfection of wisdom have also made inquiries about it with earlier tathāgatas, worthy ones, perfectly complete buddhas. Those sons of a good family or daughters of a good family who do not tremble, feel frightened, or become terrified even when they have listened to this deep perfection of wisdom have also practiced the perfection of giving and practiced the perfection of morality, patience, perseverance, concentration, and wisdom for many hundred millions of eons.”
- 39.2 Then venerable Śāriputra said to the Lord, “Lord, those sons of a good family or daughters of a good family who do not tremble, feel frightened, or become terrified even when they have listened to this deep perfection of wisdom, those sons of a good family or daughters of a good family who bear in mind, read aloud, master, and properly strive for this perfection of wisdom, should be treated just as one treats the bodhisattva great beings irreversible from awakening. And why? Because, Lord, this perfection of

wisdom is deep, and because those who have not practiced the six perfections before are not able to believe in this deep perfection of wisdom. Lord, those sons of a good family or daughters of a good family who have it in mind to reject this deep perfection of wisdom are those sons of a good family or daughters of a good family who have rejected this deep perfection of wisdom in the past as well. And why? Lord, it is because those sons of a good family or daughters of a good family who do not have faith in, do not like, and do not have a serene confidence in this perfection of wisdom are [F.93.b] those sons of a good family or daughters of a good family who do not inquire of the buddhas or śrāvakas of the buddhas, ‘How do you practice the perfection of giving? How do you practice the perfection of morality, patience, perseverance, concentration, and wisdom? How do you cultivate inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature? How do you cultivate the applications of mindfulness? How do you cultivate the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and paths? How do you cultivate the ten tathāgata powers? How do you cultivate the fearlessnesses, detailed and thorough knowledges, and distinct attributes of a buddha?’ ”

39.3 Then Śatakratu, head of the gods, said to venerable Śāriputra, “Venerable monk Śāriputra, what is the big surprise, given that this perfection of wisdom is so deep, that those bodhisattva great beings who in the past did not believe in this deep perfection of wisdom; did not believe in the perfection of giving, morality, patience, perseverance, concentration, or wisdom; did not believe in inner emptiness, *up to* did not believe in the emptiness that is the nonexistence of an intrinsic nature; did not believe in the thirty-seven dharmaś on the side of awakening; did not believe in the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, five clairvoyances, or [F.94.a] eighteen distinct attributes of a buddha—what is the big surprise that they reject this deep perfection of wisdom? It is no big surprise.

39.4 “Venerable monk Śāriputra, one who bows down to this deep perfection of wisdom bows down to the knowledge of a knower of all aspects. I bow down to Bhagavatī Prajñāpāramitā.”

39.5 Then the Lord said to Śatakratu, head of the gods, “Exactly so, Kauśika, exactly so! One who bows down to this deep perfection of wisdom bows down to the knowledge of a knower of all aspects. And why? Kauśika, it is because the knowledge of all aspects has come forth from this perfection of wisdom, and a knower of the knowledge of all aspects generates⁴⁸⁰ the perfection of wisdom, so a son of a good family or daughter of a good family who wants to stand in the knowledge of all aspects should stand in the perfection of wisdom. Similarly, a son of a good family or daughter of a good

family who wants to produce the knowledge of a knower of all aspects; who wants to destroy all residual impressions, connections, and afflictions; who wants to fully awaken to unsurpassed, perfect, complete awakening; and who wants to turn the wheel of the Dharma should stand in the perfection of wisdom. Similarly, bodhisattva great beings who want to establish beings in the result of stream enterer; who want to establish them in the result of once-returner, the result of non-returner, and the result of a worthy one; who want to establish them in a pratyekabuddha's awakening; who want to establish beings in unsurpassed, perfect, complete awakening; [F.94.b] and who want to draw together a community of monks should practice the yoga of the perfection of wisdom."

39.6 The Lord having said that, Śatakratu, head of the gods, inquired of him, "Lord, how do those bodhisattva great beings stand⁴⁸¹ in the perfection of wisdom? How do they practice the yoga? How do they stand in the perfection of concentration, perseverance, patience, morality, and giving? How do they practice the yoga? How, practicing the perfection of wisdom, do they practice the yoga of inner emptiness, *up to* how do they practice the yoga of the emptiness that is the nonexistence of an intrinsic nature? Lord, how do bodhisattva great beings practicing the perfection of wisdom practice the yoga of the thirty-seven dharmas on the side of awakening? Similarly, how do bodhisattva great beings practicing the perfection of wisdom practice the yoga of the ten tathāgata powers, the four fearlessnesses, the four detailed and thorough knowledges, the five clairvoyances, and the eighteen distinct attributes of a buddha?"

39.7 Śatakratu, head of the gods, having thus inquired, the Lord replied to him, "Excellent, Kauśika, excellent that you have it in mind to inquire of the Tathāgata about this topic! Kauśika, your confidence giving a readiness to speak has arisen through the power of the Buddha, so listen well and hard and pay attention, and I will speak to you about it.

39.8 "Here, Kauśika, bodhisattva great beings practicing the perfection of wisdom do not stand [F.95.a] in form, and when they do not stand in form they practice the yoga of form.⁴⁸² Similarly, they do not stand in feeling..., they do not stand in perception..., they do not stand in volitional factors..., and they do not stand in consciousness, and when they do not stand in consciousness they practice the yoga of consciousness. Similarly, they do not stand in the eyes..., and they do not stand in the ears, the nose, the tongue, the body, or the thinking mind, and thus they practice the yoga of the perfection of wisdom. Similarly, they do not stand in a form, and they do not stand in a sound, a smell, a taste, a feeling, or dharmas, and thus they practice the yoga of the perfection of wisdom. Similarly, they do not stand in the perfection of giving and thus practice the yoga of the perfection of

wisdom. Similarly, they do not stand in the perfection of morality, patience, perseverance, concentration, or wisdom, and thus practice the yoga of the perfection of wisdom. They do not stand in inner emptiness and thus practice the yoga of the perfection of wisdom. They do not stand in ... *up to* the emptiness that is the nonexistence of an intrinsic nature and thus practice the yoga of the perfection of wisdom. They do not stand in the applications of mindfulness and thus practice the yoga of the perfection of wisdom. Similarly, they do not stand in the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, or paths and thus practice the yoga of the perfection of wisdom. They do not stand in the four immeasurables and thus practice the yoga of the perfection of wisdom. They do not stand in the four concentrations, four formless absorptions, or five clairvoyances; and they do not stand in the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, or eighteen distinct attributes of a buddha, [F.95.b] and thus they practice the yoga of the perfection of wisdom.

39.9 “And why? Because they cannot apprehend that form that they might stand in or the application to it that they might practice. Similarly, it is because they cannot apprehend feeling, perception, volitional factors, or consciousness; and similarly, the constituents, the sense fields, dependent origination, the perfections, the thirty-seven dharmas on the side of awakening, all the emptinesses, the ten powers, the fearlessnesses, the detailed and thorough knowledges, or the eighteen distinct attributes of a buddha that they might stand in or the yoga of which they might practice.

39.10 “Furthermore, Kauśika, bodhisattva great beings do not apply themselves to form,⁴⁸³ and because they do not apply themselves to form like that, they practice the yoga of form. Similarly, they do not apply themselves to feeling..., perception..., volitional factors..., or consciousness, and because they do not apply themselves to consciousness like that, they practice the yoga of consciousness. Similarly, they do not apply themselves to the constituents..., the sense fields..., dependent origination..., the perfections..., the thirty-seven dharmas on the side of awakening..., all the emptinesses..., the ten powers..., the fearlessnesses..., the detailed and thorough knowledges..., or the eighteen distinct attributes of a buddha, and because they do not apply themselves to the eighteen distinct attributes of a buddha like that, they practice the yoga of the eighteen distinct attributes of a buddha.

39.11 “And why? Because those bodhisattva great beings do not apprehend form as past, do not apprehend form as future, and do not apprehend form as present. Similarly, they do not apprehend feeling..., perception..., volitional factors..., or consciousness [F.96.a] as past, do not apprehend

consciousness as future, and do not apprehend consciousness as present. Similarly, they do not apprehend the constituents..., the sense fields..., dependent origination..., the perfections..., the thirty-seven dharmas on the side of awakening..., all the emptinesses..., the ten powers..., the fearlessnesses..., the detailed and thorough knowledges..., or the eighteen distinct attributes of a buddha as past, do not apprehend them as future, and do not apprehend them as present.”

39.12 Venerable Śāriputra then said to the Lord, “Lord, the perfection of wisdom is deep.”

“Śāriputra,” replied the Lord, “because the suchness of form is deep, the perfection of wisdom is deep. Śāriputra, similarly, because the suchness of feeling, perception, volitional factors, and consciousness is deep, the perfection of wisdom is deep. Śāriputra, similarly, because the suchness of the constituents, the sense fields, dependent origination, the perfections, the thirty-seven dharmas on the side of awakening, all the emptinesses, the ten powers, the fearlessnesses, the detailed and thorough knowledges, and the distinct attributes of a buddha are deep, the perfection of wisdom is deep.”

39.13 “Lord, the perfection of wisdom is hard to fathom,” said Śāriputra.

“Śāriputra,” replied the Lord, “because the suchness of form is hard to fathom, the perfection of wisdom is hard to fathom. Śāriputra, similarly, because the suchness of feeling, perception, volitional factors, and consciousness is hard to fathom, the perfection of wisdom is hard to fathom. [F.96.b] Śāriputra, similarly, because the suchness of the constituents, the sense fields, dependent origination, the perfections, the thirty-seven dharmas on the side of awakening, all the emptinesses, the ten powers, the fearlessnesses, the detailed and thorough knowledges, and the distinct attributes of a buddha is hard to fathom, the perfection of wisdom is hard to fathom.

39.14 “Lord, the perfection of wisdom is immeasurable,” said Śāriputra.

“Śāriputra,” replied the Lord, “because the suchness of form is immeasurable, the perfection of wisdom is immeasurable. Śāriputra, similarly, because the suchness of feeling, perception, volitional factors, and consciousness is immeasurable, the perfection of wisdom is immeasurable. Śāriputra, similarly, because the suchness of the constituents, the sense fields, dependent origination, the perfections, the thirty-seven dharmas on the side of awakening, all the emptinesses, the ten powers, the fearlessnesses, the detailed and thorough knowledges, and the distinct attributes of a buddha is immeasurable, the perfection of wisdom is immeasurable.

39.15 Śāriputra then asked, “Lord, how then do bodhisattva great beings practice the perfection of wisdom?”

- 39.16 “Śāriputra,” replied the Lord, “if bodhisattva great beings do not practice with the idea ‘form is deep,’ they practice the perfection of wisdom. Similarly, if they do not practice with the idea ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ or ‘consciousness is deep,’ they practice the perfection of wisdom. Similarly, if they do not practice with the idea ‘the constituents...,’ ‘the sense fields...,’ ‘dependent origination...,’ ‘the perfections...,’ [F.97.a] ‘the thirty-seven dharmas on the side of awakening...,’ ‘all the emptinesses...,’ ‘the ten powers...,’ ‘the fearlessnesses...,’ ‘the detailed and thorough knowledges...,’ or ‘the distinct attributes of a buddha are deep,’ they practice the perfection of wisdom.
- 39.17 “And why? Śāriputra, it is because if they also do not practice with the idea ‘it is because the depth of form is not form’ and ‘the depth of feeling..., perception..., volitional factors..., [F.97.b] and consciousness is not consciousness’; and similarly ‘the depth of the constituents..., the sense fields..., dependent origination..., the perfections..., the thirty-seven dharmas on the side of awakening..., all the emptinesses..., the ten powers..., the fearlessnesses..., the detailed and thorough knowledges..., and the distinct attributes of a buddha is not the buddhadharmas,’ they thus practice the perfection of wisdom.⁴⁸⁴
- 39.18 “Śāriputra, if bodhisattva great beings practicing the perfection of wisdom do not practice with the idea ‘form is hard to fathom,’ they practice the perfection of wisdom. If they do not practice with the idea ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ or ‘consciousness is hard to fathom,’ they practice the perfection of wisdom. Similarly, if they do not practice with the idea ‘the constituents...,’ ‘the sense fields...,’ ‘dependent origination...,’ ‘the perfections...,’ ‘the thirty-seven dharmas on the side of awakening...,’ ‘all the emptinesses...,’ ‘the ten powers...,’ ‘the fearlessnesses...,’ ‘the detailed and thorough knowledges...,’ or ‘the distinct attributes of a buddha are hard to fathom,’ they practice the perfection of wisdom.
- 39.19 “And why? Śāriputra, it is because if they do not practice with the idea ‘that state of being hard to fathom of form is not form; that state of being hard to fathom of feeling..., perception..., volitional factors..., and consciousness is not consciousness; and similarly, that state of being hard to fathom of the constituents..., the sense fields..., dependent origination..., the perfections..., the thirty-seven dharmas on the side of awakening..., all the emptinesses..., the ten powers..., the fearlessnesses..., the detailed and thorough knowledges..., and the distinct attributes of a buddha is not the buddhadharmas,’ they practice the perfection of wisdom. And why? Because that state of being hard to fathom of the buddhadharmas is not the buddhadharmas.

- 39.20 “Furthermore, Śāriputra, if bodhisattva great beings practicing the perfection of wisdom do not practice with the idea ‘form is immeasurable,’ they practice the perfection of wisdom. Similarly, if they do not practice with the idea ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ or ‘consciousness is immeasurable,’ they practice the perfection of wisdom. And why? Śāriputra, it is because the immeasurability of form is not form; the immeasurability of feeling..., perception..., volitional factors..., and consciousness is not consciousness; and similarly, the immeasurability of the constituents..., the sense fields..., dependent origination..., the perfections..., all the emptinesses..., the thirty-seven dharmas on the side of awakening..., the ten powers..., the fearlessnesses..., the detailed and thorough knowledges..., and the distinct attributes of a buddha is not the buddhadharmas. And why? Śāriputra, it is because the immeasurability [F.98.a] of the distinct attributes of a buddha is not the distinct attributes of a buddha.”
- 39.21 Śāriputra said, “Lord, this perfection of wisdom is just as deep as that,⁴⁸⁵ just as hard to fathom as that, just as hard to understand as that, and just as immeasurable as that, so an exposition of it should not be given in the presence of bodhisattva great beings who have newly set out in the vehicle, because they will tremble, feel frightened, and become terrified when they hear this perfection of wisdom. An exposition of it should be given in the presence of bodhisattva great beings irreversible from awakening because they do not tremble, feel frightened, or become terrified, do not feel unsure, and do not harbor doubt when they hear this perfection of wisdom, and on top of that they also believe it when they hear it.”
- 39.22 Then Śatakratu, head of the gods, asked venerable Śāriputra, “Venerable monk Śāriputra, what is wrong with giving an exposition of this deep perfection of wisdom in the presence of bodhisattva great beings who have newly set out in the vehicle?”
- 39.23 “Kauśika,” replied Śāriputra, “when an exposition of this deep perfection of wisdom is given in the presence of bodhisattva great beings who have newly set out in the vehicle, they tremble, feel frightened, become terrified, reject it, and do not believe in it. Kauśika, because those bodhisattva great beings who have newly set out in the vehicle reject this deep perfection of wisdom when they hear it and amass the karma of those headed to a blunder,⁴⁸⁶ they are hard-pressed to fully awaken to unsurpassed, perfect, complete awakening even for a very long time.”
- 39.24 “Venerable monk Śāriputra, are there [F.98.b] bodhisattva great beings who have not been prophesied who, when they hear this deep perfection of wisdom, do not tremble, feel frightened, and become terrified?” asked Śatakratu.

- 39.25 “Kauśika,” replied Śāriputra, “those bodhisattva great beings who do not tremble, feel frightened, or become terrified when they hear this deep perfection of wisdom obtain a prophecy before long of their unsurpassed, perfect, complete awakening. They obtain a prophecy of unsurpassed, perfect, complete awakening before they have passed beyond more than one or two tathāgatas.”⁴⁸⁷
- 39.26 Then the Lord said to venerable Śāriputra, “Exactly so, Śāriputra, exactly so! Śāriputra, those bodhisattva great beings who do not tremble, feel frightened, or become terrified when they hear this deep perfection of wisdom and, on top of that, having heard this perfection of wisdom, take it up, bear it in mind, read it aloud, master it, and keep on with it as it has been taught have long set out in the vehicle, practice the practice of the six perfections, and serve many buddhas with their service.”
- 39.27 Venerable Śāriputra then said to the Lord, “Lord, I have great confidence giving a readiness to speak, and I set forth an illustration. Tathāgata, I have the confidence giving a readiness to speak.”
- “Be confident in your readiness to speak then, Śāriputra,” replied the Lord.
- 39.28 Śāriputra said, “To illustrate, Lord, sons of a good family or daughters of a good family who have set out in the Great Vehicle might dream in a dream they are cultivating the perfection of wisdom and are cultivating the perfection of concentration, perfection of perseverance, perfection of patience, [F.99.a] perfection of morality, and perfection of giving, *up to*⁴⁸⁸ going to the site of awakening. Lord, if those sons of a good family or daughters of a good family are known to be approaching unsurpassed, perfect, complete awakening, Lord, when it comes to those sons of a good family or daughters of a good family who, having woken up, intend⁴⁸⁹ to cultivate the perfection of wisdom, and cultivate the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving, to fully awaken to unsurpassed, perfect, complete awakening, and, having fully awakened, to go to the site of awakening and turn the wheel of the Dharma, what need is there to say that they are approaching unsurpassed, perfect, complete awakening? Lord, those sons of a good family or daughters of a good family who get to hear this deep perfection of wisdom and then practice it exactly as⁴⁹⁰ they have heard it have wholesome roots that have matured. Lord, those sons of a good family or daughters of a good family who, having heard this perfection of wisdom, take it up, bear it in mind, read it aloud, master it, and properly pay attention to it have long set out in the vehicle, have planted wholesome roots, have served many buddhas, and have been assisted by spiritual friends.

- 39.29 “Lord, those bodhisattvas and sons of a good family or daughters of a good family who get this perfection of wisdom and, having got it, take it up, bear it in mind, read it aloud, master it, [F.99.b] and properly pay attention to it, of those sons of a good family or daughters of a good family, Lord, their awakening is close to being prophesied, or it will be prophesied, or they will become irreversible from unsurpassed, perfect, complete awakening.
- 39.30 “To illustrate, Lord, a person might emerge from a vast jungle a hundred yojanas wide or might emerge from a vast jungle two hundred yojanas wide, or three hundred yojanas wide, or four hundred yojanas wide, or five hundred yojanas wide, and when they emerge they might see cow herders, or goat herders, or the boundary markers of fields, or parks, or orchards that are signs presaging a town, or they might see some other signs presaging a town, or villages, or markets, or cities, or kingdoms. When they do so they would think, ‘These kinds of signs presage a town, or village, or market, or city, or kingdom, or palace, so one must be near at hand.’ They would breathe out a sigh of relief and would not face danger from robbers, danger from poisonous animals, danger from savages, danger from angry wild animals, or danger from hunger and thirst anymore.
- 39.31 “Similarly, Lord, with bodhisattva great beings who get this deep perfection of wisdom and, having got it, take it up, bear it in mind, read it aloud, master it, and properly pay attention to it—Lord, it is known that the awakening of those bodhisattva great beings is close to being prophesied and that before long they will fully awaken to unsurpassed, perfect, complete awakening. Those [F.100.a] bodhisattva great beings do not face the danger of the śrāvaka level or the pratyekabuddha level. And why? Because there are those signs presaging that—that is, that the bodhisattva great beings get to see, bow down to, and serve this deep perfection of wisdom and get to hear it.”
- 39.32 Venerable Śāriputra having said this, the Lord said to him, “Excellent, Śāriputra, excellent. Be even more confident in your readiness to speak, Śāriputra, through the power of the Buddha.”
- 39.33 Śāriputra said, “To illustrate, Lord, a person who wants to see the ocean goes off to see the ocean, and as they are going off to see the ocean they see trees or signs of trees, or mountains or signs of mountains, and they can know because of that ‘The ocean is a long way from here. The ocean is not near here.’ And why? Because there are no trees or signs of trees, or mountains or signs of mountains, when the ocean is near.
- 39.34 “To illustrate further, Lord, a person who wants to see the ocean goes off to see the ocean, and as they are going off to see the ocean they see no trees or signs of trees, or mountains or signs of mountains, and it occurs to them to think, ‘The ocean is not a long way from here.’ And why? Because there are

no trees or signs of trees, or mountains or signs of mountains, when the ocean is near. Even though that person does not see the ocean with their eyes, they become certain, 'I am close to the ocean. The ocean is near here. The ocean is not a long way from here.' [F.100.b]

39.35 "Similarly, Lord, bodhisattva great beings who hear, take up, bear in mind, read aloud, and master this perfection of wisdom can thus know, can thus think, 'Even though the Tathāgata has not prophesied in my presence, "You will fully awaken to unsurpassed, perfect, complete awakening in some certain amount of eons, or in eons amounting to a hundred, or in eons amounting to a thousand, or in eons amounting to a hundred thousand, or in eons amounting to one hundred million billion," ' those bodhisattva great beings can know, 'My unsurpassed, perfect, complete awakening is close to being prophesied.' And why? Because they think, 'I have got this deep perfection of wisdom to see and hear, and having heard it I have taken it up, borne it in mind, read it aloud, mastered it, and properly paid attention to it.'

39.36 "To illustrate further, Lord, when spring has come and the buds and blossoms have come out on the trees, the people of Jambudvīpa can know, because of that, the leaves, flowers, and fruit will appear before long. And why? Because there are those signs presaging that on the trees. When the people of Jambudvīpa see those signs presaging that on the trees, they think, 'It will not be long now before the leaves, flowers, and fruit appear,' and they are enraptured.

39.37 "Similarly, Lord, when bodhisattva great beings get to view [F.101.a] and hear this deep perfection of wisdom, and having heard it take it up, bear it in mind, read it aloud, master it, and properly pay attention to it, Lord, those bodhisattva great beings can know that their wholesome roots have matured. Lord, those sons of a good family or daughters of a good family can know that they have attended again and again on many buddhas. Lord, those bodhisattva great beings⁴⁹¹ also can know, 'We are close to unsurpassed, perfect, complete awakening because we have found this deep perfection of wisdom and have seen, heard, bowed down to, and practiced the perfection of wisdom as it has been explained, because of those earlier wholesome roots.' There the gods who have seen buddhas before think, 'Earlier bodhisattvas also had such signs as these presaging their prophecy, so it will not be long before the prophecy of the unsurpassed, perfect, complete awakening of these bodhisattva great beings happens too.' They rejoice and feel joy; a joy and mental happiness arise.

39.38 "To illustrate further, Lord, when a woman is pregnant her body undergoes changes as she gets closer and closer to giving birth. Physically she feels utterly exhausted, she does not move about, and she is forgetful, has no appetite, finds it hard to get drowsy and fall asleep, and becomes

taciturn because of feeling that way. And, realizing that her experience of those sorts of feelings is because of having indulged in that earlier improper attention, indulged in it [F.101.b] frequently and fully, she steers clear of her proclivity for sex. Other women see the signs presaging that in that woman and come to realize, 'It will not be long before that woman gives birth.'

39.39 "Similarly, Lord, bodhisattva great beings who have planted wholesome roots, served many buddhas, practiced the practices well, and been assisted by spiritual friends and whose wholesome roots have matured get this deep perfection of wisdom and, having got it, take it up, bear it in mind, read it aloud, master it, and properly pay attention to it. They can know it will not be long before the unsurpassed, perfect, complete awakening of those bodhisattva great beings will be prophesied."

39.40 The Lord responded, "This confidence giving a readiness to speak that you had, Śāriputra, through the power of the Buddha, is excellent, Śāriputra, excellent." [B31]

39.41 Then venerable Subhūti said to the Lord, "Lord, it is amazing that the tathāgata, worthy one, perfectly complete Buddha has benefited these bodhisattva great beings like this."

39.42 "Subhūti," replied the Lord, "it is because bodhisattva great beings have set out for unsurpassed, perfect, complete awakening to benefit many people, to make many people happy, out of pity for the world, for the welfare of the mass of gods and humans, for benefit and happiness. [F.102.a] When those bodhisattva great beings pursue their career they benefit many thousands of bodhisattva great beings in the four ways of gathering a retinue—giving gifts, kind words, beneficial actions, and consistency between words and deeds; cause beings to take up the ten wholesome actions; and cause them to take up the four concentrations, four immeasurables, and four formless absorptions; and they establish themselves in those dharmas too. They personally practice the perfection of giving, and they cause others to take up the perfection of giving as well; they personally practice the perfection of morality..., the perfection of patience..., the perfection of perseverance..., the perfection of concentration..., and the perfection of wisdom, and they cause others to take up the perfection of wisdom as well. Thanks to the perfection of wisdom, with skillful means they establish beings in the result of stream enterer, but they do not themselves actualize it. Similarly, they establish beings in the result of once-returner..., the result of non-returner..., the state of a worthy one..., and the state of a pratyekabuddha, but they do not themselves actualize it. They personally step onto the irreversible level, and they establish others at the irreversible level as well. They personally purify a buddhafiield, and they personally cause other bodhisattvas to take up the

purification of a buddhafield as well; they personally bring beings to maturity, and they cause others to take up bringing beings to maturity as well; they personally produce the clairvoyances, [F.102.b] and they cause others to take up gaining the clairvoyances as well; they personally purify the dhāraṇī gateways, and they cause others to take up the purification of the dhāraṇī gateways as well; they personally gain perfected confidence giving a readiness to speak, and they cause others to take up perfecting confidence giving a readiness to speak as well; they personally appropriate a perfected physical form, and they cause others to take up the appropriation of a perfected physical form as well; they personally appropriate perfected major marks, and they cause others to take up the appropriation of perfected major marks as well; they personally appropriate the state of the perfected unmarried person, and they cause others to take up gaining the state of the perfected unmarried person as well; they personally perfect the ten tathāgata powers, and they cause others to take up perfecting the ten tathāgata powers as well; they personally generate the ten concentrations, and they cause others to take up the generation of the ten concentrations as well; they personally generate the four immeasurables..., the four formless absorptions..., the four fearlessnesses..., and the four detailed and thorough knowledges, and they cause others to take up the generation of the four detailed and thorough knowledges as well; they personally perfect the eighteen distinct attributes of a buddha, and they cause others to take up perfecting the eighteen distinct attributes of a buddha as well; they personally reach the knowledge of all aspects, and they cause others to take up the knowledge of all aspects as well; they personally eliminate all residual impressions, connections, [F.103.a] and afflictions, and they cause others to take up the elimination of all residual impressions, connections, and afflictions as well; they personally fully awaken to unsurpassed, perfect, complete awakening, and they cause others to take up fully awakening to unsurpassed, perfect, complete awakening as well; and they personally turn the wheel of the Dharma, and they cause others to take up turning the wheel of the Dharma as well.”

39.43 Subhūti said, “Lord, it is amazing that those bodhisattva great beings practicing the perfection of wisdom for the sake of beings will fully awaken to unsurpassed, perfect, complete awakening in possession of many good qualities like this. Sugata, it is amazing!

39.44 “Lord, how is meditation on the perfection of wisdom of bodhisattva great beings completed?”

39.45 “Subhūti,” replied the Lord, “when bodhisattva great beings practicing the perfection of wisdom do not see an increase in form and do not see an increase in feeling, perception, volitional factors, or consciousness, then

meditation on the perfection of wisdom of bodhisattva great beings is completed. Similarly, when they do not see an increase in the constituents, the sense fields, dependent origination, the perfections, all the emptinesses, the dharmas on the side of awakening, the ten powers, the fearlessnesses, the detailed and thorough knowledges, [F.103.b] the distinct attributes of a buddha, or the knowledge of all aspects, then meditation on the perfection of wisdom of bodhisattva great beings is completed.

39.46 “Subhūti, when bodhisattva great beings practicing the perfection of wisdom do not see a decline in form and do not see a decline in feeling, perception, volitional factors, or consciousness, then meditation on the perfection of wisdom of bodhisattva great beings is completed. Similarly, when they do not see a decline in the constituents, the sense fields, dependent origination, the perfections, all the emptinesses, the dharmas on the side of awakening, the ten powers, the fearlessnesses, the detailed and thorough knowledges, the distinct attributes of a buddha, or the knowledge of all aspects, then meditation on the perfection of wisdom of bodhisattva great beings is completed.

39.47 “Furthermore, Subhūti, when bodhisattva great beings practicing the perfection of wisdom do not see ‘a dharma’ and do not see ‘not a dharma’; do not see ‘past,’ do not see ‘future,’ and do not see ‘present’; do not see ‘wholesome, unwholesome, neutral, and not neutral’; [F.104.a] do not see ‘compounded and uncompounded’; do not see ‘the desire realm,’ do not see ‘the form realm,’ and do not see ‘the formless realm’; do not see ‘the perfection of giving’ and do not see ‘the perfection of morality, patience, perseverance, concentration, or wisdom’; *up to* do not see ‘the knowledge of all aspects,’ then the meditation on the perfection of wisdom of bodhisattva great beings is completed. And why? Subhūti, it is because what marks dharmas as dharmas is irreversibility, vanity, hollowness, pointlessness, and fraudulence.”

39.48 “Lord, the inconceivable is being taught,” said Subhūti.

“Subhūti,” continued the Lord, “it is a teaching of the inconceivable because form is inconceivable. It is a teaching of the inconceivable because feeling, perception, volitional factors, and consciousness are inconceivable. It is a teaching of the inconceivable because the perfection of giving is inconceivable. Similarly, it is a teaching of the inconceivable because the perfections of morality, patience, perseverance, concentration, and wisdom are inconceivable. Similarly, it is a teaching of the inconceivable because the constituents, the sense fields, dependent origination, the perfections, all the emptinesses, the thirty-seven dharmas on the side of awakening, the ten

powers, the fearlessnesses, [F.104.b] the detailed and thorough knowledges, and the distinct attributes of a buddha ... *up to* the knowledge of all aspects is inconceivable.

39.49 “Subhūti, if bodhisattva great beings practicing the perfection of wisdom do not form the notion ‘form is inconceivable’ and do not form the notion ‘feeling, perception, volitional factors, and consciousness are inconceivable,’ then meditation on the perfection of wisdom is completed. If they do not form the notion ‘the constituents, the sense fields, dependent origination, the perfections, all the emptinesses, the dharmas on the side of awakening, the ten powers, the fearlessnesses, the detailed and thorough knowledges, the distinct attributes of a buddha ...’ *up to* ‘the knowledge of all aspects is inconceivable,’ then meditation on the perfection of wisdom is completed.”

39.50 “Lord, who will come to believe in this deep perfection of wisdom?” asked Subhūti.

“Subhūti,” replied the Lord, “bodhisattva great beings who have earlier practiced the practice of the six perfections, planted wholesome roots sprung from the Tathāgata,⁴⁹² served many buddhas with their service, and been assisted by spiritual friends will come to believe in this deep perfection of wisdom.”

39.51 “Lord, to what extent will bodhisattva great beings have practiced the six perfections, planted wholesome roots sprung from the Tathāgata, served many buddhas, and been assisted [F.105.a] by spiritual friends?” asked Subhūti.

39.52 The Lord replied, “Here, Subhūti, bodhisattva great beings practicing the perfection of wisdom do not mentally construct and do not conceive of form, do not mentally construct and do not conceive of a causal sign of form, and do not mentally construct and do not conceive of an intrinsic nature of form. They do not mentally construct and do not conceive of feeling, perception, volitional factors, or consciousness; do not mentally construct and do not conceive of a causal sign of feeling, perception, volitional factors, or consciousness; and do not mentally construct and do not conceive of an intrinsic nature of feeling, perception, volitional factors, or consciousness. Similarly, they do not mentally construct and do not conceive of the constituents, sense fields, or dependent origination; the desire, form, or formless realms; the perfection of giving; the perfections of morality, patience, perseverance, concentration, or wisdom; inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature; the applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, or path; the ten tathāgata powers, the fearlessnesses, the detailed and thorough knowledges, or the distinct attributes of a buddha; *up to* do not mentally construct and do not conceive of the knowledge of all

aspects, do not mentally construct and do not conceive of a causal sign of the knowledge of all aspects, and do not mentally construct and do not conceive of an intrinsic nature of the knowledge of all aspects. And why? Subhūti, it is because form is inconceivable; feeling, perception, volitional factors, and consciousness are inconceivable; and similarly, the constituents, the sense fields, dependent origination, the perfections, all the emptinesses, the dharmas on the side of awakening, the ten powers, the fearlessnesses, the detailed and thorough knowledges, [F.105.b] the distinct attributes of a buddha, and also the knowledge of all aspects are inconceivable. In that case, Subhūti, the bodhisattva great beings will have practiced the six perfections, planted wholesome roots sprung from the Tathāgata, served many buddhas, and been assisted by spiritual friends.”

39.53 Subhūti responded, “Lord, the perfection of wisdom is deep because form is deep. The perfection of wisdom is deep because feeling, perception, volitional factors, and consciousness are deep. Similarly, the perfection of wisdom is deep because the constituents, the sense fields, dependent origination, the perfections, all the emptinesses, the thirty-seven dharmas on the side of awakening, the ten powers, the fearlessnesses, the detailed and thorough knowledges, and the distinct attributes of a buddha are deep. The perfection of wisdom is deep because the knowledge of all aspects is deep.

39.54 “Lord, the perfection of wisdom is a heap of jewels insofar as it generates the result of stream enterer, the result of once-returner, the result of non-returner, the state of a worthy one, a pratyekabuddha’s awakening, and unsurpassed, perfect, complete awakening that are great jewels.

39.55 “Lord, this perfection of wisdom turns the wheel of the Dharma. Lord, the perfection of wisdom is an aggregate of the purity of all dharmas.”

39.56 “Subhūti,” replied the Lord, “it is because of the purity of form, the purity of feeling, perception, volitional factors, and consciousness, and the purity of the constituents, the sense fields, dependent origination, [F.106.a] the perfections, all the emptinesses, the thirty-seven dharmas on the side of awakening, the ten powers, the fearlessnesses, the detailed and thorough knowledges, the distinct attributes of a buddha, and the knowledge of all aspects.”

39.57 “Lord, that such an exposition of this deep perfection of wisdom would not give rise to many hindrances would be amazing,” said Subhūti.

39.58 “Exactly so, Subhūti, exactly so!” replied the Lord. “There are many hindrances to this deep perfection of wisdom. Sons of a good family or daughters of a good family copying out, teaching, reading aloud, explaining, properly paying attention to, and cultivating this deep perfection of wisdom should quickly write it out and quickly cultivate it before hindrances to copying out, reading aloud, teaching, explaining, *up to* properly paying

attention to this deep perfection of wisdom arise.⁴⁹³ And why? Because even if those sons of a good family or daughters of a good family are copying for a month, they should do the copying accordingly; even if they are copying for two, or three, or four, or five, or six, or seven months, or for up to a year, they should do the copying accordingly; and even if they are explaining, reciting from memory, illuminating, properly paying attention to, and cultivating this deep perfection of wisdom for up to a year, they should do the cultivation accordingly. And why? Subhūti, it is because this great jewel gives rise to many hindrances.”

39.59 “Lord, Māra the wicked one will cause hindrances, will he not, to this deep perfection of wisdom, in order that it will not be copied out, will not be read aloud, will not be recited from memory, will not be properly paid attention to, [F.106.b] and will not be cultivated?” asked Subhūti.

39.60 “Subhūti,” replied the Lord, “Māra the wicked one will indeed make whatever efforts he can to cause hindrances to this deep perfection of wisdom, in order that it will not be copied out, will not be read aloud, will not be recited from memory, *up to* will not be cultivated, but he cannot hinder bodhisattva great beings copying out, reading aloud, reciting from memory, properly paying attention to, and cultivating this deep perfection of wisdom.”

39.61 Then venerable Śāriputra asked the Lord, “Lord, because of whose power is Māra the wicked one incapable of hindering bodhisattva great beings copying out, reading aloud, *up to* cultivating this deep perfection of wisdom?”

39.62 “Śāriputra,” replied the Lord, “it is because of the power of the buddhas that Māra the wicked one cannot hinder bodhisattva great beings copying out, reading aloud, explaining, reciting from memory, properly paying attention to, and cultivating this deep perfection of wisdom. Śāriputra, it is the power of those lord buddhas—the lord buddhas dwelling and maintaining themselves in all the ten directions. Those lord buddhas watch over those bodhisattva great beings and help. Māra the wicked one cannot hinder those bodhisattva great beings copying out, reading aloud, teaching, reciting from memory, properly paying attention to, and cultivating this deep perfection of wisdom whom those lord buddhas watch over and help. And why? Śāriputra, it is because Māra the wicked one cannot hinder those bodhisattva great beings copying out, reading aloud, reciting from memory, explaining, properly paying attention to, and cultivating this deep perfection of wisdom whom the buddhas have assisted. And why? Śāriputra, it is because it is in the nature of things [F.107.a] that infinite, countless tathāgatas, worthy ones, perfectly complete buddhas dwelling and maintaining themselves in infinite, countless world systems in all the ten

directions watch over those bodhisattva great beings copying out, reading aloud, reciting from memory, explaining, properly paying attention to, and cultivating this deep perfection of wisdom.

39.63 “Śāriputra, those sons of a good family or daughters of a good family copying out, reading aloud, reciting from memory, teaching, properly paying attention to, and cultivating this deep perfection of wisdom should also know, ‘It is because of the power of the Buddha that I am copying out this deep perfection of wisdom, that I am reading it aloud, that I am reciting it from memory, that I am teaching it, that I am properly paying attention to it, and that I am cultivating it.’ ”

39.64 “Lord, are all those sons of a good family or daughters of a good family copying out, reading aloud, reciting from memory, teaching, cultivating, and properly paying attention to this deep perfection of wisdom through the power of the buddhas? Have all been assisted by the Buddha?” asked Śāriputra.

39.65 “Exactly so, Śāriputra, exactly so!” replied the Lord. “It is exactly as you say! You should know that any and all the sons of a good family or daughters of a good family copying out, reading aloud, clearly articulating, reciting from memory, teaching to others, properly paying attention to, [F.107.b] and cultivating this deep perfection of wisdom, Śāriputra, do so through the power of the Buddha. All have also been assisted by the Buddha.”

39.66 Śāriputra then asked, “Lord, do those tathāgatas, worthy ones, perfectly complete buddhas dwelling and maintaining themselves in infinite, countless world systems in all the ten directions know about those sons of a good family or daughters of a good family copying out, reading aloud, clearly articulating, reciting from memory, explaining, teaching, cultivating, and properly paying attention to this deep perfection of wisdom?”

39.67 “Lord, do those lord buddhas see with the buddha eye and are they aware of those bodhisattva great beings copying out, reading aloud, clearly articulating, reciting from memory, explaining, teaching, cultivating, and properly paying attention to this deep perfection of wisdom?”

39.68 “Exactly so, Śāriputra, exactly so!” replied the Lord. “You should know that all those tathāgatas, worthy ones, perfectly complete buddhas in all the ten directions know about those sons of a good family or daughters of a good family copying out, reading aloud, clearly articulating, reciting from memory, explaining, teaching, cultivating, and properly paying attention to this deep perfection of wisdom, as well as practicing it for suchness. Those lord buddhas see with the buddha eye and are aware of those bodhisattva great beings.

- 39.69 “Śāriputra, those sons of a good family or daughters of a good family in the Great Vehicle are close to unsurpassed, perfect, complete awakening.
- 39.70 “Śāriputra, those sons of a good family or daughters of a good family in the Bodhisattva Vehicle [F.108.a] bearing this deep perfection of wisdom in mind are those sons of a good family or daughters of a good family who have come to have an abundance of belief in this deep perfection of wisdom and respect, revere, honor, and worship this deep perfection of wisdom with flowers, incense, perfumes, garlands, creams, powders, robes, parasols, flags, and banners.
- 39.71 “Śāriputra, with the buddha eye the tathāgatas see those bodhisattva great beings, and also those sons of a good family or daughters of a good family.
- 39.72 “Śāriputra, great is the profit, great the benefit, great the result, and great the maturation for those sons of a good family or daughters of a good family who write out this deep perfection of wisdom and bear it in mind. On account of that wholesome root they are never separated from the lord buddhas; they are never born in terrible forms of life; though born as gods and humans they are not separated from the buddhas and bodhisattvas; and also they step onto the irreversible level.
- 39.73 “Śāriputra, on account of that wholesome root those bodhisattva great beings and those sons of a good family or daughters of a good family are never separated from the six perfections; they are never separated from inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature; they are never separated from the applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, or path; they are never separated from the ten tathāgata powers, the fearlessnesses, the detailed and thorough knowledges, or the eighteen distinct attributes of a buddha; and they are never separated from the knowledge [F.108.b] of all aspects.
- 39.74 “Śāriputra, with the passing away of the Tathāgata this perfection of wisdom will circulate in the southern region. There the monks and nuns, laymen and laywomen will write out, take up, bear in mind, read aloud, master, and properly pay attention to this deep perfection of wisdom. On account of that wholesome root they will not blunder into terrible forms of life, they will experience everything perfect as gods and humans, and they will ennoble themselves with the six perfections; respect, revere, honor, and worship the lord buddhas; and gradually pass into complete nirvāṇa in the three vehicles—in the Śrāvaka Vehicle, or Pratyekabuddha Vehicle, or Great Vehicle.

- 39.75 “Śāriputra, from the southern region this deep perfection of wisdom will circulate into the country of Vartani.⁴⁹⁴ There too the monks and nuns, laymen and laywomen will write out, take up, bear in mind, read aloud, master, and properly pay attention to this deep perfection of wisdom and respect, revere, honor, and worship it with flowers, incense, perfumes, garlands, creams, powders, robes, parasols, flags, and banners. On account of that wholesome root they will not blunder into terrible forms of life, they will experience everything perfect as gods and humans, and they will ennoble themselves with the six perfections, will worship the lord buddhas, and will gradually go forth⁴⁹⁵ in the three vehicles—the Śrāvaka Vehicle, Pratyekabuddha Vehicle, and Great Vehicle. [F.109.a]
- 39.76 “Śāriputra, from the country of Vartani this deep perfection of wisdom will circulate into the northern region. There too, Śāriputra, the monks and nuns, laymen and laywomen will write out, take up, bear in mind, read aloud, master, and properly pay attention to this deep perfection of wisdom, and on account of that wholesome root they will not blunder into terrible forms of life, they will experience everything perfect as gods and humans, and they will ennoble themselves with the six perfections, will worship the lord buddhas, and will gradually go forth in the three vehicles—the Śrāvaka Vehicle, Pratyekabuddha Vehicle, and Great Vehicle.
- 39.77 “Therefore, Śāriputra, they⁴⁹⁶ do the work of the Buddha, this deep perfection of wisdom, at a time in the future, during the last of the ‘five hundreds.’⁴⁹⁷ And why? Śāriputra, it is because when the Dharma and Vinaya have become the site,⁴⁹⁸ the good Dharma does not disappear.
- 39.78 “Śāriputra, I watch over those sons of a good family and daughters of a good family who write out, take up, bear in mind, read aloud, master, and properly pay attention to this deep perfection of wisdom and practice it for suchness.
- 39.79 “Śāriputra, those sons of a good family and daughters of a good family who write out this deep perfection of wisdom and, having copied it out, respect, revere, honor, and worship it with flowers, incense, perfumes, garlands, creams, powders, robes, parasols, flags, and banners—those sons of a good family and daughters of a good family who do that, on account of that wholesome root will not blunder into terrible forms of life. [F.109.b] They will experience everything perfect as gods and humans, will ennoble themselves with the six perfections, and, having ennobled themselves, will respect, revere, honor, and worship the lord buddhas and will gradually go forth in the three vehicles—the Śrāvaka Vehicle, Pratyekabuddha Vehicle, and Great Vehicle. And why? Śāriputra, it is because with the buddha eye the Tathāgata sees those sons of a good family and daughters of a good family, the Tathāgata praises them, and the Tathāgata extols them; all the

tathāgatas, worthy ones, perfectly complete buddhas dwelling and maintaining themselves in all the vast world systems in all the ten directions also see those sons of a good family or daughters of a good family with the buddha eye and praise and glorify those sons of a good family and daughters of a good family.”

39.80 “Lord, at a later time, during a later period, will this deep perfection of wisdom spread widely in the northern region?” asked Śāriputra.

39.81 “Exactly so, Śāriputra, exactly so!” replied the Lord. “Śāriputra, at a later time, at a later period, this deep perfection of wisdom will spread widely in the northern region. Śāriputra, there at a later time, during a later period, those sons of a good family and daughters of a good family will hear this deep perfection of wisdom and, having heard it, will write out, take up, bear in mind, read aloud, master, and properly pay attention to this deep perfection of wisdom, and practice it for suchness. Those sons of a good family and daughters of a good family who hear this deep perfection of wisdom, and, having heard it, take up, bear in mind, [F.110.a] read aloud, master, and properly pay attention to this deep perfection of wisdom and practice it for suchness have long set out in the vehicle, have served many buddhas, and have planted wholesome roots sprung from the Tathāgata.”

39.82 “Lord, at a later time, during a later period, how many sons of a good family and daughters of a good family in the region to the north will there be who hear this deep perfection of wisdom and, having heard it, take up, bear in mind, read aloud, master, and properly pay attention to this deep perfection of wisdom and practice it for suchness?” asked Śāriputra.

39.83 “Śāriputra,” replied the Lord, “at a later time, during a later period, there will be many bodhisattva great beings in the region to the north, but still there will not be many bodhisattva great beings or sons of a good family or daughters of a good family, Śāriputra, who will hear this deep perfection of wisdom and, having heard it, will write out, take up, bear in mind, read aloud, master, and properly pay attention to this deep perfection of wisdom and practice it for suchness. Those bodhisattva great beings and sons of a good family and daughters of a good family, when they hear an exposition of this deep perfection of wisdom, will not tremble, feel frightened, or become terrified. And why? Because those sons of a good family and daughters of a good family will have followed after the tathāgatas, worthy ones, perfect complete buddhas and questioned them and made inquiries. And why? Because those sons of a good family and daughters of a good family will have completed the perfection of wisdom, and similarly, those sons of a good family and daughters of a good family [F.110.b] will have completed the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving; those

sons of a good family and daughters of a good family will have completed inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature; those sons of a good family and daughters of a good family will have completed the applications of mindfulness; those sons of a good family and daughters of a good family will have completed the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path; and those sons of a good family and daughters of a good family will have completed the ten tathāgata powers, the fearlessnesses, the detailed and thorough knowledges, and the distinct attributes of a buddha. Śāriputra, those sons of a good family and daughters of a good family are firmly planted on wholesome roots and, taking unsurpassed, perfect, complete awakening as their point of departure, will work for the welfare of many beings.

39.84 “And why? Śāriputra, it is because I have had conversations that concerned just the knowledge of all aspects with those sons of a good family and daughters of a good family; and those tathāgatas, worthy ones, perfect complete buddhas who were there in times gone by, those lord buddhas have also had conversations that concerned just the knowledge of all aspects with those sons of a good family and daughters of a good family as well, so, even after they have exchanged lives they again behave like this, namely, they take unsurpassed, complete awakening as their point of departure and have those sorts of conversations concerned with just the knowledge of all aspects.

39.85 “Even Māra and the Māra class of gods cannot split those sons of a good family and daughters of a good family from [F.111.a] unsurpassed, perfect, complete awakening, so what need is there to say more about the others who forsake this deep perfection of wisdom, who admire wrongdoing, and who habitually do wrong not being able to split them?

39.86 “Śāriputra, when those bodhisattva great beings and sons of a good family and daughters of a good family hear this deep perfection of wisdom, they obtain immense joy from, and feel great delight in, the fact that many beings will be established on wholesome roots that have to do with unsurpassed, perfect, complete awakening.⁴⁹⁹

39.87 “Those sons of a good family and daughters of a good family declare to me, face to face, ‘Lord, when we practice the practice of the perfection of wisdom we will establish many hundreds of creatures, many thousands of creatures, many hundreds of thousands of creatures in the wholesome dharmas; that is, taking unsurpassed, perfect, complete awakening as our point of departure, we will establish them in awakening—we will teach them, inspire them to take it up, motivate them, and excite them about it, and we prophesy their irreversibility.’ And why? It is because the tathāgatas,

worthy ones, perfectly complete buddhas see in their hearts the thought those sons of a good family and daughters of a good family in the Bodhisattva Vehicle have—the thought to make that declaration, and rejoice—and I too, Śāriputra, have rejoiced, when those bodhisattva great beings are practicing for awakening, in their declaration, ‘We will teach many hundreds of creatures, many thousands of creatures, many hundreds of thousands of creatures unsurpassed, perfect, complete awakening. We will inspire them to take it up, motivate them, and excite them about it. [F.111.b] We will establish them in unsurpassed, perfect, complete awakening.’

39.88 “Also in the presence of past tathāgatas, worthy ones, perfectly complete buddhas, those sons of a good family and daughters of a good family have declared, ‘When we practice the practice of the perfection of wisdom we will establish many hundreds of creatures, many thousands of creatures, many hundreds of thousands of creatures in unsurpassed, perfect, complete awakening—we will teach them, inspire them to take it up, motivate them, and excite them about it, and we prophesy their irreversibility.’ And why? Because the past tathāgatas, worthy ones, perfectly complete buddhas saw in their hearts the intention of those bodhisattva great beings and sons of a good family and daughters of a good family to make that declaration, and rejoiced. And I too, Śāriputra, have rejoiced, when those bodhisattva great beings are practicing for awakening, in their declaration, ‘We will teach many hundreds of creatures, many thousands of creatures, many hundreds of thousands of creatures unsurpassed, perfect, complete awakening—we will inspire them to take it up, motivate them, and excite them about it. We will establish them in unsurpassed, perfect, complete awakening.’

39.89 “Śāriputra, those sons of a good family and daughters of a good family will have a greater admiration for form, sound, smell, taste, feeling, and dharmas, and they will give away greater gifts. Because of giving away greater gifts they will make [F.112.a] an occasion for greater wholesome roots. Because they have made an occasion for greater wholesome roots they will appropriate a greater maturation.⁵⁰⁰ Because they appropriate a greater maturation, from that maturation they will, for the welfare of just those beings, appropriate a greater maturation; they will give away everything inner and outer to just those beings; and on account of that wholesome root they will reach other buddhafiels and come face to face with tathāgatas, worthy ones, perfectly complete buddhas wherever those buddhas are teaching the Dharma. In those buddhafiels they will hear just this perfection of wisdom and again inspire many hundreds of creatures, many

thousands of creatures, many hundreds of thousands of creatures to take up unsurpassed, perfect, complete awakening—they will teach it, motivate them, and excite them about it.”

39.90 “Lord,” said Śāriputra, “it is amazing that there is thus not any dharma the tathāgata, worthy one, perfectly complete Buddha does not know, there is not any true nature of dharmas and suchness he does not know, there is not any Dharma teaching he does not know, and there is not any behavior of beings he does not know; and that he thus knows as well past bodhisattvas, knows as well past buddhafiels; knows as well the śrāvakas of past tathāgatas; knows as well the bodhisattvas of future tathāgatas, knows as well the buddhafiels and śrāvakas of future tathāgatas, [F.112.b] knows as well the bodhisattvas of present tathāgatas, knows as well the buddhafiels and śrāvakas of present tathāgatas, knows as well the tathāgatas, worthy ones, perfectly complete buddhas dwelling and maintaining themselves in vast world systems in the ten directions, knows as well the bodhisattvas of those tathāgatas, worthy ones, perfectly complete buddhas, and knows as well their buddhafiels and their śrāvakas.

39.91 “Lord, when any bodhisattva great beings strive at these six perfections—those who seek and search for these six perfections, those sons of a good family and daughters of a good family who seek and search for these six perfections—some of them seek and find these six perfections, and some of them seek and do not find these six perfections.”

39.92 “It is not so, Śāriputra, it is not so,” said the Lord. “In general, all the sons of a good family and daughters of a good family who do not give up striving find these six perfections. And why? Śāriputra, it is because those sons of a good family and daughters of a good family are striving at these six perfections.”⁵⁰¹

39.93 “Lord, will those sons of a good family or daughters of a good family find these deep sūtras connected with the six perfections?” asked Śāriputra.

39.94 “Śāriputra,” replied the Lord, “those sons of a good family and daughters of a good family who, without any concern for body and life, strive for the six perfections with a burning desire to practice and with great faith do find them. [F.113.a] And why? Śāriputra, it is because it happens like that for those who mature beings for unsurpassed, perfect, complete awakening—who teach it, inspire them to take it up, motivate them, excite them, cause them to enter into it, and establish them in it. Śāriputra, even after those sons of a good family and daughters of a good family have exchanged lives they find these six perfections, they practice these six perfections as they have been expounded, and they persevere without letting up until they have purified the buddhafiels, until they have brought beings to maturity, and until they fully awaken to unsurpassed, perfect, complete awakening.”

39.95 *This was the thirty-ninth chapter, "The Northern Region," of "The Perfection of Wisdom in Eighteen Thousand Lines." [B32]*

40.

CHAPTER 40: THE WORK OF MĀRA

- 40.1 Then venerable Subhūti inquired of the Lord,⁵⁰² “Lord, in light of these pronouncements you have made about the good qualities that accrue to those sons of a good family and daughters of a good family who have set out for unsurpassed, perfect, complete awakening, and who are practicing the six perfections, bringing beings to maturity, and taking possession of a buddhafiield, what sorts of hindrances can those sons of a good family and daughters of a good family expect to face?”
- 40.2 “Subhūti,” replied the Lord, “when it takes a really long time to have the confidence giving a readiness to speak, bodhisattva great beings should know it is the work of Māra.”
- 40.3 “Why should bodhisattva great beings know it is the work of Māra if it takes [F.113.b] a really long time to have the confidence giving a readiness to speak?” asked Subhūti.
- 40.4 The Lord replied, “Here if it is very hard for bodhisattva great beings practicing the perfection of wisdom to complete the perfection of wisdom, if it is very hard for them to complete the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving—Subhūti, if it takes a really long time to have the confidence giving a readiness to speak, in that case, Subhūti, from this one of many explanations, bodhisattva great beings should know it is the work of Māra.
- 40.5 “Furthermore, Subhūti, when the confidence giving a readiness to speak happens too fast, bodhisattva great beings should know that this, too, Subhūti, is the work of Māra.”
- 40.6 “Why should bodhisattva great beings know that it is the work of Māra when the confidence giving a readiness to speak happens too fast?” asked Subhūti.

- 40.7 The Lord replied, “Here it is when bodhisattva great beings are practicing the perfection of giving, and are practicing the perfection of morality, patience, perseverance, concentration, and wisdom, Subhūti, and the confidence giving a readiness to speak happens too fast. Subhūti, from this one of many explanations, bodhisattva great beings should know that this is the work of Māra.
- 40.8 “Furthermore, Subhūti, bodhisattva great beings should know of yawning while writing out the perfection of wisdom that this too, Subhūti, is the work of Māra.
- 40.9 “Furthermore, Subhūti, bodhisattva great beings should know of laughing while writing out the perfection of wisdom that this too, Subhūti, is the work of Māra.
- 40.10 “Furthermore, Subhūti, bodhisattva great beings should know of laughing at each other⁵⁰³ while writing out the perfection of wisdom that this too, Subhūti, is the work of Māra.
- 40.11 “Furthermore, [F.114.a] Subhūti, bodhisattva great beings should know of sneering⁵⁰⁴ at each other while writing out the perfection of wisdom that this too, Subhūti, is the work of Māra.
- 40.12 “Furthermore, Subhūti, bodhisattva great beings should know of mental distraction while writing out the perfection of wisdom that this too, Subhūti, is the work of Māra.
- 40.13 “Furthermore, Subhūti, bodhisattva great beings should know that if they harmonize their thoughts with each other while writing it out that this too, Subhūti, is the work of Māra.
- 40.14 “Furthermore, Subhūti, bodhisattva great beings should know of thinking, ‘I find no enjoyment in this,’ that this too, Subhūti, is the work of Māra.
- 40.15 “Furthermore, Subhūti, bodhisattva great beings should know that if they yawn, get up from their seat, and leave, this too, Subhūti, is the work of Māra.
- 40.16 “Furthermore, Subhūti, bodhisattva great beings should know that if they yawn while reciting it, or taking it up, or teaching it, or yawn while paying attention to it, this too, Subhūti, is the work of Māra.
- 40.17 “Furthermore, Subhūti, bodhisattva great beings should know that laughing at each other while taking up, bearing in mind, reading aloud, and mastering—or laughing at each other while properly paying attention to—this perfection of wisdom is also, Subhūti, the work of Māra.
- 40.18 “Furthermore, Subhūti, bodhisattva great beings should know of sneering at each other while taking it up, bearing it in mind, reading it aloud, mastering it, and properly paying attention to it, that this also, Subhūti, is the work of Māra.

- 40.19 “Furthermore, Subhūti, bodhisattva great beings [F.114.b] should know that mental distraction while taking it up, bearing it in mind, reading it aloud, mastering it, teaching it, and properly paying attention to it is also, Subhūti, the work of Māra.
- 40.20 “Furthermore, Subhūti, bodhisattva great beings should know that if they harmonize their thoughts with each other while taking it up, bearing it in mind, reading it aloud, mastering it, teaching it, and properly paying attention to it, this too, Subhūti, is the work of Māra.”
- 40.21 The Lord having said this, venerable Subhūti inquired further of him, “Lord, you have said, ‘Bodhisattva great beings should know that getting up from their seats and leaving with the thought “I find no enjoyment in this” is also the work of Māra.’ Why do they find no enjoyment in it?”
- 40.22 “Subhūti,” replied the Lord, “it is because those bodhisattva great beings have not practiced the perfection of wisdom before; have not practiced the perfection of concentration, perfection of perseverance, perfection of patience, or perfection of morality before; and, Subhūti, it is because they have not practiced the perfection of giving before. Subhūti, because of that they find no enjoyment in an exposition of this deep perfection of wisdom and get up from their seats and leave.
- 40.23 “Furthermore, Subhūti, when those bodhisattva great beings think, ‘We have not been prophesied in this perfection of wisdom,’⁵⁰⁵ they lose their faith in it, get up from their seats, and leave. Subhūti, bodhisattva great beings should know that this too is the work of Māra.”
- 40.24 “Lord, why do those who are not prophesied [F.115.a] in the perfection of wisdom get up from their seats and leave?” asked Subhūti.
- 40.25 “Subhūti,” replied the Lord, “unsurpassed, perfect, complete awakening is not prophesied of bodhisattva great beings who have not entered into flawlessness.
- 40.26 “Subhūti, bodhisattva great beings should know that when they lose their faith, get up from their seats, and leave, thinking, ‘Our names are not given in this perfection of wisdom,’ this too is the work of Māra.”
- 40.27 “Lord, why are the names of bodhisattva great beings not announced in this deep perfection of wisdom?” asked Subhūti.
- 40.28 “Subhūti,” replied the Lord, “the Tathāgata does not announce the names of bodhisattva great beings who have not been prophesied. They think, ‘My name, and the settlement, or village, or market town in which I was born are not given here.’ They do not think, ‘I am going to listen to the perfection of wisdom.’ They think, ‘I have to leave the circle,’ and as many thoughts as they have to leave, they appropriate that many eons of practice. They reject this perfection of wisdom and they think, ‘I have to practice the yoga in other sūtras—the ones that do not bring about the knowledge of all

aspects—and I have to master those.’ Thus those bodhisattvas and sons of a good family and daughters of a good family would reject the root of the tree of the knowledge of all aspects and think instead to take the branches, petals, and leaves as supports. So, Subhūti, bodhisattva great beings should know that this too is the work of Māra.”

40.29 “Lord, what are the sūtras that do not bring about the knowledge of all aspects, [F.115.b] the sūtras they think they have to master?” asked Subhūti.

40.30 “Subhūti,” replied the Lord, “they are the sūtras connected with those in the Śrāvaka Vehicle, that is, those only explaining the applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and paths, and the emptiness, signless, and wishless gateways to liberation, standing in which sons of a good family and daughters of a good family reach the result of stream enterer, the result of once-returner, the result of non-returner, and the result of a worthy one. Subhūti, they are the sūtras connected with the Śrāvaka Vehicle. They are the ones that do not bring about the knowledge of all aspects they still think they have to master, even after having rejected this perfection of wisdom. And why? Subhūti, it is because bodhisattva great beings who have issued forth from the perfection of wisdom have issued forth because of ordinary and extraordinary dharmas. Subhūti, it is because when bodhisattva great beings train in the perfection of wisdom, they also train in all ordinary and extraordinary dharmas as well.

40.31 “To illustrate, Subhūti, a dog might spurn a bowlful of food from an owner with the thought to get a mouthful of food from a servant. Similarly, Subhūti, at a future time there will be sons of a good family and daughters of a good family in the Great Vehicle who reject this deep perfection of wisdom and think they have to master sūtras connected with the Śrāvaka Vehicle and the Pratyekabuddha Vehicle. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

40.32 “Furthermore, Subhūti, at a future time there will be sons of a good family and daughters of a good family in the Great Vehicle [F.116.a] who reject this deep perfection of wisdom and think they have to master sūtras connected with the Śrāvaka Vehicle and the Pratyekabuddha Vehicle for wealth and respect. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

40.33 “To illustrate further, Subhūti, somebody might seek an elephant, find the elephant, and still think they have to track the elephant. What do you think, Subhūti, is that a person gifted with intelligence?”

“No, Lord,” said Subhūti.

40.34 “Similarly, Subhūti,” said the Lord, “you should know that at a future time those sons of a good family and daughters of a good family in the Bodhisattva Vehicle who reject this deep perfection of wisdom and think that they have to master those sūtras connected with the Śrāvaka Vehicle and the Pratyekabuddha Vehicle are like that. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

40.35 “Further, Subhūti, somebody might want to see an ocean, then see the ocean, and still think, ‘I have to go looking for the water in the hoofprint left by a bull.’ They might look at the water in the hoofprint and think, ‘Is this not just the amount of water there is in the ocean?’ What do you think, Subhūti, is that a person gifted with intelligence?”

“No, Lord,” said Subhūti.

40.36 “Similarly, Subhūti,” continued the Lord, “you should know that at a future time those sons of a good family and daughters of a good family in the Great Vehicle who, having heard or found this deep perfection of wisdom, reject it and think they have to take up those sūtras connected with the Śrāvaka Vehicle and the Pratyekabuddha Vehicle are like that. Subhūti, bodhisattva great beings [F.116.b] should know that this too is the work of Māra.

40.37 “To illustrate further, Subhūti, a contractor or contractor’s apprentice might want to build a palace on the scale of the Vaijayanta palace but might think that they have to take the circles of the sun and the moon as the scale. What do you think, Subhūti, is that man who has examined the Vaijayanta palace and wants to build a palace on the scale of the Vaijayanta, taking the celestial mansion circles of the sun and the moon as the scale, a person gifted with intelligence?”

“No, Lord,” said Subhūti.

40.38 “It is similar, Subhūti,” continued the Lord, “with some of those sons of a good family and daughters of a good family in the Bodhisattva Vehicle who will be there at a future time, and who, having heard or found this deep perfection of wisdom, reject and discard it, thinking they have to seek the knowledge of all aspects in the sūtras connected with the Śrāvaka Vehicle and the Pratyekabuddha Vehicle. What do you think, Subhūti, are those sons of a good family and daughters of a good family in the Bodhisattva Vehicle persons gifted with intelligence?”

“No, Lord,” said Subhūti.

40.39 “Subhūti,” said the Lord, “bodhisattva great beings should know that this too is the work of Māra.

40.40 “Further, Subhūti, somebody might want to see a wheel-turning emperor. Having seen a commander of a fort they might think, ‘The color and form of a wheel-turning emperor must be just the same sort as those of this

commander of a fort.’ Having grasped the color, shape, dress, signs, and tokens of the commander of a fort, they then say, ‘The distinguishing color, shape, dress, signs, and tokens of a wheel-turning emperor [F.117.a] are like these.’ What do you think, Subhūti, is that person gifted with intelligence?”

“No, Lord,” said Subhūti.

40.41 “It is similar, Subhūti,” continued the Lord, “with those sons of a good family and daughters of a good family in the Great Vehicle who will be there at a future time, and who, having heard or found this deep perfection of wisdom, reject and discard it, thinking they have to seek and master the knowledge of all aspects in the sūtras connected with the Śrāvaka and Pratyekabuddha Vehicles. What do you think, Subhūti, are those sons of a good family and daughters of a good family in the Great Vehicle persons gifted with intelligence?”

“No, Lord,” said Subhūti.

40.42 “Subhūti,” said the Lord, “bodhisattva great beings should know that this too is the work of Māra.

40.43 “Furthermore, Subhūti, when those sons of a good family and daughters of a good family write out this deep perfection of wisdom they are disturbed, and, while writing, frequently become confident in their readiness to speak—confident, that is, to speak about a form, and confident in their readiness to speak about a sound, a smell, a taste, a feeling, and dharmas; confident in their readiness to speak about the perfection of giving, and confident in their readiness to speak about the perfections of morality, patience, perseverance, concentration, and wisdom; confident in their readiness to speak about the desire realm, form realm, and formless realm; confident in their readiness to speak about clear articulation and recitation, and confident in their readiness to speak about what has to be taught to students; confident in their readiness to speak about the applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and paths; confident in their readiness to speak about all the concentrations, deliverances, meditative stabilizations, and absorptions; [F.117.b] confident in their readiness to speak about inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature; confident in their readiness to speak about the powers, and confident in their readiness to speak about the fearlessnesses, detailed and thorough knowledges, and distinct attributes of a buddha; *up to* and confident in their readiness to speak about unsurpassed, complete awakening.

40.44 “And why? Subhūti, it is because the perfection of wisdom does not give confidence giving a readiness to speak—because, Subhūti, the perfection of wisdom is inconceivable; because, Subhūti, the perfection of wisdom is without production and without cessation; because, Subhūti, the perfection

of wisdom is without defilement and without purification; because, Subhūti, the perfection of wisdom is without distraction; because, Subhūti, the perfection of wisdom is not something that can be spoken out loud; because, Subhūti, the perfection of wisdom is not part of a conversation; because, Subhūti, the perfection of wisdom is not something that can be talked about; and because, Subhūti, the perfection of wisdom cannot be apprehended. And why? Subhūti, it is because all the dharmas do not exist in this deep perfection of wisdom.

40.45 “Subhūti, if, when those sons of a good family and daughters of a good family write out this deep perfection of wisdom, they are distracted by those dharmas, Subhūti, bodhisattva great beings should know that this too is the work of Māra.”

40.46 “Lord, is it possible to write out the perfection of wisdom?” asked Subhūti.
“Subhūti, it is not possible,” replied the Lord. “And why? Subhūti, it is because the perfection of wisdom has no intrinsic nature; the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection [F.118.a] of giving have no intrinsic nature; all the emptinesses, the thirty-seven dharmas on the side of awakening, the ten powers, the fearlessnesses, the detailed and thorough knowledges, and the distinct attributes of a buddha have no intrinsic nature; and the knowledge of all aspects has no intrinsic nature. That which has no intrinsic nature does not exist and the perfection of wisdom is something that does not exist, so, what does not exist cannot write out what does not exist.

40.47 “Subhūti, if those certain sons of a good family and daughters of a good family in the Great Vehicle form the notion ‘this deep perfection of wisdom is not an existent thing,’ Subhūti, they should know that this too is the work of Māra.”

40.48 Subhūti said, “Lord, when those sons of a good family and daughters of a good family in the Great Vehicle who write out this deep perfection of wisdom in written letters think, ‘I have written out this deep perfection of wisdom,’ and settle down on this deep perfection of wisdom as the letters, Lord, they should know that this too is the work of Māra. And why? Lord, it is because the perfection of wisdom is without letters, and the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving are without letters; Lord, form is without letters, and feeling, perception, volitional factors, and consciousness are without letters; the constituents are without letters and the sense fields too are without letters; the deliverances are without letters; [F.118.b] the thirty-seven dharmas on the side of awakening are without letters; the powers,

fearlessnesses, detailed and thorough knowledges, and distinct attributes of a buddha are without letters; and the knowledge of all aspects is without letters as well.

40.49 “Lord, if those sons of a good family and daughters of a good family in the Great Vehicle settle down thinking, ‘This deep perfection of wisdom is without letters’; and similarly, settle down thinking, ‘The perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving and without letters’; and similarly, settle down thinking, ‘The thirty-seven dharmas on the side of awakening, the gateways to liberation, the powers, the fearlessnesses, the detailed and thorough knowledges, and the distinct attributes of a buddha are without letters’; and, Lord, if bodhisattva great beings settle down thinking, ‘The knowledge of all aspects is without letters as well,’ Lord, they should know that this too is the work of Māra.”

40.50 “Exactly so, Subhūti, exactly so,” said the Lord. “They should know that this too is the work of Māra.

40.51 “Furthermore, Subhūti, when bodhisattvas, sons of a good family, and daughters of a good family write out this deep perfection of wisdom, if their imagination turns to the city, bodhisattva great beings should know that this too is the work of Māra.

40.52 “Furthermore, Subhūti, when sons of a good family and daughters of a good family in the Great Vehicle write out this deep perfection of wisdom [F.119.a] and get caught up thinking about a settlement, get caught up thinking about a town, get caught up thinking about a king’s palace, get caught up thinking about a country, get caught up thinking about gurus and teachers, get caught up thinking about their parents, brothers, sisters, kinsmen, and blood relatives, get caught up thinking about thieves, get caught up in thoughts connected with savages, get caught up in thoughts imagining being in society and being with courtesans, or get caught up thinking about other things, because Māra the wicked one will interrupt them with hindrances and distractions when they clearly articulate this deep perfection of wisdom, read it aloud, and properly pay attention to it, Subhūti, bodhisattva great beings should know that these too are the work of Māra.

40.53 “Furthermore, Subhūti, sons of a good family and daughters of a good family in the Bodhisattva Vehicle writing out this deep perfection of wisdom get wealth and respect, verses of praise, and requirements—robes, alms, beds and seats, and medicines for sicknesses. When bodhisattvas, sons of a good family, and daughters of a good family are relishing this experience, Subhūti, bodhisattva great beings should know when they write out, clearly articulate, read aloud, and properly pay attention to this deep perfection of wisdom, that this too is the work of Māra.

- 40.54 “Furthermore, Subhūti, when bodhisattva great beings are writing out, clearly articulating, reading aloud, and properly paying attention to this deep perfection of wisdom and Māra the wicked one supplies deep sūtras, there bodhisattva great beings with skillful means should not get excited about those deep sūtras that Māra supplies. And why? Subhūti, it is because those sūtras do not bring about [F.119.b] the knowledge of all aspects. Subhūti, there bodhisattva great beings without skillful means, having heard this deep perfection of wisdom, will reject it, even though in it I have taught skillful means for bodhisattva great beings in detail, and it is in just this deep perfection of wisdom that they should search for a detailed description of skillful means.
- 40.55 “Subhūti, when sons of a good family or daughters of a good family in the Great Vehicle, having rejected this deep perfection of wisdom, decide to seek for skillful means in those sūtras connected with the Śrāvaka and Pratyekabuddha Vehicles, Subhūti, bodhisattva great beings should know that this too is the work of Māra.”
- 40.56 *This was the fortieth chapter, “The Work of Māra,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

41. CHAPTER 41: NOT COMPLETE BECAUSE OF
 MĀRA

- 41.1 “Furthermore, Subhūti, when the Dharma listener wants to listen to the perfection of wisdom, to write it out, take it up, clearly articulate it, recite it, and read it out loud, and the Dharma preacher has become too lazy, Subhūti, bodhisattva great beings should know that this too is the work of Māra.
- 41.2 “Furthermore, Subhūti, when the Dharma preacher has not become too lazy to write out this deep perfection of wisdom, to take it up, clearly articulate it, and recite it, but the Dharma listener has gone off to some other place, Subhūti, bodhisattva great beings should know that this too is the work of Māra.
- 41.3 “Furthermore, Subhūti, when the Dharma listener wants to write out the perfection of wisdom, wants to clearly articulate it, and wants to recite it, but the Dharma preacher has gone off to some other place, Subhūti, bodhisattva great beings should know that this too is the work of Māra.
- 41.4 “Furthermore, Subhūti, when the Dharma preacher longs for wealth, respect, and verses of praise, and is greedy for requirements—robes, alms, beds and seats, and medicines for sicknesses—while [F.120.a] the Dharma listener is not needy, and is contented, energetic, mindful, collected, focused, and intelligent, then too, Subhūti, everything for the perfection of wisdom is not complete and bodhisattva great beings should know that this is the work of Māra.
- 41.5 “Furthermore, Subhūti, when the Dharma preacher is not needy, is contented, lives in solitude, and is energetic, mindful, collected, focused, and intelligent, while the Dharma listener is very needy, wants to do wrong, longs for wealth, respect, and verses of praise, and is greedy for requirements—robes, alms, beds and seats, and medicines for sicknesses—then too, Subhūti, everything for writing out, transmitting, reciting, and properly paying attention to this deep perfection of wisdom is not complete and bodhisattva great beings should know that this is the work of Māra.

- 41.6 “Furthermore, Subhūti, when the Dharma preacher is a jungle dweller, an alms-food eater, a refuse-rags wearer, a later-food refuser, a single-sitter, one satisfied with whatever alms they get, a cemetery dweller, an open-air dweller, a tree-root dweller, one who sleeps sitting up, a natural-bed user, and a three-robe wearer, and the Dharma listener does not believe in being a jungle dweller, *up to* a three-robe wearer, then too, Subhūti, everything for writing out, clearly articulating, and reciting this deep perfection of wisdom is not complete and bodhisattva great beings should know that this is the work of Māra.
- 41.7 “Furthermore, Subhūti, when the Dharma listener is a jungle dweller, *up to* a three-robe wearer, and the Dharma preacher is not a jungle dweller, *up to* a three-robe wearer, [F.120.b] then too, Subhūti, everything for writing out, clearly articulating, reciting, and properly paying attention to this deep perfection of wisdom is not complete and bodhisattva great beings should know that this is the work of Māra.
- 41.8 “Furthermore, Subhūti, when the Dharma listeners have faith and a virtuous character, want to write out this deep perfection of wisdom, want to take it up, want to clearly articulate it, and want to recite it, while the Dharma preacher does not have faith, wants unwholesome dharmas, does not want to write out and give this deep perfection of wisdom, and does not want to grasp the body of meanings, bodhisattva great beings should know that this is the work of Māra.
- 41.9 “Furthermore, Subhūti, when the Dharma preacher gives up all personal possessions with no thought to hold back, and the Dharma listener is stingy and very needy, wants to do wrong, longs for wealth, respect, and verses of praise, and longs for requirements—robes, alms, beds and seats, and medicines for sicknesses—then too, Subhūti, everything for writing out, clearly articulating, reciting, *up to* properly paying attention to this deep perfection of wisdom is not complete and bodhisattva great beings should know that this is the work of Māra.
- 41.10 “Furthermore, Subhūti, when the Dharma listener gives up all personal possessions with no thought to hold back, and the Dharma preacher is stingy and miserly, then too, Subhūti, everything for writing out, clearly articulating, reciting, *up to* properly paying attention to this deep perfection of wisdom is not complete and bodhisattva great beings should know that this is the work of Māra.
- 41.11 “Furthermore, [F.121.a] Subhūti, when the Dharma listener wants to give away the requirements—robes, alms, beds and seats, and medicines for sicknesses—to the Dharma preacher but the Dharma preacher does not want to accept them, then too, Subhūti, everything for writing out, reciting, *up to*

properly paying attention to this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.

41.12 “Furthermore, Subhūti, when the Dharma preacher understands just from headings,⁵⁰⁶ but the Dharma listener needs to be led, understands from a detailed explanation, and responds well to words, then too, Subhūti, everything for writing out, transmitting, reciting, *up to* properly paying attention to this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.

41.13 “Furthermore, Subhūti, when the Dharma listener understands just from headings, but the Dharma preacher needs to be led, understands from a detailed explanation, and responds well to words, then too, Subhūti, everything for writing out, clearly articulating, reciting, *up to* properly paying attention to this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.

41.14 “Furthermore, Subhūti, when the Dharma preacher knows the different features⁵⁰⁷ of the discourses, melodious narrations, predictions, verses, summaries, tales, introductions, accounts, birth stories, expanded texts, marvels, and expositions, and the Dharma listener does not know the different features of the discourses, melodious narrations, [F.121.b] predictions, verses, summaries, tales, introductions, accounts, birth stories, expanded texts, marvels, and expositions, then too, Subhūti, everything for writing out, clearly articulating, reciting, *up to* properly paying attention to this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.

41.15 “Furthermore, Subhūti, when the Dharma preacher is endowed with the six perfections but the Dharma listener is not endowed with the six perfections, then too, Subhūti, everything for writing out, reading aloud, reciting from memory, and properly paying attention to this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.

41.16 “Furthermore, Subhūti, when the Dharma listener is endowed with the six perfections but the Dharma preacher is not endowed with them, then too, Subhūti, everything for writing out, *up to* properly paying attention to this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.

41.17 “Furthermore, Subhūti, when the Dharma preacher is skillful at the six perfections but the Dharma listener is not skillful at them, then too, Subhūti, everything for writing out, reading aloud, *up to* properly paying attention to this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.

- 41.18 “Furthermore, Subhūti, when the Dharma listener is skillful at the six perfections [F.122.a] but the Dharma preacher is not skillful at them, then too, Subhūti, everything for writing out, *up to* properly paying attention to this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.
- 41.19 “Furthermore, Subhūti, when the Dharma preacher has obtained the dhāraṇīs but the Dharma listener has not obtained the dhāraṇīs, then too, Subhūti, everything for writing out, *up to* properly paying attention to this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.
- 41.20 “Furthermore, Subhūti, when the Dharma preacher wants to write it out, *up to* wants to properly pay attention to it, but the Dharma listener does not want to write it out, *up to* does not want to properly pay attention to it, then too, Subhūti, everything for writing out, reading aloud, *up to* meditating on this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.
- 41.21 “Furthermore, Subhūti, when the Dharma listener wants to write it out, *up to* wants to properly pay attention to it, but the Dharma preacher does not want to write it out, *up to* does not want to properly pay attention to it, then too, Subhūti, everything for writing out, *up to* meditating on this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.
- 41.22 “Furthermore, Subhūti, when the Dharma preacher is free from the greed that causes them to act on the desire for sense gratification, or from malice, drowsiness, dozing, gross mental excitement, uneasiness, or doubt, and the Dharma listener is not free from the greed that causes them to act on the desire for sense gratification, or from malice, drowsiness, dozing, gross mental excitement, uneasiness, or doubt, [F.122.b] then too, Subhūti, everything for writing out, *up to* meditating on this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.
- 41.23 “Furthermore, Subhūti, when the Dharma listener is free from the greed that causes them to act on the desire for sense gratification, or from malice, drowsiness, dozing, gross mental excitement, uneasiness, or doubt, and the Dharma preacher is not free from obscuration, then too, Subhūti, everything for writing out, *up to* meditating on this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.
- 41.24 “Furthermore, Subhūti, when they are writing out, *up to* meditating on this deep perfection of wisdom and someone comes up to them and tells them what is awful about the hells, and tells them what is awful about the animal

world, the world of Yama, and the world of ghosts, saying, ‘Those in the hells have such suffering, those in the animal worlds have such suffering, and those in the world of ghosts have such suffering. You should put an end to suffering right here. What will fully awakening to unsurpassed, perfect, complete awakening do for you?’ then too, Subhūti, everything for writing out, *up to* meditating on this deep perfection of wisdom is not complete and bodhisattva great being should know that this too, Subhūti, is the work of Māra.

41.25 “Furthermore, Subhūti, when they are writing out, *up to* meditating on this deep perfection of wisdom someone comes up to them and speaks in praise of the Cāturmahārājika gods, *up to* speaks in praise of the gods in the Naiva-saṃjñānāsaṃjñāyatana, [F.123.a] saying, ‘The desire realm is such a pleasure because of the enjoyment of sense objects; the form realm is such a pleasure because of the concentrations and absorptions; the formless realm is such a pleasure because of the quiet calm and absorptions. And yet they are all impermanent, suffering, unowned, subject to change, subject to extinction, unattractive, and subject to cessation, so you should obtain the result of stream enterer, or you should obtain the result of once-returner, or the result of non-returner, or the state of a worthy one, or a pratyekabuddha’s awakening right here, or else you will be in a cycle of cyclic existences for a long time,’ bodhisattva great beings should know that this too, Subhūti, is the work of Māra.

41.26 “Furthermore, Subhūti, when the Dharma preacher is a loner without companions who does things personally, while the Dharma listener is gregarious, then too, Subhūti, everything for writing out, reading aloud, reciting, and meditating on this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.

41.27 “Furthermore, Subhūti, when the Dharma listener is a loner without companions who does things personally, while the Dharma preacher is gregarious, then too, Subhūti, everything for writing out, clearly articulating, reciting, and properly paying attention to this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.

41.28 “Furthermore, Subhūti, when the Dharma preacher says, ‘I will give this perfection of wisdom to those who follow after me to write out, *up to* and properly [F.123.b] pay attention to,’ and the Dharma listener does not follow, then too, Subhūti, everything for writing out, *up to* meditating on this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.

- 41.29 “Furthermore, Subhūti, when the Dharma listener wants to follow after the Dharma preacher but the Dharma preacher provides no opportunity for following, then too, Subhūti, everything for writing out, explaining, *up to* meditating on this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.
- 41.30 “Furthermore, Subhūti, when for the sake of some trifling material possession the Dharma preacher wants to give this deep perfection of wisdom to write out, clearly articulate, recite, *up to* meditate on, and, on account of some trifling material possession the Dharma listener is not willing to approach, then too, Subhūti, everything for writing out, clearly articulating, reciting, properly paying attention to, and meditating on this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.
- 41.31 “Furthermore, Subhūti, when the Dharma preacher wants to go to a location where there is a life-threatening danger and the Dharma listener does not want to go there, then too, Subhūti, everything for writing out, *up to* meditating on this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.
- 41.32 “Furthermore, Subhūti, when the Dharma listener wants to go to a location where there is a life-threatening danger and the Dharma preacher does not want to go there, [F.124.a] then too, Subhūti, everything for writing out, *up to* meditating on this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.
- 41.33 “Furthermore, Subhūti, when the Dharma listener wants to go where food is scarce and water is scarce and the Dharma preacher does not want to go there, then too, Subhūti, everything for writing out, *up to* meditating on this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.
- 41.34 “Furthermore, Subhūti, when the Dharma preacher wants to go where there is no food and there is no water and the Dharma listener does not want to go there, then too, Subhūti, everything for writing out, *up to* meditating on this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.
- 41.35 “Furthermore, Subhūti, when the Dharma preacher wants to go where there is ample food and plenty of water and the Dharma listeners have followed, and the Dharma preacher then says to them, ‘Sons of a good family, it would not be right, would it, if you have come here for the sake of material possessions? Think about this carefully for a moment or else you

might, on account of the amount of alms you might actually get, come to feel regret,' then that Dharma preacher in a subtle way will have rejected them. And if, disgusted, they decide, 'This is a sign of rejection, it is not a sign of generosity,' then too, Subhūti, everything for writing out, *up to* meditating on this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.

41.36 "Furthermore, Subhūti, when a Dharma preacher who is a monk wants to go into a dangerous forest, wild jungle, or steep ravine where there is danger from robbers, danger from savages, danger from hunters, danger from angry wild animals, and danger from poisonous snakes, but still the Dharma listeners who want to listen to this deep perfection of wisdom follow the Dharma preacher, yet the Dharma preacher who is a monk says to them, 'Sons of a good family, [F.124.b] it is not right, is it, that you have to come here to this dangerous forest, wild jungle, where there is danger from robbers,' then, because that Dharma preacher who is a monk still does not want to explain, does not want to write out, does not want to clearly articulate, does not want to cause them to listen to, and does not want to cause them to meditate on this deep perfection of wisdom, they become disgusted after hearing that from the Dharma preacher who is a monk and do not go where that Dharma preacher who is a monk goes, then too, Subhūti, everything for writing out, *up to* meditating on this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.

41.37 "Furthermore, Subhūti, when a Dharma preacher who is a monk gets attached to a generous alms-giving family, and, attached to the generous alms-giving family, continually thinks about going to see that family, and, continually thinking about them, goes to see that family and therefore rejects Dharma listeners, saying, 'Venerables, I have to go to see and visit the generous alms-giving families,' the Dharma preacher rejects those Dharma listeners. When they, rejected, turn back, then too, Subhūti, everything for writing out, *up to* meditating on this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.

41.38 "Furthermore, Subhūti, Māra the wicked one disguised in the form of a monk and disguised in the form of a tathāgata employs whatever means possible so that no matter who it is, they will not write out, will not take up, will not bear in mind, will not recite, will not master, will not properly pay attention to, and will not meditate on this deep perfection of wisdom."

41.39 The Lord having said that, venerable Subhūti then asked him, [F.125.a] "Lord, why does Māra the wicked one disguised in the form of a monk employ whatever means possible so that no matter who it is, they will not

write out, will not clearly articulate, will not read aloud, will not recite, will not properly pay attention to, and will not meditate on this deep perfection of wisdom?"

41.40 "Subhūti," replied the Lord, "here Māra the wicked one disguised in the form of a monk causes a split and separation, saying, 'This is not the perfection of wisdom. The perfection of wisdom is the sūtra that has come down to me, which I have mastered.' Subhūti, there, when Māra the wicked one thus causes a split, those bodhisattvas who have not been prophesied begin to harbor doubt, and those who have harbored doubt do not write out, do not clearly articulate, do not master, do not recite from memory, do not properly pay attention to, and do not meditate on this deep perfection of wisdom. Then too, Subhūti, everything for writing out, clearly articulating, mastering, reciting, meditating on, and properly paying attention to this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.

41.41 "Furthermore, Subhūti, when Māra the wicked one disguised in the form of a monk comes up to a bodhisattva great being and says, 'A bodhisattva who practices this deep perfection of wisdom actualizes the very limit of reality and reaches the result of stream enterer, or reaches the result of once-returner, or reaches the result of non-returner, or reaches the state of a worthy one, or reaches the state of a pratyekabuddha,' then too, Subhūti, [F.125.b] everything for writing out, expounding, teaching, *up to* meditating on this deep perfection of wisdom is not complete and bodhisattva great beings should know that this too, Subhūti, is the work of Māra.

41.42 "Furthermore, Subhūti, there are many works of Māra that act as hindrances to writing out, expounding, *up to* meditating on this deep perfection of wisdom. Bodhisattvas should know those works of Māra, and knowing them, should eliminate them as well."

41.43 "Lord, what are those works of Māra that bodhisattva great beings should know, and knowing them, should eliminate as well?" asked Subhūti.

41.44 "Subhūti," replied the Lord, "works of Māra arise with counterfeit perfections of wisdom, and similarly, works of Māra arise with counterfeit perfections of concentration, perseverance, patience, morality, and giving. Bodhisattva great beings should know and eliminate them.

41.45 "Furthermore, Subhūti, works of Māra also arise with counterfeit inner emptiness, *up to* arise with counterfeit emptiness that is the nonexistence of an intrinsic nature, and works of Māra arise with a counterfeit Śrāvaka Vehicle and Pratyekabuddha Vehicle as well. Bodhisattva great beings should know and eliminate them. And that counterfeit perfection of wisdom says, 'Cultivate these four applications of mindfulness; cultivate these right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and

path; and cultivate these emptiness, signless, and wishless gateways to liberation. Master them, [F.126.a] and having mastered them reach the result of stream enterer, or reach the result of once-returner, the result of non-returner, or the state of a worthy one right here. What use is there in fully awakening to unsurpassed, perfect, complete awakening?’ Then too, Subhūti, everything for writing out, taking up, teaching, clearly articulating, properly paying attention to, *up to* meditating on this deep perfection of wisdom is not complete, and works such as these of Māra the wicked one start to pose a threat.

41.46 “Furthermore, Subhūti, Māra the wicked one disguised in the form of a buddha with a halo the length of two outstretched arms extending out around his body, gold-like in color, approaches bodhisattvas. When, on seeing him, they experience a feeling of delight, and having experienced that feeling of delight they neglect the knowledge of all aspects, then too, Subhūti, everything for writing out, clearly articulating, reciting, expounding, and properly paying attention to this deep perfection of wisdom is not complete. Bodhisattva great beings should know that this too, Subhūti, is the work of Māra.

41.47 “Furthermore, Subhūti, Māra the wicked one makes visible a buddha and so on at the head of⁵⁰⁸ the monastic saṅgha in front of those sons of a good family and daughters of a good family, and the bodhisattvas experience a longing for that, thinking, ‘In future I too must become such a tathāgata, worthy one, perfectly complete buddha. Similarly, I must gather a retinue and I too must teach the Dharma just like that tathāgata teaches it.’ When they experience a longing for that they neglect the knowledge of all aspects. Then too, Subhūti, everything for writing out, clearly [F.126.b] articulating, mastering, expounding, paying attention to, and meditating on this deep perfection of wisdom is not complete. Bodhisattva great beings should know that this too, Subhūti, is the work of Māra.

41.48 “Furthermore, Subhūti, Māra the wicked one makes visible many hundreds of bodhisattvas, many thousands of bodhisattvas practicing the perfection of giving and practicing the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom. When those bodhisattvas experience a longing for those magical productions of Māra they neglect the knowledge of all aspects. Then too, Subhūti, everything for writing out, clearly articulating, reciting, expounding, paying attention to, and meditating on this deep perfection of wisdom is not complete. Bodhisattva great beings should know that this too, Subhūti, is the work of Māra. And why? Subhūti, it is because form does not exist in this deep perfection of wisdom, and neither does feeling, perception, volitional factors, or consciousness; the constituents and

sense fields do not exist; and the perfections, thirty-seven dharmas on the side of awakening, powers, fearlessnesses, detailed and thorough knowledges, eighteen distinct attributes of a buddha, gateways to liberation, and awakening do not exist. And, Subhūti, where form does not exist, feeling, perception, volitional factors, and consciousness do not exist; *up to* awakening does not exist; where awakening does not exist a buddha [F.127.a] does not exist there either, and neither do bodhisattvas or śrāvakas exist. And why? Subhūti, it is because all dharmas are empty of their own intrinsic nature.

41.49 “Furthermore, Subhūti, when sons of a good family and daughters of a good family are writing out, reading aloud, clearly articulating, mastering, and properly paying attention to this deep perfection of wisdom, they encounter many hindrances to this perfection of wisdom. To illustrate, Subhūti, as many precious things as there are in the world—namely, gold, jewels, pearls, sapphires, beryl, conch shells, crystals, corals, and silver—they occasion many hindrances and many opponents. Similarly, Subhūti, when sons of a good family and daughters of a good family write out, read aloud, clearly articulate, master, explain, properly pay attention to, and meditate on this deep perfection of wisdom, it occasions many hindrances and many opponents.”

41.50 “Exactly so, Lord, exactly so,” said Subhūti. “Sūtras connected with the perfection of wisdom occasion many opponents and many hindrances. Ignorant persons possessed by Māra hinder those writing out, clearly articulating, reading aloud, reciting, and properly paying attention to the deep perfection of wisdom. Lord, those ignorant, narrow-minded simpletons hinder those writing out, *up to* meditating on this deep perfection of wisdom, and those who do not write out this deep perfection of wisdom, or who hinder those writing it out do not have the intellect to advance toward the vast buddhadharmas. [F.127.b] Those who do not write out this deep perfection of wisdom, or who hinder those writing it, who do not meditate on it, or who hinder those meditating on it, do not have the intellect to advance toward the vast buddhadharmas.”

41.51 “Exactly so, Subhūti, exactly so,” said the Lord. “Those sons of a good family and daughters of a good family who do not write out, read aloud, clearly articulate, recite from memory, properly pay attention to, and meditate on this deep perfection of wisdom, causing hindrances to it, have newly set out in the vehicle, have not produced wholesome roots, have stunted wholesome roots, have not served well the victors of the past, and have not been assisted by spiritual friends. Subhūti, those sons of a good family and daughters of a good family who do not write out, *up to* meditate

on this deep perfection of wisdom, who hinder others from writing it out, *up to* meditating on it are narrow-minded simpletons with stunted intellects, so they do not have the intellect to advance toward the vast buddhadharmas.

41.52 “There are also other works of Māra like that, Subhūti, that hinder writing out, *up to* meditating on this deep perfection of wisdom. But still, Subhūti, they should know that even if there are works of Māra that act as hindrances to those sons of a good family and daughters of a good family writing out, reciting, properly paying attention to, and meditating on this deep perfection of wisdom, Subhūti, they still, through the force of the buddha, keep on completing the perfection of concentration more and more; completing the perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving; [F.128.a] completing the thirty-seven dharmas on the side of awakening; and completing the gateways to liberation, powers, fearlessnesses, detailed and thorough knowledges, distinct attributes of a buddha, *up to* the knowledge of all aspects. Because of that those sons of a good family and daughters of a good family do not encounter hindrances when they write out, read aloud, clearly articulate, meditate on, and properly pay attention to this deep perfection of wisdom, continuing to complete more and more all the perfections, and complete all the dharmas on the side of awakening, all the gateways to liberation, the four concentrations, the four immeasurables, the four formless absorptions, and the five clairvoyances. Those lord buddhas dwelling and maintaining themselves in the ten directions also make an effort for the sake of those sons of a good family and daughters of a good family writing out, reading aloud, clearly articulating, reciting from memory, and properly paying attention to this deep perfection of wisdom. And those bodhisattva great beings irreversible from awakening standing in the ten directions also make an effort to look after those sons of a good family and daughters of a good family writing out, reading aloud, clearly articulating, reciting from memory, properly paying attention to, and meditating on this deep perfection of wisdom as well.”

41.53 *This was the forty-first chapter, “Not Complete Because of Māra,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*⁵⁰⁹ [B33]

CHAPTER 42: REVEALING THE WORLD

- 42.1 “To illustrate, Subhūti, there might be [F.128.b] five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or a hundred thousand sons of a certain woman and all of them would make an effort,⁵¹⁰ thinking, ‘What can we do so that our mother who gave birth to us, gave us the bodies we have and gave us life, does not fall sick; what can we do so that our mother is not in danger; what can we do so that our mother lives for a long time; what can we do so that our mother is not physically uncomfortable?’ Serving their mother with the finest service, protecting her with the finest protection, those sons think, ‘She must not face danger to her life or grow physically weak; or be attacked by mosquitos, black flies, or poisonous crawling creatures; or suffer from cold or heat, hunger or thirst.’ Thus, those sons attend on their mother with all the requirements for happiness; thus they serve their mother, thinking, ‘She reveals this world to us.’
- 42.2 “Similarly, Subhūti, the tathāgatas, worthy ones, perfectly complete buddhas constantly and always watch over this deep perfection of wisdom with their buddha eye. And why? Because this deep perfection of wisdom gives birth to all the buddhadharmas; it causes the light of knowledge to shine. Also, those buddhas standing in as many world systems in the eastern direction as there are sand particles in the Gaṅgā River constantly and always watch over this deep perfection of wisdom with their buddha eye. And why? Because this deep perfection of wisdom gives birth to the tathāgatas and perfectly reveals the knowledge of a knower of all. Therefore, those tathāgatas constantly and always watch over this deep perfection of wisdom with their buddha eye. And why? Because the perfection of concentration, [F.129.a] perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving of the tathāgatas issues forth from her; also inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature of the tathāgatas issues forth from her; also the four applications of mindfulness, right efforts, legs of miraculous power, faculties,

powers, limbs of awakening, and paths issue forth from her; also the gateways to liberation, ten powers, four fearlessnesses, detailed and thorough knowledges, and distinct attributes of a buddha issue forth from her; *up to* also the knowledge of all aspects of all buddhas issues forth from her; and also stream enterers, once-returners, non-returners, worthy ones, buddhas, and tathāgatas, worthy ones, perfectly complete buddhas issue forth from her.

42.3 “Subhūti, it is also thanks to this deep perfection of wisdom that all those tathāgatas, worthy ones, perfectly complete buddhas, whoever they are, who have fully awakened, are fully awakening, and will fully awaken to unsurpassed, perfect, complete awakening have fully awakened, are fully awakening, and will fully awaken to unsurpassed, perfect, complete awakening.

42.4 “Subhūti, the tathāgatas, worthy ones, perfectly complete buddhas also constantly and always look out with their buddha eye for all those sons of a good family and daughters of a good family who have set out in the Great Vehicle and are writing out, reading aloud, clearly articulating, and properly paying attention to this deep [F.129.b] perfection of wisdom. Subhūti, the tathāgatas, worthy ones, perfect complete buddhas also constantly and always guard, protect, and keep safe those bodhisattva great beings, and sons of a good family and daughters of a good family so that one way or the other they will not abandon unsurpassed, perfect, complete awakening.”

42.5 Subhūti said, “Lord, you have said, ‘The perfection of wisdom gives birth to the tathāgatas, worthy ones, perfectly complete buddhas and reveals this world.’ How, then, does the perfection of wisdom give birth to those bodhisattva great beings and buddhas, and how, Lord, does the perfection of wisdom reveal this world? How, Lord, is a tathāgata born from the perfection of wisdom, and what is this world of which the Tathāgata has spoken?”

42.6 “Subhūti,” replied the Lord, “this deep perfection of wisdom gives birth to a tathāgata’s ten powers, four fearlessnesses, four detailed and thorough knowledges, great love, great compassion, eighteen distinct attributes of a buddha, and knowledge of all aspects, and it is on account of those, Subhūti, that a tathāgata comes to be known as a tathāgata. Therefore, Subhūti, this deep perfection of wisdom gives birth to the tathāgatas.”

42.7 “And what, Lord, has the Tathāgata said is the world?” asked Subhūti.

“Subhūti, the Tathāgata has said that the five aggregates are the world,” replied the Lord. [F.130.a]

42.8 “Lord, how does the perfection of wisdom reveal the five aggregates?” asked Subhūti.

“Subhūti,” replied the Lord, “the perfection of wisdom does not reveal those five aggregates as being destroyed, nor does it reveal them as being really destroyed.⁵¹¹ It does not reveal them as being produced. It does not reveal them as defilement. It does not reveal them as purification. It does not reveal them as increasing. It does not reveal them as declining. It does not reveal past, future, or present dharmas. And why? Because emptiness does not mean being destroyed, nor does it mean being really destroyed; because signlessness..., and wishlessness is not being destroyed, nor is it being really destroyed; because not occasioning anything..., not being produced..., not stopping..., being nonexistent..., and having no intrinsic nature is not being destroyed, nor is it being really destroyed. It is thus, Subhūti, that this deep perfection of wisdom is said to reveal the world.

42.9 “Subhūti, the tathāgatas know the infinite, countless thought activities of beings without measure, and know them thanks to the perfection of wisdom, but still, Subhūti, in this deep perfection of wisdom a being and the designation of a being are not apprehended. Form and the designation of form are not apprehended; feeling..., perception..., volitional factors..., and consciousness and the designation of consciousness are not apprehended. The eyes, eye consciousness, and eye contact are not apprehended, and the designation of eye contact is not apprehended; the ears and a sound ... ; a nose and a smell ... ; a tongue and a taste ... ; a body and a feeling ... ; and a thinking mind, dharmas, thinking-mind consciousness, and thinking-mind contact are not apprehended, and the designation of thinking-mind contact is not apprehended. The perfections..., the thirty-seven dharmas [F.130.b] on the side of awakening..., the gateways to liberation..., the powers..., the fearlessnesses..., the detailed and thorough knowledges..., *up to* the distinct attributes of a buddha..., *up to* the knowledge of all aspects is not apprehended, and the designation of the knowledge of all aspects is not apprehended. It is thus, Subhūti, that this deep perfection of wisdom reveals the world to the tathāgatas.

42.10 “And why? Because, Subhūti, if even this very perfection of wisdom does not exist and is not apprehended in this deep perfection of wisdom, how could form, feeling, perception, and volitional factors ever be apprehended; how could consciousness ever be apprehended; *up to* how could the knowledge of all aspects ever be apprehended?

42.11 “Furthermore, Subhūti, the tathāgatas know for what they are the collected thoughts and distracted thoughts of as many beings designated with the designation *being* as there are, be they material or immaterial, with perception or without perception, or with neither perception nor nonperception, who are in this world or in other vast world systems in the ten directions. And why, Subhūti, do the tathāgatas know for what they are

- those collected thoughts and distracted thoughts of those beings? Subhūti, the tathāgatas know those collected thoughts and distracted thoughts of those beings for what they are through the true nature of dharmas.”
- 42.12 “Lord, what is this true nature of dharmas such that the tathāgatas know for what they are those collected thoughts and distracted thoughts of those beings?” asked Subhūti.
- 42.13 “Subhūti,” replied the Lord, “it is that true nature of dharmas in which even the very true nature of dharmas is not apprehended, let alone collected thoughts [F.131.a] or distracted thoughts. So, Subhūti, the tathāgatas know for what they are those collected thoughts and distracted thoughts of those beings through that true nature of dharmas.
- 42.14 “Furthermore, Subhūti, the tathāgatas, worthy ones, perfectly complete buddhas know those collected thoughts and distracted thoughts of those beings for what they are, as inexhaustible. And how, Subhūti, do they know collected thoughts and distracted thoughts for what they are, as inexhaustible? Subhūti, here the tathāgatas know those minds of those beings for what they are, as free from greed, as cessation, and as abandonment. It is thus, Subhūti, that the tathāgatas, worthy ones, perfectly complete buddhas know those collected thoughts and distracted thoughts of those beings for what they are, as isolated.
- 42.15 “Furthermore, Subhūti, the tathāgatas know a greedy thought of those beings for what it is, a greedy thought. They know a mind free from greed for what it is, a mind free from greed. Similarly, they know a mind with hate and free from hate, and one with confusion and free from confusion.”
- 42.16 “Lord,” asked Subhūti, “how do the tathāgatas, worthy ones, perfectly complete buddhas know a greedy thought of those beings for what it is, a greedy thought; know a mind free from greed for what it is, a mind free from greed; [F.131.b] and similarly, know, for what it is, a mind with hate and free from hate, and one with confusion and free from confusion?”
- 42.17 “Subhūti,” replied the Lord, “a mind that is greedy is not as it really is. And why? Because, Subhūti, if even mind and mental factor dharmas are not apprehended as they really are, what need is there to say more about those with greed and free from greed, or with hate and free from hate, or with confusion and free from confusion? ... And, Subhūti, a mind with confusion is not as it really is. And why? Because, Subhūti, if even mind and mental factor dharmas are not apprehended as they really are, what need is there to say more about a mind free from confusion? It is thus, Subhūti, that the tathāgatas, thanks to the perfection of wisdom, know a greedy mind for what it is, a greedy mind; and similarly knows, for what it is, a mind free from greed..., a mind with hate and free from hate..., and one with confusion..., and one free from confusion for what it is, a mind free from confusion.

42.18 “Subhūti, how do the tathāgatas know a mind of beings free from greed for what it is, a mind free from greed? Subhūti, a mind that has greediness is not a mind that is free from greediness. And why? Because, Subhūti, two thoughts do not meet together. Therefore, Subhūti, a mind that is free from greediness is not a greedy mind. Similarly, a mind that is free from hatred [F.132.a] is not a mind with hate And a mind that is free from a confused state is not a mind with confusion. And why? Because, Subhūti, two thoughts do not come together. Therefore, Subhūti, the tathāgatas know a mind of those beings free from confusion for what it is, a mind free from confusion.

42.19 “Furthermore, Subhūti, thanks to this deep perfection of wisdom the tathāgatas know an inclusive thought of other beings or other persons for what it is, an inclusive thought. Subhūti, how do the tathāgatas know an inclusive thought of other beings or other persons for what it is, an inclusive thought? Subhūti, here the tathāgatas know that a thought of other beings or other persons is not inclusive, that a thought is not constricted, that a thought does not increase, that a thought is not reduced, that a thought does not come, and that a thought does not go. And why? Subhūti, it is because no intrinsic nature is apprehended which might make it inclusive, *up to* come and go. Therefore, Subhūti, the tathāgatas, thanks to this deep perfection of wisdom, know an inclusive thought of other beings or other persons for what it is, an inclusive thought.

42.20 “Furthermore, Subhūti, thanks to this deep perfection of wisdom [F.132.b] the tathāgatas know a great thought of other beings or other persons for what it is, a thought that has become great. Furthermore, Subhūti, how do the tathāgatas, thanks to this deep perfection of wisdom, know a thought of other beings or other persons for what it is, a thought that has become great? Subhūti, here the tathāgatas do not view the intrinsic nature of a thought of other beings or other persons as coming, going, being stationary, being produced, stopping, or as lasting and then changing into something else. And why? Subhūti, it is because an intrinsic nature that comes or goes, or arises or stops, or lasts or lasts and then changes into something else does not exist. Therefore, Subhūti, the tathāgatas, thanks to this deep perfection of wisdom, know a thought of other beings or other persons for what it is, a thought that has become great.

42.21 “Furthermore, Subhūti, thanks to this deep perfection of wisdom the tathāgatas know an immeasurable thought of other beings or other persons for what it is, an immeasurable thought. Furthermore, Subhūti, how do the tathāgatas, thanks to this deep perfection of wisdom, know an immeasurable thought of other beings or other persons for what it is, an immeasurable thought? Subhūti, here the tathāgatas view that thought of other beings or

other persons as not there, as not *not* there, as not fixed, and as not *not* fixed. And why? Subhūti, it is because streams of thought are without outflows⁵¹² and immeasurable, because a foundation on which they might persist does not exist. Therefore, Subhūti, the tathāgatas, thanks to this deep perfection of wisdom, know an immeasurable thought of other beings [F.133.a] or other persons for what it is, an immeasurable thought.

42.22 “Furthermore, Subhūti, thanks to this deep perfection of wisdom the tathāgatas know a thought of other beings or other persons that does not show itself for what it is, a thought that does not show itself. Subhūti, how do the tathāgatas know a thought of other beings or other persons that does not show itself for what it is, a thought that does not show itself? Subhūti, here, because it is empty of its own mark, the tathāgatas, thanks to this deep perfection of wisdom, view that thought of other beings or other persons as without a mark and separated from an intrinsic nature. Therefore, Subhūti, the tathāgatas, thanks to this deep perfection of wisdom, know that thought of other beings or other persons that does not show itself for what it is, a thought that does not show itself.

42.23 “Furthermore, Subhūti, thanks to this deep perfection of wisdom the tathāgatas know an invisible thought of other beings or other persons for what it is, an invisible thought. Subhūti, how do the tathāgatas, thanks to this deep perfection of wisdom, know an invisible thought of other beings or other persons for what it is, an invisible thought? Subhūti, here, those thoughts of others are not even visible to the five eyes of a tathāgata; therefore, Subhūti, the tathāgatas, worthy ones, perfectly complete buddhas, thanks to this deep perfection of wisdom, know an invisible thought of other beings or other persons for what it is, an invisible thought.

42.24 “Furthermore, Subhūti, [F.133.b] thanks to this deep perfection of wisdom the tathāgatas know the thoughts of other beings or other persons that have moved excessively, are freed from movement, have moved to abridge, or are expanded for what they are,⁵¹³ thoughts that have moved excessively, are freed from movement, have moved to abridge, or are expanded. Subhūti, how do the tathāgatas, thanks to this deep perfection of wisdom, know the thoughts of other beings or other persons that have moved excessively, are freed from movement, have moved to abridge, or are expanded for what they are, thoughts that have moved excessively, are freed from movement, have moved to abridge, or are expanded? Subhūti, here, the tathāgatas, thanks to this deep perfection of wisdom, know those thoughts of other beings or other persons as follows. When the thoughts of beings who have moved excessively, are freed from movement, have moved to abridge, or are expanded arise, whichever of them arises they all arise based on form, or based on feeling, or based on perception, or based on volitional factors, or

based on consciousness. Therefore, Subhūti, thanks to this deep perfection of wisdom the tathāgatas know the thoughts of other beings or other persons that have moved excessively, are freed from movement, have moved to abridge, or are expanded for what they are.

42.25 “ ‘Just this statement—“the soul and the world are permanent”—is true, the others are false’ [F.134.a] refers to form. ‘Just this statement—“the soul and the world are impermanent ... both permanent and impermanent ... neither permanent nor impermanent”—is true, the others are false’ refers to form. *Connect this in the same way also with* feeling, perception, and volitional factors. ‘Just this statement—“the soul and the world are permanent”—is true, the others are false’ refers to consciousness. ‘Just this statement—“the soul and the world are impermanent ... both permanent and impermanent ... neither permanent nor impermanent”—is true, the others are false’ refers to consciousness.

42.26 “Similarly, ‘Just this statement—“the soul and the world are finite”—is true, the others are false’ refers to form. ‘Just this statement—“the soul and the world are not finite ... both finite and not finite ... neither finite nor not finite”—is true, the others are false’ refers to form. *Connect this in the same way also with* feeling, perception, and volitional factors. ‘Just this statement—“the soul and the world are finite”—is true, the others are false’ refers to consciousness. ‘Just this statement—“the soul and the world are not finite ... both finite and not finite ... neither finite nor not finite”—is true, the others are false’ refers to consciousness.

42.27 “ ‘Just this statement—“the soul and the world continue to exist after death”—is true, the others are false’ refers to form. ‘Just this statement—“the soul and the world do not continue to exist after death ... both continue to exist and do not continue to exist ... neither continue to exist nor not continue to exist”—is true, the others are false’ refers to form. *Connect this in the same way also with* feeling, perception, and volitional factors. ‘Just this statement—“the soul and the world continue to exist after death”—is true, the others are false’ refers to consciousness. ‘Just this statement—“the soul and the world do not continue to exist after death ... both [F.134.b] continue to exist and do not continue to exist ... neither continue to exist nor not continue to exist”—is true, the others are false’ refers to consciousness.

42.28 “ ‘Just this statement—“the living being is the body ... the living being is one thing and the body is another”—is true, the others are false’ refers to form. *Connect this in the same way also with* feeling, perception, and volitional factors. ‘Just this statement—“the living being is the body ... the living being is one thing and the body is another”—is true, the others are false’ refers to consciousness. Therefore, Subhūti, the tathāgatas, thanks to this deep

perfection of wisdom, know the thoughts of other beings or other persons that have moved excessively, are freed from movement, have moved to abridge, or are expanded for what they are.

42.29 “Furthermore, Subhūti, thanks to this deep perfection of wisdom the tathāgatas know form. How do they know form? They know it just as they know suchness without distortion, without conceptualization, without a causal sign, without effort, without thought construction, and without apprehending anything. Similarly, they know feeling..., perception..., volitional factors..., and consciousness. How do they know consciousness? They know it just as they know suchness without distortion, without conceptualization, without a causal sign, without effort, without thought construction, and without apprehending anything. Therefore, Subhūti, the tathāgatas, thanks to this deep perfection of wisdom, know the thoughts of other beings and other persons that have moved excessively, are freed from movement, have moved to abridge, or are expanded for what they are.

42.30 “Therefore, Subhūti, [F.135.a] the suchness of the thoughts of other beings or other persons that have moved excessively, are freed from movement, have moved to abridge, or are expanded is the suchness of the aggregates, constituents, and sense fields. The suchness of the aggregates, constituents, and sense fields is the suchness of all dharmas. The suchness of all dharmas is the suchness of the six perfections. The suchness of the six perfections is the suchness of the thirty-seven dharmas on the side of awakening. The suchness of the thirty-seven dharmas on the side of awakening is the suchness of the emptinesses. The suchness of the emptinesses is the suchness of the eight gateways to liberation. The suchness of the eight gateways to liberation is the suchness of the nine serial absorptions. The suchness of the nine serial absorptions is the suchness of the ten tathāgata powers. The suchness of the ten tathāgata powers is the suchness of the fearlessnesses. The suchness of the fearlessnesses is the suchness of the detailed and thorough knowledges. The suchness of the detailed and thorough knowledges is the suchness of love and compassion. The suchness of love and compassion is the suchness of the eighteen distinct attributes of a buddha. The suchness of the eighteen distinct attributes of a buddha is the suchness of the knowledge of all aspects. The suchness of the knowledge of all aspects is the suchness of wholesome and unwholesome dharmas. The suchness of wholesome and unwholesome dharmas is the suchness of dharmas that are ordinary and extraordinary, are with outflows and without outflows, [F.135.b] are basic immorality and not basic immorality, are with afflictions and without afflictions, are defilement and purification, and are compounded and uncompounded. The suchness of dharmas that are compounded and uncompounded is the suchness of past, future, and

present dharmas. The suchness of past, future, and present dharmas is the suchness of a stream enterer. The suchness of a stream enterer is the suchness of the result of stream enterer, *and similarly*, the suchness of a once-returner, a non-returner, a worthy one, and a pratyekabuddha. The suchness of a pratyekabuddha is the suchness of a pratyekabuddha's awakening. The suchness of a pratyekabuddha's awakening is the suchness of unsurpassed, perfect, complete awakening. The suchness of unsurpassed, perfect, complete awakening is the suchness of a tathāgata. The suchness of a tathāgata is the suchness of all beings. Therefore, Subhūti, the suchness of a tathāgata and the suchness of all beings is a single suchness, an unbroken suchness, and that unbroken suchness is not extinguished, and since it is not extinguished it is nondual.

42.31 “Subhūti, the tathāgatas have fully awakened to this suchness of all dharmas thanks to this perfection of wisdom. Subhūti, this perfection of wisdom gives birth to the tathāgatas. Similarly, Subhūti, this perfection of wisdom reveals the world. Therefore, Subhūti, the tathāgatas, worthy ones, perfectly [F.136.a] complete buddhas comprehend the suchness of all dharmas, comprehend the unmistaken suchness, and the unaltered suchness that is the suchness on account of which they are called a tathāgata, worthy one, perfectly complete buddha.”

42.32 Subhūti said, “Lord, this—namely, the perfection of wisdom, the suchness of all dharmas, unmistaken suchness, and unaltered suchness—is deep. Lord, this suchness has made the awakening of the lord buddhas clear. Lord, who with the exception of bodhisattvas irreversible from awakening, persons who have a perfect view, and worthy ones whose outflows have dried up believes this? Lord, these dharmas are deep. The Tathāgata has revealed them having fully awakened.”

42.33 “It is because suchness is not extinguished, Subhūti,” said the Lord. “And why is it not extinguished? Suchness is not extinguished because all dharmas are not extinguished. Subhūti, this—namely, the suchness of all dharmas—the Tathāgata has explained having fully awakened to unsurpassed, perfect, complete awakening.”

42.34 *This was the forty-second chapter, “Revealing the World,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

43.

CHAPTER 43: INCONCEIVABLE

43.1 Then as many gods as there were stationed in the great billionfold world system, living in the desire realm, and living in the form realm took sandalwood powders and specifically approached the Lord, went up to him, bowed their heads to the feet of the Lord, and stood to one side. Even while standing to one side those gods living in the desire realm and living in the form realm said [F.136.b] to the Lord, “Lord, this revelation of the perfection of wisdom is deep. Why, Lord, is the perfection of wisdom deep?”

43.2 The Lord replied, “Gods, this perfection of wisdom is deep because it is marked⁵¹⁴ by emptiness. Gods, the perfection of wisdom is marked by signlessness, is marked by wishlessness, marked by the absence of occasioning anything, marked by the absence of production, marked by the absence of stopping, marked by the absence of defilement, marked by the absence of purification, marked by the absence of an existent thing, marked by an intrinsic nature,⁵¹⁵ marked by the absence of a foundation, marked by the absence of annihilation, marked by the absence of going on and on forever, marked by the absence of unity, marked by the absence of difference, marked by the absence of coming, marked by the absence of going, and is marked by space. Gods, since this perfection of wisdom is marked like that, the Tathāgata uses the conventional label as an ordinary conventional term, but not as an ultimate one.

43.3 “Gods, the world with its gods, humans, and asuras cannot disturb those marks. And why? Gods, it is because the world with its gods, humans, and asuras has just the marks it has as well. Gods, a mark does not disturb a mark. A mark does not know a mark. A mark does not know the absence of a mark. The absence of a mark does not know a mark. And the absence of a mark does not know the absence of a mark. Therefore, in that mark, and in that absence of a mark, and also in them both that which makes known, or who [F.137.a] makes known, or to whom it is made known, or the intrinsic nature of whom it is made known to do not exist.

- 43.4 “Gods, those marks are not occasioned by form, and they are not occasioned by feeling, perception, volitional factors, or consciousness. They are not occasioned by the perfection of giving. They are not occasioned by the perfection of morality, patience, perseverance, concentration, or wisdom. They are not occasioned by all the emptinesses. They are not occasioned by the dharmas on the side of awakening; they are not occasioned by the powers, fearlessnesses, detailed and thorough knowledges, or distinct attributes of a buddha; and they are not occasioned by the knowledge of all aspects. Gods, they are not human or nonhuman, or with outflows or without outflows, or ordinary or extraordinary, or compounded or uncompounded, because all marks have no mark.
- 43.5 “Gods, if somebody says ‘the mark of space is like this,’ would they be making a correct statement?”
- 43.6 “Lord, they would not be making a correct statement,” said the gods. “And why? Lord, space is not known through any mark, because the space element is uncompounded.”
- 43.7 “Gods,” said the Lord, “whether the tathāgatas arise or whether the tathāgatas do not arise the element of marks simply remains as it really is, the element of no marks. A tathāgata has perfectly and fully awakened to that, [F.137.b] therefore a tathāgata is called a ‘tathāgata.’ ”
- 43.8 “Lord,” replied the gods, “because a tathāgata has fully awakened to those marks, the knowledge of a tathāgata is unattached. Those are the marks with which a tathāgata remains teaching all marks, and these marks a tathāgata has fully awakened to are deep.
- 43.9 “Lord, the Tathāgata has given an exposition of all marks by giving an exposition of the perfection of wisdom. Lord, this perfection of wisdom within the range of the tathāgatas, worthy ones, perfectly complete buddhas is deep, and it is totally amazing that the Tathāgata has fully awakened to unsurpassed, perfect, complete awakening through practicing it, and, having fully awakened to unsurpassed, perfect, complete awakening, has differentiated all the marks: has differentiated the mark of form, and the marks of feeling, perception, volitional factors, and consciousness; *up to* has differentiated the mark of all dharmas; and has differentiated the mark of the knowledge of all aspects.”
- 43.10 Then the Lord said to those gods living in the desire realm and living in the form realm, “The mark of form is something that can show itself,⁵¹⁶ but a tathāgata has fully awakened even to that very form through the absence of a mark. Similarly, the mark of feeling is experience ... ; the mark of perception is taking up ... ; the mark of volitional factors is occasioning something ... ; and the mark of consciousness is a specific cognition, but [F.138.a] a tathāgata has fully awakened even to that through the absence of a mark.

The mark of the aggregates is suffering, but a tathāgata has fully awakened even to those through the absence of a mark. The mark of the constituents is like a poisonous snake, but a tathāgata has fully awakened even to those through the absence of a mark. The mark of the sense fields is a gateway to coming about, but a tathāgata has fully awakened even to those through the absence of a mark. The mark of dependent origination is where everything is complete, but a tathāgata has fully awakened even to that through the absence of a mark. The mark of the perfection of giving is abandoning, but a tathāgata has fully awakened even to that through the absence of a mark. The mark of the perfection of morality is not getting overheated...⁵¹⁷ the mark of the perfection of patience is not being upset ... ; the mark of the perfection of perseverance is not being able to be crushed ... ; the mark of the perfection of concentration is being collected ... ; and the mark of the perfection of wisdom is rejecting,⁵¹⁸ but a tathāgata has fully awakened even to that through the absence of a mark. The mark of the four concentrations ... ; the four immeasurables ... ; and the four formless absorptions is being undisturbed, but a tathāgata has fully awakened even to them through the absence of a mark. The thirty-seven dharmas on the side of awakening are marked by causing escape, but a tathāgata has fully awakened even to them through the absence of a mark. The mark of emptiness is detachment ... ; the mark of signlessness is peace ... ; and the mark of wishlessness is eliminating suffering, but a tathāgata has fully awakened even to that through the absence of a mark. The mark of the deliverances [F.138.b] is causing release, but a tathāgata has fully awakened even to them through the absence of a mark.

- 43.11 *Similarly, connect* the powers with the mark of being very certain ... ; the fearlessnesses with the mark of being very firmly grounded ... ; the detailed and thorough knowledges with the mark of being something that cannot be torn away ... ; great love with the mark of supplying benefit ... ; great compassion with the mark of protecting ... ; great joy with the mark of great delight in all the buddhadharmas ... ; great equanimity with the mark of remaining indifferent toward pleasure and pain, gaining and not gaining, fame and infamy, and praise and blame that cause faults in beings ...⁵¹⁹ and the distinct attributes of a buddha with the mark of not being partaken of, but the Tathāgata has fully awakened even to them through the absence of a mark. The mark of the knowledge of a knower of all aspects is direct perception, but a tathāgata has fully awakened even to that through the absence of a mark. Thus, gods, a tathāgata has fully awakened to all dharmas through the absence of a mark. Therefore, gods, the Tathāgata is said to have *knowledge that is unattached.*"

- 43.12 Then the Lord said to venerable Subhūti, “Subhūti, the perfection of wisdom gives birth to the tathāgatas, worthy ones, perfectly complete buddhas. The perfection of wisdom reveals the world to the tathāgatas. Why? The tathāgatas are contingent on this dharma, that is, the perfection of wisdom. They respect, revere, honor, and worship this dharma. Therefore, Subhūti, that dharma, the perfection of wisdom the tathāgatas respect, revere, honor, [F.139.a] and worship, is the true nature of dharmas. And why? Subhūti, the lord buddhas have appeared from this perfection of wisdom.
- 43.13 “Subhūti, the Tathāgata is cognizant of what has been done, and acknowledges what has been done. Subhūti, those who say ‘the Tathāgata is cognizant of what has been done and acknowledges what has been done’ make a correct statement. And how does the Tathāgata demonstrate that he is cognizant of what has been done, and acknowledge what has been done? Subhūti, since the Tathāgata, having traveled in that vehicle and on that path, fully awakened to unsurpassed, perfect, complete awakening, therefore the Tathāgata respects, reveres, honors, worships, protects, and treasures just that vehicle and just that path. You should view that as the Tathāgatas’ cognizance of what has been done and acknowledgment of what has been done.⁵²⁰
- 43.14 “Furthermore, Subhūti, the Tathāgata fully awakens to all dharmas as not done and not changed because there is no doer; because there is no body,⁵²¹ he fully awakens to them as not done. Subhūti, the full awakening by the Tathāgata to all dharmas as without the act of doing, thanks to the perfection of wisdom, that is the Tathāgata’s cognizance of what has not been done, and acknowledgment of what has not been done. Furthermore, Subhūti, thanks to the perfection of wisdom, on account of being ultimately unoriginated, the Tathāgata has engaged with all the dharmas of the unmade transcendental knowledge.⁵²²
- 43.15 “Subhūti, because of this one of many explanations, the perfection of wisdom gives birth to the tathāgatas.”
- 43.16 “Lord, when all dharmas are not producers and are not revealers, how then does the perfection of wisdom [F.139.b] give birth to the tathāgatas and reveal the world?” asked Subhūti.
- 43.17 “Exactly so, Subhūti, exactly so!” replied the Lord. “All dharmas are not producers and are not revealers. And why, Subhūti, are all dharmas not producers and not revealers? Subhūti, it is because all dharmas are empty, ring hollow, are in vain, are a fraud, and are pointless. Because of this one of many explanations, Subhūti, all dharmas are not producers and are not revealers.

- 43.18 “And why, Subhūti, are all dharmas not producers and not revealers? Subhūti, it is because all dharmas are without a foundation and do not belong to anything. Because of this one of many explanations, Subhūti, all dharmas are not producers and are not revealers. Therefore, Subhūti, the perfection of wisdom gives birth to the tathāgatas and reveals the world.
- 43.19 “It reveals it, moreover, because form is not seen. It reveals it because feeling, perception, volitional factors, and consciousness are not seen. Therefore, Subhūti, the perfection of wisdom gives birth to the tathāgatas and reveals the world.”
- 43.20 “Lord, how, because form, feeling, perception, volitional factors, and consciousness are not seen, does it reveal it?” asked Subhūti.
- 43.21 “Subhūti,” replied the Lord, “when a consciousness with form as objective support does not arise, because, Subhūti, form is thus not seen, it reveals the world. Similarly, when a mind with feeling..., perception..., volitional factors..., and consciousness as objective support does not arise, because consciousness is thus not seen, it reveals the world. *Connect this in the same way with each, up to* when a consciousness with the knowledge of all aspects as objective support does not arise, because, Subhūti, the knowledge of all aspects [F.140.a] is thus not seen, it reveals the world. Therefore, Subhūti, the perfection of wisdom gives birth to the tathāgatas and reveals the world.”
- 43.22 “Furthermore, Subhūti, how does the perfection of wisdom give birth to the tathāgatas and reveal the world? Subhūti, here this perfection of wisdom points out ‘the world is empty.’ How does it point out ‘the world is empty’? It points out ‘the world that is the five aggregates is empty’; it points out ‘the world that is the eighteen constituents is empty’; it points out ‘the world that is the twelve sense fields is empty’; it points out ‘the world that is the path of the ten wholesome actions is empty’; it points out ‘the world that is the four concentrations, four immeasurables, and four formless absorptions is empty’; it points out ‘the world that is the twelve links of dependent origination arising from ignorance as its condition is empty’; it points out ‘the world that is the sixty-two views, the view of the perishable collection, and so on, is empty’; it points out ‘the world that is the thirty-seven dharmas on the side of awakening is empty’; it points out ‘the world that is the six perfections is empty’; similarly, it points out ‘the world that is inner emptiness, outer emptiness, inner and outer emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature is empty’; similarly, it points out ‘the world that is the ten powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha is empty’; *up to* and it points out ‘the world that is the knowledge of all aspects is empty.’ Therefore, Subhūti, the perfection of wisdom gives birth to the tathāgatas and reveals the world.

- 43.23 “Furthermore, Subhūti, [F.140.b] the tathāgatas are aware the world is empty, perfectly know the world is empty, realize the world is empty, and comprehend the world is empty. Therefore, Subhūti, the perfection of wisdom gives birth to the tathāgatas and reveals the world.
- 43.24 “Furthermore, Subhūti, the perfection of wisdom reveals to the tathāgatas ‘the world is empty.’ How does it reveal ‘the world is empty’? It is because it reveals ‘the world that is the aggregates, the constituents, the sense fields, the path of the ten wholesome actions, the four concentrations, four immeasurables, and four formless absorptions, dependent origination, the sixty-two views (the view of the perishable collection and so on), the six perfections, the thirty-seven dharmas on the side of awakening, all the emptinesses, the powers, the fearlessnesses, the detailed and thorough knowledges, the distinct attributes of a buddha, and the knowledge of all aspects is empty.’ Therefore, Subhūti, the perfection of wisdom gives birth to the tathāgatas and reveals the world.
- 43.25 “Furthermore, Subhūti, the perfection of wisdom reveals to the tathāgatas that the world is inconceivable. How does it reveal that the world is inconceivable? It reveals that the world that is from the five aggregates *up to* the knowledge of all aspects is inconceivable. Similarly, it reveals that the world that is utterly isolated, inner emptiness, *up to* and the emptiness that is the nonexistence of an intrinsic nature is inconceivable. Therefore, Subhūti, the perfection of wisdom gives birth to the tathāgatas and reveals the world.
- 43.26 “Furthermore, Subhūti, the perfection of wisdom reveals to the tathāgatas that the world is calm. How does it reveal that the world is calm? It reveals that the world that is the aggregates, constituents, sense fields, *up to* and the knowledge of all aspects is calm. Therefore, Subhūti, the perfection of wisdom gives birth to the tathāgatas and reveals the world.
- 43.27 “Furthermore, Subhūti, the perfection of wisdom reveals to the tathāgatas that the world is just emptiness. How does it reveal that the world is just emptiness? It reveals that [F.141.a] the world that is the five aggregates is just emptiness, it reveals that the world that is ... *up to* the knowledge of all aspects is just emptiness. Therefore, Subhūti, the perfection of wisdom gives birth to the tathāgatas and reveals the world.
- 43.28 “Subhūti, this perfection of wisdom reveals the world to the tathāgatas such that there is no perception of the world here at all, and neither is there any perception of the world beyond. And why? Because those dharmas that cause the perception of the world here or a perception of the world beyond do not exist.” [B34]
- 43.29 Subhūti said, “Lord! This perfection of wisdom has been made available through the tremendous work of the lords. Lord, this perfection of wisdom has been made available through inconceivable work, incomparable work,

immeasurable work, work equal to the unequaled.”

43.30 “Exactly so, Subhūti, exactly so!” replied the Lord. “This perfection of wisdom has been made available through the tremendous work of the tathāgatas. And how, through tremendous work, has this perfection of wisdom been made available? Protecting, supporting, and not giving up on all beings is the tremendous work of the tathāgatas. Because of this one of many explanations, Subhūti, the perfection of wisdom has been made available through the tremendous work of the tathāgatas, worthy ones, perfectly complete buddhas.

43.31 “How has this perfection of wisdom been made available through the inconceivable work of the tathāgatas? Subhūti, buddhahood, [F.141.b] tathāgatahood, the self-originated state, and the state of all-knowing are inconceivable. Because of this one of many explanations, Subhūti, the perfection of wisdom has been made available through the inconceivable work of the tathāgatas, worthy ones, perfectly complete buddhas.

43.32 “How has this perfection of wisdom been made available through the incomparable work of the tathāgatas? Subhūti, among the mass of beings there is no being at all to which the tathāgatas, worthy ones, perfectly complete buddhas can be related in thought or to whom they can be compared. Because of this one of many explanations, Subhūti, the perfection of wisdom has been made available through the incomparable work of the tathāgatas, worthy ones, perfectly complete buddhas.

43.33 “How has this perfection of wisdom been made available through the immeasurable work of the tathāgatas? Subhūti, buddhahood, tathāgatahood, the self-originated state, and the state of all-knowing are immeasurable; nobody takes their measure. Because of this one of many explanations, Subhūti, the perfection of wisdom has been made available through the immeasurable work of the tathāgatas, worthy ones, perfectly complete buddhas.

43.34 “How has this perfection of wisdom been made available through the work of the tathāgatas that is equal to the unequaled? There is no equal of the tathāgatas, so however could there be something superior? Because of this one of many explanations, Subhūti, the perfection of wisdom has been made available through the work of the tathāgatas, worthy ones, perfectly complete buddhas that is equal to the unequaled.”

43.35 “Lord, are buddhahood, tathāgatahood, the self-originated state, and the state of a knower of all aspects [F.142.a] inconceivable, incomparable, immeasurable, uncountable, and equal to the unequaled?” asked Subhūti.

43.36 “Exactly so, Subhūti, exactly so!” replied the Lord. “Subhūti, buddhahood, tathāgatahood, the self-originated state, and the state of all-knowing are inconceivable. Similarly, Subhūti, buddhahood, tathāgatahood, the self-

originated state, and the state of all-knowing are incomparable, immeasurable, uncountable, and equal to the unequaled.

43.37 “Subhūti, in that which is the natural state of dharmas allmind and mental factor dharmas are not apprehended.⁵²³ Subhūti, form is inconceivable, incomparable, immeasurable, uncountable, and equal to the unequaled because it is not something to be known. Similarly, Subhūti, feeling, perception, volitional factors, and consciousness are inconceivable, incomparable, immeasurable, uncountable, and equal to the unequaled because they are not something to be known, *up to* the knowledge of all aspects is inconceivable, incomparable, immeasurable, uncountable, and equal to the unequaled because it is not something to be known.”

43.38 “Lord,” asked Subhūti, “why is form inconceivable, incomparable, immeasurable, uncountable, equal to the unequaled, and not something to be known; feeling, perception, volitional factors, and consciousness inconceivable, incomparable, immeasurable, uncountable, equal to the unequaled, and not something to be known; *up to* the knowledge of all aspects inconceivable, incomparable, [F.142.b] immeasurable, uncountable, equal to the unequaled, and not something to be known?”

43.39 The Lord said, “Subhūti, because the intrinsic nature of form is no intrinsic nature it is inconceivable, incomparable, immeasurable, uncountable, equal to the unequaled, and not something to be known. Subhūti, because the intrinsic nature of feeling, perception, volitional factors, and consciousness is no intrinsic nature they are inconceivable, incomparable, immeasurable, uncountable, equal to the unequaled, and not something to be known, *up to* because the intrinsic nature of the knowledge of all aspects is no intrinsic nature it is inconceivable, incomparable, immeasurable, uncountable, equal to the unequaled, and not something to be known.

43.40 “What do you think, Subhūti, can you, in form that is inconceivable, incomparable, immeasurable, uncountable, equal to the unequaled, and not something to be known, apprehend form? Similarly, Subhūti, can you apprehend feeling..., perception..., volitional factors..., or consciousness in consciousness that is inconceivable, incomparable, immeasurable, uncountable, equal to the unequaled, and not something to be known? What do you think, Subhūti, can you apprehend ... *up to* the knowledge of all aspects in the knowledge of all aspects that is inconceivable, incomparable, immeasurable, uncountable, equal to the unequaled, and not something to be known?”

“No, Lord,” replied Subhūti.

43.41 “Because of this one of many explanations, Subhūti,” continued the Lord, “all dharmas are inconceivable, incomparable, immeasurable, uncountable, and equal to the unequaled. [F.143.a] Subhūti, these are the dharmas that are

inconceivable, incomparable, immeasurable, uncountable, and equal to the unequaled. Similarly, Subhūti, the tathāgata dharmas of the tathāgatas are inconceivable, incomparable, immeasurable, uncountable, equal to the unequaled, and not anything to be known. Subhūti, these tathāgata dharmas of the tathāgatas are inconceivable because there is no conceiving; incomparable because there is no comparing; immeasurable because there is no measuring; uncountable because there is no counting; and equal to the unequaled because there is no equal or unequal. Because of this one of many explanations, Subhūti, all dharmas are inconceivable, incomparable, immeasurable, uncountable, and equal to the unequaled.

43.42 “Subhūti, those tathāgata dharmas of the tathāgatas are inconceivable because they are beyond conception; incomparable because they are beyond comparing; immeasurable because they are beyond measuring; uncountable because they are beyond counting; and equal to the unequaled because they are beyond equal and unequal. Because of this one of many explanations, Subhūti, all dharmas are inconceivable, incomparable, immeasurable, uncountable, and equal to the unequaled.

43.43 “Subhūti, *inconceivable* is a word for no conception. Subhūti, *incomparable* is a word for no comparing. Subhūti, *immeasurable* is a word for no measuring. Subhūti, *uncountable* is a word for beyond counting. Subhūti, *equal to the unequaled* is a term for unequaled and not equal.⁵²⁴

43.44 “Subhūti, those tathāgata dharmas of the tathāgatas are inconceivable, incomparable, immeasurable, uncountable, and equal to the unequaled. Subhūti, they are inconceivable because space is inconceivable. Similarly, they are incomparable, immeasurable, uncountable, and [F.143.b] equal to the unequaled because they are similar to space. Therefore, Subhūti, the dharmas of the tathāgatas are inconceivable, incomparable, immeasurable, uncountable, and equal to the unequaled. All the śrāvakas and pratyekabuddhas, and the world with its celestial beings, cannot think about, compare, measure, or count them. Therefore, the buddhas too are inconceivable and the buddhadharmas inconceivable as well.”

43.45 When this “Inconceivable, Incomparable, Immeasurable, Uncountable, and Equal to the Unequaled” chapter, one of many explanations of the Dharma, was being expounded, five hundred monks stopped appropriating anything and their minds became freed from outflows, and two thousand nuns stopped appropriating anything and their minds became freed from outflows as well. Dust-free and stainless, the Dharma eye of sixty thousand laymen became clear about the dharmas; and dust-free and stainless, the Dharma eye of thirty thousand laywomen became clear about the dharmas as

well. Twenty thousand bodhisattvas also gained forbearance for the nonproduction of dharmas and the Lord prophesied they would become buddhas right in this Fortunate Age.

43.46 *This was the forty-third chapter, "Inconceivable," of "The Perfection of Wisdom in Eighteen Thousand Lines."*

CHAPTER 44: MADE UP

44.1 Then venerable Subhūti said to the Lord, “Lord, this perfection of wisdom is deep. Lord, this perfection of wisdom has been made available through tremendous work. This perfection of wisdom has been made available through incomparable work, immeasurable work, incalculable work, [F.144.a] work equal to the unequaled.”

44.2 Venerable Subhūti having said this, the Lord replied to him, “Exactly so, Subhūti, exactly so! Subhūti, this perfection of wisdom has been made available through tremendous work. This perfection of wisdom has been made available through incomparable work, immeasurable work, incalculable work, work equal to the unequaled. And why? Subhūti, it is because the six perfections make up this deep perfection of wisdom. Subhūti, it is because inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature make it up; and the four applications of mindfulness, four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble path make up this deep perfection of wisdom. Subhūti, it is because the Tathāgata’s ten powers make up this deep perfection of wisdom; the four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha make it up; and because, Subhūti, the buddha, *up to* the knowledge of all aspects make up this deep perfection of wisdom.

44.3 “To illustrate, Subhūti, all royal work and all civic work of a king from a royal family who has been crowned in a consecration ceremony, who is powerful and has become His Majesty to his people, is given to a minister to do, so the king is less concerned with it and is relieved of the burden. Similarly, all the dharmas of śrāvakas, or all the dharmas of pratyekabuddhas, or all the dharmas of bodhisattvas, or all the buddha dharmas, whatever they are, they all make up the perfection of wisdom; it is this perfection of wisdom that [F.144.b] does their work. Therefore, Subhūti, this perfection of wisdom has been made available through tremendous

work. Subhūti, this perfection of wisdom has been made available through incomparable work, immeasurable work, incalculable work, work equal to the unequaled. And why? Because, Subhūti, this deep perfection of wisdom is made available so you do not hold on to and do not settle down on form; this deep perfection of wisdom is made available so you do not hold on to and do not settle down on feeling, perception, volitional factors, or consciousness; this deep perfection of wisdom is made available so you do not hold on to and do not settle down on ... *up to* the knowledge of all aspects; this deep perfection of wisdom is made available so you do not hold on to and do not settle down on the result of stream enterer; and similarly, this deep perfection of wisdom is made available so you do not hold on to and do not settle down on the result of once-returner, the result of non-returner, the state of a worthy one, a pratyekabuddha's awakening, *up to* unsurpassed, perfect, complete awakening."

44.4 "Lord," asked Subhūti, "how is this perfection of wisdom made available so you do not hold on to and do not settle down on form? Lord, how is this deep perfection of wisdom made available so you do not hold on to and do not settle down on feeling, perception, volitional factors, or consciousness? How is this deep perfection of wisdom made available so you do not hold on to and do not settle down on ... *up to* unsurpassed, perfect, complete awakening?"

44.5 "Subhūti," replied the Lord, "do you see that form which you might hold on to and might settle down on, or which itself holds on and settles down? Subhūti, do you see that [F.145.a] feeling, perception, volitional factors, or consciousness which you might hold on to and might settle down on, or which itself holds on and settles down?"

"No, Lord," he replied.

44.6 "Subhūti, do you see that unsurpassed, perfect, complete awakening which you might hold on to and might settle down on, or which itself holds on and settles down?" he asked.

"No, Lord," he replied.

44.7 "Excellent, excellent, Subhūti!" said the Lord. "Subhūti, I too do not see that form which you might hold on to and might settle down on, or which itself holds on and settles down. Subhūti, I too do not see ... *up to* unsurpassed, perfect, complete awakening. And because I do not see it, I do not hold on to it. Because I do not hold on to it, I do not settle down on it. Subhūti, I too do not see a buddha level, all-knowledge, knowledge of all aspects, or tathāgatahood. And because I do not see it, I do not hold on to it. Because I do not hold on to it, I do not settle down on it. Therefore, Subhūti, bodhisattvas should not hold on to and should not settle down on form. They should not hold on to and should not settle down on feeling,

perception, volitional factors, or consciousness. *Similarly, connect this with they should not hold onto and should not settle down on a buddha level, all-knowledge, knowledge of all aspects, or tathāgatahood.*”

44.8 Then the gods living in the desire realm and in the form realm said to the Lord, “Lord, this perfection of wisdom is deep, [F.145.b] hard to behold, hard to understand, not something about which you can speculate, not an object of speculative thought, calm, investigated as subtle, delicate, an object to be known by the brilliantly learned and wise. Lord, those bodhisattvas who believe in this perfection of wisdom served well the victors of the past and have been assisted by spiritual friends. Lord, those beings who believe in this deep perfection of wisdom keep on producing wholesome roots.

44.9 “Lord, even if all the beings who are in the great billionfold world system were faith followers, Dharma followers, the eighth,⁵²⁵ stream enterers, once-returners, non-returners, worthy ones, and pratyekabuddhas, still, far superior to their knowledge and effort in, and single day’s pleasure in, and forbearance for thinking about, weighing, testing, exploration, and examination of this deep perfection of wisdom would be a single day’s⁵²⁶ pleasure in and forbearance for this sort of perfection of wisdom.

44.10 “And why? Because that knowledge and effort of faith followers, Dharma followers, the eighth, and stream enterers, as well as the knowledge and effort of once-returners, non-returners, worthy ones, and pratyekabuddhas, is⁵²⁷ the forbearance of the bodhisattva great beings who have gained forbearance for the nonproduction of dharmas.”

44.11 Then the Lord said to the gods living in the desire realm and in the form realm, “Excellent, excellent, gods! Exactly so, gods, exactly so! The knowledge and effort of faith followers, Dharma followers, the eighth, [F.146.a] stream enterers, once-returners, non-returners, worthy ones, and pratyekabuddhas is the forbearance of the bodhisattva great beings who have gained forbearance for the nonproduction of dharmas. Gods, you should know that any sons of a good family or daughters of a good family who hear this perfection of wisdom and, having heard this perfection of wisdom, write it out, and having written it out, transmit, recite, and properly pay attention to it are sons of a good family or daughters of a good family who will quickly pass into complete nirvāṇa, while those in the Śrāvaka Vehicle and Pratyekabuddha Vehicle practicing other sūtras unconnected with this perfection of wisdom are not like that. And why? Because what faith followers and Dharma followers have to train in; what stream enterers, once-returners, non-returners, and worthy ones, and those who have set out in the Pratyekabuddha Vehicle have to train in; what bodhisattva great beings have to train in; and the most excellent dharmas that tathāgatas,

worthy ones, perfectly complete buddhas who have fully awakened, will fully awaken, and are fully awakening to unsurpassed, perfect, complete awakening have trained in are taught in detail in this perfection of wisdom.”

44.12 Then the gods living in the desire realm and in the form realm said to the Lord, crying out cries of delight, “Lord, this—namely, this perfection of wisdom—is a tremendous perfection. Lord, this perfection of wisdom is an incomparable perfection, [F.146.b] immeasurable perfection, incalculable perfection, a perfection equal to the unequaled. Lord, even though faith followers, Dharma followers, the eighth, stream enterers, once-returners, non-returners, worthy ones, and pratyekabuddhas have gone forth by training in this perfection of wisdom, and bodhisattva great beings have fully awakened to unsurpassed, perfect, complete awakening by training in it, still there has not become less of this deep perfection and there has not become more.”

44.13 Then the gods living in the desire realm and in the form realm bowed their head to the Lord’s feet, circumambulated the Lord three times, withdrew from the presence of the Lord, and before they had gone very far disappeared—those gods who live in the desire realm to live in the desire realm, and those gods who live in the form realm to live in the form realm.

44.14 Venerable Subhūti then asked to the Lord, “Where did they die, Lord, the bodhisattva great beings who have taken birth here and believe in this deep perfection of wisdom the moment they hear it?”

44.15 “Subhūti,” replied the Lord, “bodhisattva great beings who believe in this deep perfection of wisdom the moment they hear it will not be cowed, will not tense up, will not go blank, will not be of two minds, will not doubt, will delight [F.147.a] in hearing this deep perfection of wisdom, and, having heard it, will not become separated from attention to this deep perfection of wisdom. Whether they go or come or stand or sit, constantly and always they will not give up that attention to this deep perfection of wisdom—constantly and always they will follow after those persons who are Dharma preachers. To illustrate, Subhūti, a cow with a baby calf does not let go of her calf. Similarly, Subhūti, those bodhisattva great beings newly set out in the vehicle do not give up a Dharma preacher until they have internalized this deep perfection of wisdom, taken it up, memorized and recited it, investigated it with their thinking mind, and seen and penetrated it. So, because of this deep perfection of wisdom, Subhūti, having died as humans, they have taken birth here. And why? Because those bodhisattva great beings newly set out in the vehicle have written out this deep perfection of wisdom, and, having written it out, have made it into a book, and have respected, revered, honored, and worshiped it with flowers, perfumes, incense, garlands, creams, powders, robes, parasols, flags, and banners.

Because of that wholesome root, Subhūti, they have died as humans and taken birth as humans who believe in this deep perfection of wisdom the moment they hear it.”

44.16 Subhūti asked, “Lord, is there one of those many bodhisattvas endowed with those good qualities who, having attended on other lord buddhas, died there, and having taken birth here believes in this [F.147.b] deep perfection of wisdom the moment they hear it, and believing in it also writes it out, and having written it out transmits, recites, and properly pays attention to it?”

44.17 “Exactly so, Subhūti, exactly so!” replied the Lord. “That bodhisattva great being who attends on other lord buddhas in other buddhafi elds and, having died there, takes birth here and believes in this deep perfection of wisdom the moment they hear it, and believing in it also writes it out, and having written it out clearly articulates, recites, and properly pays attention to it. And why? Because that bodhisattva great being heard this deep perfection of wisdom from those lord buddhas, and having heard it also took it up, bore it in mind, recited it, and properly paid attention to it. It is because of those wholesome roots and that proper attention that they have taken birth here.

44.18 “Furthermore, Subhūti, bodhisattva great beings who have died among the Tuṣṭa gods and, having taken birth here, share in the good fortune of humans—you should also be aware that they are indeed endowed with those good qualities as well. And why? Subhūti, it is because those bodhisattva great beings have thoroughly questioned the bodhisattva great being Maitreya about this perfection of wisdom. It is because of that wholesome root that they have taken birth here.

44.19 “Subhūti, when bodhisattva great beings who have not heard or asked about the perfection of wisdom in the past have taken birth in the human world, they have doubt, go blank, and feel cowed. [F.148.a] Subhūti, when bodhisattva great beings who have heard and asked about the perfection of wisdom in the past hear an explanation of this deep perfection of wisdom, they do not have doubt, do not go blank, and do not feel cowed. *Connect this in the same way with* Subhūti, ... the perfection of concentration ... the perfection of perseverance ... the perfection of patience ... and the perfection of morality as well. Furthermore, Subhūti, when bodhisattva great beings who have not heard and not asked about this perfection of giving in the past hear an explanation of this deep perfection of wisdom, they have doubt, go blank, and feel cowed.

44.20 “Furthermore, Subhūti, when bodhisattva great beings who have not heard and not asked about inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature in the past hear an explanation of this deep perfection of wisdom, they have doubt, go blank, and feel cowed.

- 44.21 “Furthermore, Subhūti, when bodhisattva great beings who have not heard and not asked about the four applications of mindfulness in the past hear an explanation of this deep perfection of wisdom, they have doubt, go blank, and feel cowed. Furthermore, Subhūti, when bodhisattva great beings who have not heard about the four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble path in the past, or have heard but have not asked about them, hear an explanation of this deep perfection of wisdom, they have doubt, [F.148.b] go blank, and feel cowed.
- 44.22 “Furthermore, Subhūti, when bodhisattva great beings have heard and asked about this deep perfection of wisdom in the past, but even after hearing and asking about it still do not put it into practice and do not meditate on this deep perfection of wisdom for one day, or two days, or three days, or four days, or five days, or six days, or even ten days, they get robbed of it and they become separated from this deep perfection of wisdom. And why? Subhūti, it is because bodhisattva great beings who sometimes do and sometimes do not have the desire to practice the perfection of wisdom get robbed of it, because their minds are flighty like a wisp of cotton. Subhūti, you should know that, having set out in the vehicle, those bodhisattva great beings have not gone far, have not been looked after by spiritual friends, and have not attended on a perfectly complete buddha.
- 44.23 “Subhūti, bodhisattva great beings who have not clearly articulated this deep perfection of wisdom, have not recited, have not properly paid attention to, and have not trained in the perfection of wisdom; bodhisattva great beings who have not trained in the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, or perfection of giving; who have not trained in inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature; [F.149.a] who have not trained in the applications of mindfulness; who have not trained in the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, or path; and who have not trained in the five clairvoyances, the powers, the fearlessnesses, the detailed and thorough knowledges, the eighteen distinct attributes of a buddha, *up to* the knowledge of all aspects— Subhūti, you should know that they have newly set out in the vehicle. Subhūti, they just have faith, they just find pleasure in this deep perfection of wisdom, but they are not able to write out, read aloud, clearly articulate, recite from memory, or properly pay attention to this deep perfection of wisdom. Subhūti, sons of a good family or daughters of a good family in the Bodhisattva Vehicle who do not write out this deep perfection of wisdom, do not clearly articulate it, do not recite it, do not properly pay attention to it, and also do not take up this deep perfection of wisdom, *up to* do not take up

the knowledge of all aspects, do not put this deep perfection of wisdom into practice, *connect this in the same way with each, up to* do not put this knowledge of all aspects into practice—you should know that they will come to be at one of these two levels—that is, the śrāvaka level or the pratyekabuddha level. Why? Because those sons of a good family or daughters of a good family did not write out this deep perfection of wisdom in the past, and did not clearly articulate it, did not recite it, and did not properly pay attention to it. This deep perfection of wisdom did not look after them, and those bodhisattva [F.149.b] great beings also did not put this deep perfection of wisdom into practice. Therefore, you should know that those sons of a good family or daughters of a good family will come to be at one of those two levels.”

44.24 *This was the forty-fourth chapter, “Made Up,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

CHAPTER 45: A BOAT

- 45.1 “To illustrate, Subhūti, you should know that when a boat has broken up on the ocean, unless those people who are standing in it grab hold of a log, or an inflated skin, or a human corpse as a support, Subhūti, they will not reach the shore of the ocean and will die. Subhūti, when a boat has broken up on the ocean, those people who have it in mind to grab hold of a log, or an inflated skin, or a human corpse as a support, Subhūti, they will not die in the ocean; they will happily cross over the ocean and stand on dry land. Similarly, Subhūti, those sons of a good family or daughters of a good family in the Bodhisattva Vehicle endowed with just faith and just joy who do not write out, clearly articulate, recite, or properly pay attention to the sūtras connected with this deep perfection of wisdom, *and similarly, connect this with* do not write out, clearly articulate, recite, or hold as a support the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, or perfection of giving, *and similarly, connect this with each, up to* do not write out, clearly articulate, recite, properly pay attention to, or hold as a support the knowledge of all aspects—you should know about these people in the Bodhisattva Vehicle who have set forth to the knowledge of all aspects that in the interim they will get into trouble on the path. They [F.150.a] will actualize the śrāvaka level or pratyekabuddha level. Subhūti, those people in the Bodhisattva Vehicle who have faith, have forbearance, have serene confidence, have a surpassing aspiration, have enjoyment, have belief, have renunciation, and have not given up the effort for full awakening to unsurpassed, complete awakening will write out, clearly articulate, recite, and properly pay attention to this perfection of wisdom. Look, Subhūti, those sons of a good family or daughters of a good family with faith, forbearance, serene confidence, a surpassing aspiration, belief, and renunciation, who have not given up the effort for unsurpassed, complete awakening, and those who assist⁵²⁸ the perfection of wisdom, *up to* assist the knowledge of all aspects will not get into trouble in the interim. They pass beyond the

śrāvaka and pratyekabuddha levels and, having brought beings to maturity and purified a buddhafiield, fully awaken to unsurpassed, complete awakening.

45.2 “To illustrate further, Subhūti, when a man or a woman has it in mind to ladle water into an unfired, unbaked pot, you should know, Subhūti, that pot does not last long; straight away it gets ruined and dissolves. And why? Because that pot has not been fired and therefore afterward goes back to being ordinary earth. Similarly, Subhūti, if those sons of a good family or daughters of a good family in the Bodhisattva Vehicle who have faith in, [F.150.b] have forbearance for, take joy in, have serene confidence in, have a surpassing aspiration toward, enjoy, have belief in, have sacrificed for, and have not given up the effort for full awakening to unsurpassed, complete awakening, but still are not assisted by the perfection of wisdom; are not assisted by skillful means; are not assisted by the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, or perfection of giving; are not assisted by inner emptiness, *up to* are not assisted by emptiness that is the nonexistence of an intrinsic nature; are not assisted by the applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, or path; are not assisted by the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, or eighteen distinct attributes of a buddha; *up to* are not assisted by the knowledge of all aspects, then in the interim those sons of a good family or daughters of a good family will get into trouble. Subhūti, in the interim what trouble do those sons of a good family or daughters of a good family in the Bodhisattva Vehicle get into? It is this, namely, the śrāvaka level and the pratyekabuddha level.

45.3 “To illustrate further, Subhūti, when a man or a woman has ladled river, or spring, or lake, or pond, or tank water into a fired pot you should know, Subhūti, that pot will happily make it back home. Similarly, if bodhisattva great beings who have faith in, have forbearance for, [F.151.a] take joy in, have serene confidence in, have a surpassing aspiration toward, enjoy, have belief in, have sacrificed for, and have not given up the effort for full awakening to unsurpassed, complete awakening are assisted by the perfection of wisdom, are assisted by skillful means, *up to* the knowledge of all aspects, then you should know, Subhūti, that those bodhisattva great beings will not in the interim get into trouble on the path—that is, on the śrāvaka level or the pratyekabuddha level—and without harm will fully awaken to unsurpassed, complete awakening.

45.4 “To illustrate further, Subhūti, if an oceangoing ship that has not been well joined, with leaks unpatched and heavily loaded with goods, is launched on the water, Subhūti, you should know in the interim that boat will sink, the

goods going one way and the boat another, and such a trader as that, unskilled in means, will meet with great harm and become separated from the great jewels. Similarly, Subhūti, bodhisattvas who have faith in, have forbearance for, take joy in, have serene confidence in, have a surpassing aspiration toward, enjoy, have belief in, have sacrificed for, and have not given up the effort for full awakening to unsurpassed, complete awakening, but still are not assisted by the perfection of wisdom, are not assisted by skillful means, *up to* are not assisted by the knowledge of all aspects, then, Subhūti, those bodhisattva great beings will get into trouble in the interim and lose a great profit—namely, they will lose the heap of jewels that is the knowledge of all aspects. Subhūti, [F.151.b] in the interim what trouble do those bodhisattva great beings get into? It is this, namely, the śrāvaka level and the pratyekabuddha level.

45.5 “To illustrate further, Subhūti, if a man gifted with intelligence plies his way on an oceangoing ship that has been well joined, with the leaks patched, you should know, Subhūti, in the interim that boat will not break up and will reach where it is going. Similarly, Subhūti, bodhisattva great beings who have faith in, have forbearance for, take joy in, have serene confidence in, have a surpassing aspiration toward, enjoy, have belief in, have sacrificed for, and have not given up the effort for full awakening to unsurpassed, complete awakening, and are also assisted by the perfection of wisdom, are also assisted by skillful means as well, *up to* are assisted by the knowledge of all aspects as well, then, Subhūti, those bodhisattva great beings will not turn back in the interim from unsurpassed, complete awakening. And why? Because, Subhūti, those bodhisattva great beings have faith in, have forbearance for, take joy in, have serene confidence in, have a surpassing aspiration toward, enjoy, have belief in, have sacrificed for, and have not given up the effort for full awakening to unsurpassed, complete awakening, and are assisted by the perfection of wisdom, also are assisted by skillful means, *up to* and are assisted by the knowledge of all aspects as well. Those bodhisattvas do not fall to the śrāvaka level or the pratyekabuddha level.

45.6 “To illustrate further, Subhūti, if there is a very old, decrepit, one hundred and twenty-year-old man [F.152.a] and he falls sick in his body with a wind, or bile, or phlegm disorder, or a disorder from them in combination, what do you think, Subhūti, does that man have the power to get up as he personally might want to do?”

“No, Lord,” said Subhūti.

45.7 “Subhūti, does that man get up?” asked the Lord.

“Lord,” replied Subhūti, “even were that man able to get up from a chair, still, because of his old age and his sickness he is frail, so he would not have the strength to go one krośa⁵²⁹ or two krośa. Even though he is able to get

up from a chair he is not able to go.”

45.8 “Similarly, Subhūti,” continued the Lord, “even though bodhisattva great beings have faith in, have forbearance for, take joy in, have serene confidence in, have a surpassing aspiration toward, enjoy, have belief in, have sacrificed for, and have not given up the effort for full awakening to unsurpassed, complete awakening, because they have not also been assisted by the perfection of wisdom, *up to* have not been assisted by the knowledge of all aspects, then, Subhūti, because those bodhisattva great beings thus have not been assisted by the perfection of wisdom and have not been assisted by skillful means, they will fall in the interim to the śrāvaka level or the pratyekabuddha level.

45.9 “To illustrate further, Subhūti, it is like two strong people lifting up from under his left and right armpits that same very old, decrepit, one hundred and twenty-year-old man who has fallen sick in his body with a wind, or bile, or phlegm disorder, or a disorder from them in combination, [F.152.b] and raising him up out of that chair, saying, ‘Hey! You sir! Held and supported by us go where you want to go, wherever you like. In the interim, up to arriving in that place, you will not fall.’ Similarly, Subhūti, you should know that if bodhisattva great beings who have faith in, have forbearance for, take joy in, have serene confidence in, have a surpassing aspiration toward, enjoy, have belief in, have sacrificed for, and have not given up the effort for full awakening to unsurpassed, complete awakening have also been assisted by the perfection of wisdom and also have been assisted by skillful means, those bodhisattva great beings will not turn back in the interim; those bodhisattva great beings have the power to reach that ground—namely, unsurpassed, complete awakening.”

45.10 Subhūti then asked, “How is it, Lord, that those sons of a good family or daughters of a good family who have set out in the Bodhisattva Vehicle have not been assisted by the perfection of wisdom and have not been assisted by skillful means and even fall to the śrāvaka level and the pratyekabuddha level?”

45.11 “Excellent, Subhūti, excellent that you have it in mind to inquire of the tathāgata, worthy one, perfectly complete Buddha about this topic!” said the Lord. “Subhūti, here, right from the beginning when bodhisattvas give a gift they give the gift with a mindstream that has fallen into grasping at ‘I’ and grasping at ‘mine.’ When they guard morality, are patient, make a vigorous effort, [F.153.a] are absorbed in concentration, and cultivate wisdom, they cultivate wisdom with a mind that has fallen into grasping at ‘I’ and grasping at ‘mine.’ While giving a gift it occurs to them to think, ‘I am giving a gift; this gift has to be given; I am generous. I am protecting morality; morality has to be cultivated by me; I am moral. I am being patient; patience

has to be cultivated by me; I am patient. I am making an effort; effort has to be made by me; I am industrious. I am becoming absorbed in concentration; concentration has to be cultivated by me; I am in possession of concentration. I am cultivating wisdom; wisdom has to be cultivated by me; I am wise.’ Thus, on account of that giving they falsely project things. They falsely project ‘that gift.’ They falsely project, ‘It is my gift.’ *Similarly*, they falsely project ‘morality, patience, perseverance, and concentration,’ as well as ‘wisdom.’ On account of wisdom they falsely project things. They falsely project, ‘This is my wisdom.’

45.12 “And why? Because these thought constructions do not exist in the perfection of giving because the perfection of giving has gone to the farthest limit. These thought constructions do not exist in the perfection of morality. Similarly, thought construction also does not arise in the perfection of patience, the perfection of perseverance, the perfection of concentration, or the perfection of wisdom. And why? Because, whereas the perfection of wisdom has gone to the farthest limit, those in the Bodhisattva Vehicle [F.153.b] neither know the farthest limit nor know the farther shore, so they have not been assisted by the perfection of giving; have not been assisted by the perfection of morality, the perfection of patience, the perfection of perseverance, the perfection of concentration, or the perfection of wisdom; *up to* have not been assisted by the knowledge of all aspects, and hence fall to the śrāvaka level and the pratyekabuddha level and do not go forth to the knowledge of all aspects.

45.13 “Subhūti, how is it that a son of a good family or daughter of a good family in the Bodhisattva Vehicle comes to be without skillful means? Subhūti, here, right from the beginning it occurs to a son of a good family or daughter of a good family in the Bodhisattva Vehicle giving a gift without skillful means, guarding morality without skillful means, cultivating patience without skillful means, making an effort without skillful means, becoming absorbed in concentration without skillful means, and cultivating wisdom without skillful means that, ‘I am giving a gift; it has to be given to them; this gift has to be given. I am protecting morality. I am cultivating patience. I am making an effort. I have to become absorbed in concentration. I have to cultivate wisdom; wisdom has to be cultivated.’ So, they falsely project on account of that giving. They falsely project on account of the gift. They falsely project, ‘I am generous.’ They falsely project that it is moral. They falsely project on account of morality. They falsely project, ‘I am moral.’ They falsely project patience. They falsely project on account of patience. [F.154.a] They falsely project, ‘I am patient.’ They falsely project perseverance. They falsely project on account of perseverance. They falsely project, ‘I am industrious.’ They falsely project concentration. They falsely project on account of

concentration. They falsely project, 'I am in possession of concentration.' They falsely project wisdom. They falsely project on account of wisdom. They falsely project, 'I am wise.'

45.14 "And why? Because those thought constructions do not exist in the perfection of giving as thought constructs them. And why? Because that—namely, the perfection of giving—has gone to the farthest limit. *Similarly, connect this with* because that—namely, the perfection of wisdom—has gone to the farthest limit. This is because those thought constructions do not exist in the perfection of wisdom as thought constructs them. And why? Because whereas that perfection of wisdom has gone to the farthest limit, those sons of a good family in the Bodhisattva Vehicle neither know the farthest limit nor know the farther shore. They have not been assisted by the perfection of giving. *Similarly, connect this with each as before, up to* they have not been assisted by the perfection of wisdom, *up to* have not been assisted by the knowledge of all aspects, and hence fall to the śrāvaka level and the pratyekabuddha level and do not go forth to the knowledge of all aspects. Therefore, Subhūti, bodhisattva great beings who have not been assisted by the perfection of wisdom and skillful means fall to the śrāvaka level and the pratyekabuddha level.

45.15 "How is it, Subhūti, that bodhisattva great beings assisted by the perfection of wisdom and skillful means do not fall to the śrāvaka level or the pratyekabuddha level [F.154.b] and reach unsurpassed, complete awakening?

45.16 "Subhūti, here, right from the beginning it does not occur to bodhisattva great beings when giving a gift, *up to* cultivating wisdom, to falsely project with a thought that has fallen into grasping at 'I' and grasping at 'mine' that, 'I am giving a gift; this gift has to be given; the gift has to be given to them.' *Similarly, connect this with each, up to* the perfection of wisdom. They do not falsely project giving. They do not falsely project on account of a gift. They do not falsely project, 'This is my gift.' *Similarly, connect this with each, up to* They do not falsely project the perfection of wisdom. They do not falsely project anything on account of wisdom. They do not falsely project, 'This is my wisdom.'

45.17 "And why? Because the thought construction on account of which there is false projection does not exist in the perfection of giving, *up to* the thought construction on account of which there is false projection does not exist in the perfection of wisdom. That—namely, the perfection of giving—*up to* the perfection of wisdom has gone to the farthest limit. And those bodhisattvas, furthermore, know the farthest limit and know the farther shore, so they have been assisted by the perfection of giving. They have been assisted by the perfection of morality, the perfection of patience, the perfection of

perseverance, the perfection of concentration, and the perfection of wisdom, *up to* have been assisted by the knowledge of all aspects, and hence do not fall to the śrāvaka level or the pratyekabuddha level and go forth to the knowledge of all aspects.

45.18 “It is thus, Subhūti, that the bodhisattva great beings have been assisted by the perfection of wisdom and similarly have been assisted [F.155.a] by skillful means so they do not fall to the śrāvaka level or the pratyekabuddha level. *Similarly, connect this with* all the bright side just as you have with the dark side.”⁵³⁰

45.19 *This was the forty-fifth chapter, “Boat,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”* [B35]

46.

CHAPTER 46: TEACHING THE INTRINSIC NATURE OF ALL DHARMAS

46.1 The Lord having said that, venerable Subhūti inquired of him, “Lord, how should bodhisattva great beings beginning the work train in the perfection of wisdom? How should they train in the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving?”

46.2 “Subhūti,” replied the Lord, “bodhisattva great beings beginning the work who want to train in the perfection of wisdom, and who want to train in the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving, should attend on spiritual friends who teach the perfection of wisdom. Those who want to train in ... *up to* the perfection of giving should pursue,⁵³¹ worship,⁵³² and attend on spiritual friends who teach the perfection of giving.

46.3 “They will also teach them this perfection of wisdom: ‘Come, son of a good family! Dedicate all your giving, and what you give, to unsurpassed, perfect, complete awakening. Come, son of a good family! Dedicate all your guarding of morality, your cultivation of patience, your making an effort at perseverance, your absorption [F.155.b] into concentration, and your cultivation of wisdom to unsurpassed, perfect, complete awakening—but, son of a good family, you should not form an idea of unsurpassed, perfect, complete awakening from form.⁵³³ You should not form an idea from feeling, perception, volitional factors, or consciousness. Son of a good family, you should not form an idea of unsurpassed, perfect, complete awakening from the perfection of giving. You should not form such an idea from the perfection of morality, patience, perseverance, concentration, or wisdom. You should not form such an idea from inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature, or from the applications of mindfulness. You should not form such an idea from the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, or paths. You

should not form such an idea from the five clairvoyances, ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, or eighteen distinct attributes of a buddha. Son of a good family, you should not even form an idea of unsurpassed, perfect, complete awakening itself. You should not form an idea even of ... *up to* the knowledge of all aspects. And why? Because when an idea of form has not been formed,⁵³⁴ *up to* the knowledge of all aspects is gained. When an idea of feeling, perception, volitional factors, or consciousness has not been formed, the knowledge of all aspects is gained. When an idea of the perfection of giving, the perfection of morality, the perfection of patience, the perfection of perseverance, the perfection of concentration, or the perfection of wisdom has not been formed; when an idea of inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature has not been formed; when an idea of the applications of mindfulness has not been formed; [F.156.a] when an idea of right efforts, legs of miraculous power, faculties, powers, limbs of awakening, or path has not been formed; and when an idea of the clairvoyances, ten powers, fearlessnesses, detailed and thorough knowledges, or eighteen distinct attributes of a buddha has not been formed, *up to* the knowledge of all aspects is gained.

46.4 “ ‘Son of a good family, while practicing the perfection of wisdom you should not produce a longing for form. And why? Because form is without longing. Son of a good family, you should not produce a longing for feeling ... , perception..., volitional factors..., *up to* consciousness. And why? Because consciousness is without longing. Son of a good family, you should not produce a longing for the perfection of giving, and you should not produce a longing for the perfection of morality, patience, perseverance, or concentration. Son of a good family, you should not produce a longing for the perfection of wisdom. You should not produce a longing for inner emptiness, and you should not produce a longing for..., *up to* the emptiness that is the nonexistence of an intrinsic nature. You should not produce a longing for the applications of mindfulness, and you should not produce a longing for the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, *up to* the path. You should not produce a longing for the five clairvoyances, ten powers, fearlessnesses, detailed and thorough knowledges, *up to* the distinct attributes of a buddha. Son of a good family, you should not produce a longing even for the knowledge of all aspects. And why? Because the knowledge of all aspects is without longing and is not an object of longing. Son of a good family, you should not produce a longing for the result of stream enterer. You should not produce a longing for the result of once-returner, or the result of non-returner, the state of a worthy one, or a pratyekabuddha’s awakening. [F.156.b] You should not

produce a longing for the secure state of a bodhisattva. And why? Son of a good family, it is because awakening is without longing. And why? Son of a good family, it is because all dharmas are empty of their own intrinsic nature.' They teach the Dharma in that way."

46.5 Subhūti said, "Lord, those bodhisattva great beings who want unsurpassed, perfect, complete awakening, yearning for unsurpassed, perfect, complete awakening, even while all phenomena are empty of their own marks, are those who do what is difficult."

46.6 "Exactly so, Subhūti, exactly so," replied the Lord. "Those bodhisattva great beings who want unsurpassed, perfect, complete awakening, who are yearning for unsurpassed, perfect, complete awakening even while all phenomena are empty of their own mark, are those who do what is difficult. But still, Subhūti, if bodhisattva great beings understand that all phenomena are like an illusion and like a dream they have set out for unsurpassed, perfect, complete awakening. Bodhisattva great beings have set out for the benefit and happiness of the world. They have set out for unsurpassed, perfect, complete awakening, thinking, 'May I become the world's protector.' They have set out for unsurpassed, perfect, complete awakening, thinking, 'May I become the world's refuge, the world's resting place, the world's final ally, the world's island, the world's leader, and the world's support.'

46.7 "How, Subhūti, have bodhisattva great beings set out for the benefit of the world? Here, Subhūti, bodhisattva great beings free beings from the five forms of life [F.157.a] and establish them in nirvāṇa on the fearless plain of happiness. In that way, Subhūti, bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening have set out for the benefit of the world.

46.8 "How, Subhūti, have bodhisattva great beings set out for the happiness of the world? Here, Subhūti, bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening free beings from suffering, depression, and grief and establish them on the fearless plain of happiness in nirvāṇa. In that way, Subhūti, bodhisattva great beings have set out for the happiness of the world.

46.9 "How, Subhūti, are bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening the world's protector? Here, Subhūti, bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening protect beings from whatever suffering there is in saṃsāra, teaching them the Dharma so they can stop it. They, having listened to that Dharma, gradually pass into complete nirvāṇa in the three vehicles. In that way, Subhūti, bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening are the world's protector.

- 46.10 “How, Subhūti, are bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening the world’s refuge? Here, Subhūti, bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening [F.157.b] liberate beings subject to birth, old age, sickness, death, pain, lamentation, suffering, depression, and grief, from birth, old age, sickness, death, pain, lamentation, suffering, depression, and grief, and having liberated them, cause them to pass into complete nirvāṇa in the element of nirvāṇa without any aggregates left behind. In that way, Subhūti, bodhisattva great beings are the world’s refuge.
- 46.11 “How, Subhūti, are bodhisattva great beings the world’s resting place?⁵³⁵ Here, Subhūti, bodhisattva great beings teach the Dharma so that all phenomena do not mingle. In that way, Subhūti, bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening are the world’s resting place.”
- 46.12 “How are all phenomena not mingled?” asked Subhūti.
The Lord replied, “That nonmingling of form is the nonconnection⁵³⁶ of form. That is the nonproduction of form. That nonproduction of form is the noncessation of form, and that is why there is the nonmingling of form. That which is the nonproduction and noncessation of feeling ... perception ... volitional factors ... and consciousness is the nonmingling of consciousness; *connect this in the same way with each, up to* the knowledge of all aspects. In that way, Subhūti, bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening teach the Dharma so that all phenomena do not mingle.
- 46.13 “How, Subhūti, are bodhisattva great beings who want [F.158.a] to fully awaken to unsurpassed, perfect, complete awakening the world’s final ally? Here, Subhūti, bodhisattva great beings teach the Dharma to beings as follows: ‘The farther shore of form is not form. The farther shore of feeling ... perception ... volitional factors ... and consciousness is not the farther shore of consciousness; *connect this in the same way with each, up to* the farther shore of the knowledge of all aspects is not the knowledge of all aspects.’ They teach the Dharma like that. Subhūti, as form really is, so too are all dharmas.”
- 46.14 Subhūti asked, “Lord, if all phenomena too are as form really is, will not bodhisattva great beings have indeed fully awakened to the knowledge of all aspects? Why? Because, Lord, on the farther shore of form there is no thought construction whatsoever; on the farther shore of feeling, perception, volitional factors, and consciousness there is no thought construction whatsoever, of the sort ‘this is form, this is feeling, this is perception, these are volitional factors,’ or ‘this is consciousness’; *up to* ‘this is the knowledge of all aspects’; *up to* on the farther shore of the knowledge of all aspects there is no thought construction whatsoever.”

- 46.15 “Exactly so, Subhūti, exactly so!” replied the Lord. “On the farther shore of form, Subhūti, there is no thought construction whatsoever, *up to* on the farther shore of the knowledge of all aspects there is no thought construction whatsoever. But still, Subhūti, bodhisattva great beings ponder and are not cowed by such phenomena as those, and think, ‘I must thus fully awaken to those phenomena.’ Those who thus, having fully awakened to unsurpassed, perfect, complete awakening, teach those phenomena that are so calm and [F.158.b] so sublime are those who do what is difficult. In that way, Subhūti, bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening are the world’s final ally.
- 46.16 “How, Subhūti, do bodhisattva great beings, having fully awakened to unsurpassed, perfect, complete awakening, become the world’s island?
- 46.17 “To illustrate, Subhūti, those places delimited by the waters of great rivers or oceans are called islands. Similarly, Subhūti, form is delimited by a past and a future. Feeling, perception, volitional factors, and consciousness are delimited by a past and a future, *up to* the knowledge of all aspects is delimited by a past and a future. Subhūti, all phenomena are delimited by those past and future delimitations. Subhūti, that delimitation of all phenomena by a past and a future is this: namely, emptiness, the absence of being apprehended, the end of the road, the extinction of craving, the remainder,⁵³⁷ detachment, cessation, and nirvāṇa. It is calm, it is sublime, it is as it really is. In that way, Subhūti, bodhisattva great beings teaching that all phenomena are delimited by past and future delimitation, having fully awakened to unsurpassed, perfect, complete awakening, are the world’s island.
- 46.18 “How, Subhūti, do bodhisattva great beings, having fully awakened to unsurpassed, perfect, complete awakening, become the world’s leader?
- 46.19 “Subhūti, here bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening [F.159.a] generate great compassion for the mass of beings and teach and explain the Dharma: form is unproduced, does not stop, is not defilement, and is not purification. They teach the Dharma: feeling, perception, volitional factors, and consciousness are unproduced, do not stop, are not defilement, and are not purification; *and similarly*, they teach and explain the Dharma: all the perfections, all the emptinesses, the dharmas on the side of awakening, the ten powers, the fearlessnesses, the detailed and thorough knowledges, the eighteen distinct attributes of a buddha, and the knowledge of all aspects are unproduced, do not stop, are not defilement, and are not purification. They teach and explain the Dharma: a pratyekabuddha’s awakening is unproduced, does not stop, is not defilement, and is not purification. They teach and explain the Dharma: the result of stream enterer is unproduced, does not stop, is not defilement,

and is not purification; *and similarly*, they teach and explain the Dharma: the result of once-returner, the result of non-returner, and the state of a worthy one are unproduced, do not stop, are not defilement, and are not purification. In that way, Subhūti, bodhisattva great beings, having fully awakened to unsurpassed, perfect, complete awakening, become the world's leader.

46.20 "How, Subhūti, do bodhisattva great beings, having fully awakened to unsurpassed, perfect, complete awakening, become the world's support?

46.21 "Subhūti, here bodhisattva great beings, having fully awakened to unsurpassed, perfect, complete awakening, teach the Dharma explaining that 'form has space as its way of being'; [F.159.b] teach beings that 'feeling...', 'perception...', 'volitional factors...', and 'consciousness has space as its way of being'; and teach the Dharma explaining ... *up to* 'the knowledge of all aspects has space as its way of being.' They teach beings that 'the emptiness of form does not go and does not come because in it there is no going and no coming; the emptiness of feeling, perception, and volitional factors does not go and does not come.' They teach beings that 'the emptiness of consciousness does not go and does not come because in it there is no going and no coming.' *Similarly*, they teach beings ... *up to* 'the emptiness of the knowledge of all aspects does not go and does not come because in it there is no going and no coming.' In that way, Subhūti, bodhisattva great beings, having fully awakened to unsurpassed, perfect, complete awakening, become the world's support.

46.22 "And why? Subhūti, it is because all phenomena have emptiness as their way of being, because they do not pass beyond that way of being. And why? Because in emptiness neither going nor coming is apprehended.

46.23 "Subhūti, all phenomena have signlessness as their way of being; they do not pass beyond that way of being. And why? Because in signlessness neither going nor coming is apprehended.

46.24 "Subhūti, all phenomena have wishlessness as their way of being; they do not pass beyond that way of being. And why? Because in wishlessness neither going nor coming is apprehended.

46.25 "Subhūti, all phenomena have the absence of occasioning anything as their way of being; they do not pass beyond that way of being. And why? Because in the absence of occasioning anything, neither going nor coming is apprehended.

46.26 "*Connect this in the same way with* Subhūti, all phenomena have nonproduction, nonstopping, nondefilement, and nonpurification as their way of being; they do not pass beyond those ways of being. And why? Because in nonproduction, nonstopping, nondefilement, and nonpurification neither going nor coming is apprehended. [F.160.a]

- 46.27 “Subhūti, all phenomena have a dream-like way of being; they do not pass beyond that way of being. And why? Because in a dream neither going nor coming is apprehended.
- 46.28 “Subhūti, all phenomena have an illusion-like way of being..., an apparition-like way of being..., and a magical creation-like way of being. They do not pass beyond that way of being. And why? Because in a magical creation neither going nor coming is apprehended.
- 46.29 “Subhūti, all phenomena have the unborn and unreal as their way of being; they do not pass beyond that way of being. And why? Because in the unborn and unreal neither going nor coming is apprehended.
- 46.30 “Subhūti, all phenomena have the limitless and boundless as their way of being; they do not pass beyond that way of being. And why? Because in the limitless and boundless neither going nor coming is apprehended.
- 46.31 “Subhūti, all phenomena have the absence of being taken away from and the absence of being added to as their way of being; they do not pass beyond that way of being. And why? Because where nothing has been taken away and nothing added neither going nor coming is apprehended.
- 46.32 “Subhūti, all phenomena have not going and not coming as their way of being. Subhūti, all phenomena have not bringing in and not sending out as their way of being. Subhūti, all phenomena have not joining, not *not* joining, not mingling, and not *not* mingling as their way of being.
- 46.33 “Subhūti, all phenomena have a self as their way of being; they do not pass beyond that way of being. And why? Because in a self neither going nor coming is apprehended.
- 46.34 “Subhūti, all phenomena have a being as their way of being. Subhūti, all dharmas have one who lives, an individual, a person, one born of Manu, a child of Manu, one who does, one who motivates, one who feels, one who knows, and one who sees as their way of being; they do not pass beyond that way of being. And why? Subhūti, it is because if a self absolutely does not exist—if a being, one who lives, an individual, a person, one born of Manu, a child of Manu, one who does, one who motivates, one who feels, one who knows, and one who sees absolutely do not exist—however, Subhūti, could going or coming [F.160.b] be apprehended?
- 46.35 “Subhūti, all phenomena have permanence as their way of being; they do not pass beyond that way of being. And why? Because if permanence absolutely does not exist at all, however could going or coming be apprehended? Subhūti, all phenomena have pleasure as their way of being; they do not pass beyond that way of being. Subhūti, all phenomena have self as their way of being, and have beauty as their way of being; they do not

- pass beyond that way of being. And why? Because if permanence, pleasure, self, and beauty absolutely do not exist, however could their going or coming be apprehended?
- 46.36 “Subhūti, all phenomena have impermanence as their way of being. Subhūti, all phenomena have suffering, no self, and unpleasantness as their way of being; they do not pass beyond that way of being. And why? Because if impermanence absolutely does not exist, and suffering, no self, and unpleasantness absolutely do not exist, however could their going or coming be apprehended?
- 46.37 “Subhūti, all phenomena have greed as their way of being; they do not pass beyond that way of being. And why? Because if a place for greed absolutely does not exist, however could greed exist? Subhūti, all phenomena have hatred as their way of being; they do not pass beyond that way of being. And why? Because if a place for hatred absolutely does not exist, however could hatred exist? Subhūti, all phenomena have confusion as their way of being; they do not pass beyond that way of being. And why? Because if a place for confusion absolutely does not exist, however could confusion exist? Subhūti, all phenomena have distortion as their way of being; they do not pass beyond that way of being. And why? Because if a place for distortion absolutely does not exist, however could distortion exist?
- 46.38 “Subhūti, all phenomena have suchness as their way of being; they do not pass beyond that way of being. And why? Because in suchness neither going nor coming is apprehended. Subhūti, all phenomena have the dharma-constituent as their way of being. Subhūti, all phenomena have the very limit of reality as their way of being..., sameness as their way of being..., and the inconceivable element as their way of being; [F.161.a] they do not pass beyond that way of being. And why? Because in the inconceivable element neither going nor coming is apprehended.
- 46.39 “Subhūti, all phenomena have being unmoving as their way of being; they do not pass beyond that way of being. And why? Because phenomena do not move anywhere, so going and coming do not exist.
- 46.40 “Subhūti, all phenomena have form as their way of being; they do not pass beyond that way of being. And why? Because if form absolutely does not exist, however could its going or coming exist? Similarly, Subhūti, all phenomena have feeling..., perception..., volitional factors..., and consciousness as their way of being; they do not pass beyond that way of being. And why? Subhūti, it is because if consciousness absolutely is not apprehended, however could its going or coming be apprehended?
- 46.41 “Subhūti, all phenomena have the perfection of giving as their way of being; they do not pass beyond that way of being. And why? Because if the perfection of giving absolutely does not exist, however could the perfection

of giving's going or coming exist? Similarly, Subhūti, all phenomena have the perfection of morality as their way of being ... ; and all phenomena have the perfection of patience..., perseverance..., concentration..., and wisdom as their way of being; they do not pass beyond that way of being. And why? Because if the perfection of wisdom absolutely does not exist, however could the perfection of wisdom's going or coming exist?

46.42 "Subhūti, all phenomena have inner emptiness as their way of being. Subhūti, all phenomena have ... *up to* the emptiness that is the nonexistence of an intrinsic nature as their way of being; they do not pass beyond that way of being. And why? Because if the emptiness that is the nonexistence of an intrinsic nature absolutely does not exist, however could its going or coming exist?

46.43 "Subhūti, all phenomena have the applications of mindfulness as their way of being; they do not pass beyond that way of being. And why? Because if the applications of mindfulness absolutely do not exist, however could their going or coming exist? Similarly, Subhūti, [F.161.b] all phenomena have the right efforts..., the legs of miraculous power..., the faculties..., the powers..., the limbs of awakening..., the path..., the ten powers..., the four fearlessnesses..., the four detailed and thorough knowledges..., and the eighteen distinct attributes of a buddha as their way of being; they do not pass beyond that way of being. And why? Because in the buddhadharmas neither going nor coming is apprehended.

46.44 "Subhūti, all phenomena have stream enterer as their way of being; they do not pass beyond that way of being. Subhūti, all phenomena have once-returned..., non-returned..., the state of a worthy one..., and a pratyekabuddha's awakening as their way of being; they do not pass beyond that way of being. And why? Because in pratyekabuddhas neither going nor coming is apprehended. Subhūti, all phenomena have unsurpassed, perfect, complete awakening as their way of being; they do not pass beyond that way of being. And why? Because in unsurpassed, perfect, complete awakening neither going nor coming is apprehended."

46.45 "Lord, who will believe in this deep perfection of wisdom?" asked Subhūti. "Subhūti," replied the Lord, "those bodhisattva great beings who have practiced the practice for the sake of unsurpassed, perfect, complete awakening, who have served well the victors of the past, who have been brought to maturity by the buddhas of the past who caused their wholesome roots to accumulate, who have attended on many hundreds of thousands of one hundred million billion buddhas, and who have been assisted by spiritual friends will believe in this deep perfection of wisdom."

46.46 *This was the forty-sixth chapter, "Teaching the Intrinsic Nature of All Dharmas," of "The Perfection of Wisdom in Eighteen Thousand Lines."*

CHAPTER 47: TAMING GREED

- 47.1 Subhūti [F.162.a] then asked, “Lord, what will the attributes, tokens, and signs⁵³⁸ be of those bodhisattva great beings who will believe in this deep perfection of wisdom, and what will be their intrinsic nature?”
- 47.2 Venerable Subhūti having thus inquired, the Lord replied to him, “Those bodhisattva great beings who will believe in this deep perfection of wisdom have eliminated greed and are in their intrinsic nature isolated from it; they have also eliminated hatred and confusion and are in their intrinsic nature isolated from them. Subhūti, they are in their intrinsic nature isolated from the token of greed. Subhūti, those bodhisattva great beings are in their intrinsic nature isolated from the tokens of hatred and confusion.
- 47.3 “Subhūti, they are in their intrinsic nature isolated from the sign of greed. Subhūti, those bodhisattva great beings are in their intrinsic nature isolated from the signs of hatred and confusion.”
- 47.4 “Lord, what sort of way of being will these bodhisattva great beings who will realize this deep perfection of wisdom have?” asked Subhūti.
- 47.5 “Subhūti,” replied the Lord, “those bodhisattva great beings who realize this deep perfection of wisdom will have the knowledge of all aspects as their way of being.”
- 47.6 Subhūti said, “Lord, those bodhisattva great beings who have the knowledge of all aspects as their way of being are the support of all beings.”
- 47.7 “Exactly so, Subhūti, exactly so!” replied the Lord. “Those bodhisattva great beings who believe in this deep [F.162.b] perfection of wisdom are the support of all beings because they have the knowledge of all aspects as their way of being.”
- 47.8 Subhūti said, “Lord, those who do what is difficult are those bodhisattva great beings who have buckled on that armor, thinking, ‘We will place all beings in complete nirvāṇa,’ even while not apprehending a being or the designation of a being.”

- 47.9 “Exactly so, Subhūti, exactly so!” replied the Lord. “Those who do what is difficult are those bodhisattva great beings who have buckled on that armor, thinking, ‘We will place all beings in complete nirvāṇa.’
- 47.10 “Subhūti, that armor of bodhisattva great beings is not spliced with form. And why? Subhūti, it is because form and that armor of bodhisattvas absolutely do not exist; that is why, Subhūti, it is said ‘that armor is not spliced with form.’ Subhūti, that armor of bodhisattva great beings is not spliced with feeling, perception, volitional factors, or consciousness. And why? Subhūti, it is because feeling..., perception..., volitional factors..., and consciousness and that armor of bodhisattvas absolutely do not exist; that is why, Subhūti, it is said ‘that armor is not spliced with consciousness.’ Subhūti, that armor is not spliced with an owner, and it is not spliced with a being, a living being, a creature, one who lives, an individual, a person, one born of Manu, a child of Manu, one who does, one who motivates, one who feels, one who knows, or one who sees, *up to* Subhūti, that armor is not spliced with the knowledge of all aspects. And why? Subhūti, it is because the knowledge of all aspects absolutely does not exist, and the armor of bodhisattvas absolutely does not exist and is not apprehended; that is why, Subhūti, it is said ‘that armor of bodhisattva great beings is not spliced with ... *up to* [F.163.a] the knowledge of all aspects.’ Ah! Subhūti, that armor of those bodhisattva great beings practicing this deep perfection of wisdom, of those bodhisattva great beings who have buckled on such armor, thinking, ‘We will place all beings in complete nirvāṇa,’ is not spliced with all dharmas.”
- 47.11 “Lord,” said Subhūti, “they should know that there are two places where those bodhisattva great beings who have buckled on the armor, thinking, ‘We will place all beings in complete nirvāṇa,’ do not go—the śrāvaka level or the pratyekabuddha level. Lord, it is impossible and there is no chance of it. It is impossible that bodhisattva great beings who have buckled on such armor, thinking, ‘We will place all beings in complete nirvāṇa,’ would fall to the śrāvaka level or the pratyekabuddha level. And why? Because bodhisattva great beings do not buckle on the armor for the sake of beings, having drawn in the boundaries.”⁵³⁹
- 47.12 Venerable Subhūti having said this, the Lord then asked him, “What is the reality you are seeing, Subhūti, that forces you to say, ‘They should know that there are two places,’ one or the other, ‘where those bodhisattva great beings who have buckled on the armor do not go—the śrāvaka level and the pratyekabuddha level’?”
- 47.13 Subhūti replied, “Lord it is thus: bodhisattva great beings have not buckled on armor for the sake of only a partial number of beings. Lord, bodhisattva great beings have buckled on armor for the sake of all beings.

Lord, bodhisattva great beings have buckled on armor for the knowledge of a knower of all aspects.” [F.163.b]

47.14 “Exactly so, Subhūti, exactly so!” said the Lord. “Bodhisattva great beings have not buckled on armor for the sake of only a partial number of beings. Subhūti, bodhisattva great beings have buckled on armor for the sake of all beings; they have buckled on armor for the knowledge of a knower of all aspects.”

47.15 “Lord, this perfection of wisdom is deep,” said Subhūti. “It is not something that somebody has to meditate on, it is not something that has to be meditated on somewhere, and it is not something that has to be meditated on somehow. And why? Because, Lord, in this deep perfection of wisdom you cannot apprehend the perfect development of any phenomenon—someone who might meditate, something which might be meditated on, or something by means of which meditation might take place.

47.16 “Lord, the meditation on space is the meditation on the perfection of wisdom. The meditation on the nonexistence of all dharmas is the meditation on the perfection of wisdom. The meditation on the not truly real⁵⁴⁰ is the meditation on the perfection of wisdom. The meditation on not holding onto anything is the meditation on the perfection of wisdom. The meditation on disintegration is the meditation on the perfection of wisdom.”

47.17 The Lord asked, “What is it—namely, the disintegration of meditation—that is the meditation on the perfection of wisdom?”

47.18 “Lord,” replied Subhūti, “the disintegration of the meditation on form is the meditation on the perfection of wisdom. *Similarly*, the disintegration of the meditation on feeling, perception, volitional factors, and consciousness is the meditation on the perfection of wisdom. Lord, [F.164.a] the disintegration of the meditation on self is the meditation on the perfection of wisdom. Lord, the disintegration of the meditation on ... *up to* one who knows and one who sees is the meditation on the perfection of wisdom. Lord, the disintegration of the meditation on the perfection of giving is the meditation on the perfection of wisdom. *Similarly*, the disintegration of the meditation on ... *up to* the perfection of wisdom is the meditation on the perfection of wisdom. Lord, the disintegration of the meditation on inner emptiness, *up to* the disintegration of the meditation on the emptiness that is the nonexistence of an intrinsic nature is the meditation on the perfection of wisdom. Lord, the disintegration of the meditation on the applications of mindfulness is the meditation on the perfection of wisdom. The disintegration of the meditation on the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path is the meditation on the perfection of wisdom. The disintegration of the meditation on the ten powers is the meditation on the perfection of wisdom. The disintegration of the meditation on the

fearlessnesses, detailed and thorough knowledges, and eighteen distinct attributes of a buddha is the meditation on the perfection of wisdom. The disintegration of the meditation on the result of stream enterer is the meditation on the perfection of wisdom. The disintegration of the meditation on the result of once-returner, the result of non-returner, the state of a worthy one, a pratyekabuddha's awakening, and from the bodhisattva levels up to the knowledge of all aspects is the meditation on the perfection of wisdom."

47.19 "Exactly so, Subhūti, exactly so!" replied the Lord. [F.164.b] "The disintegration of the meditation on form is the meditation on the perfection of wisdom. *Similarly, connect this with* The disintegration of the meditation on ... *up to* the knowledge of all aspects is the meditation on the perfection of wisdom.

47.20 "Subhūti, you should look closely at a bodhisattva great being irreversible from this deep perfection of wisdom—'Is the bodhisattva great being not attached to this deep perfection of wisdom?' *Similarly, connect this with* you should look closely at a bodhisattva great being irreversible from the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving, *up to* you should look closely at a bodhisattva great being irreversible from the knowledge of all aspects—'Is the bodhisattva great being not attached to this knowledge of all aspects? Does the irreversible bodhisattva great being practicing this deep perfection of wisdom not look at what others have said and what others have taught as pointless? Does the irreversible bodhisattva great being practicing this deep perfection of wisdom not go along with what somebody else believes? Is the irreversible bodhisattva great being practicing this deep perfection of wisdom not captured by the production of thoughts connected with greed, not captured by the production of thoughts connected with hatred and confusion?'

47.21 "You should look closely at whether irreversible bodhisattva great beings practicing this deep perfection of wisdom are not separated from the perfection of giving, perfection of morality, perfection of patience, [F.165.a] perfection of perseverance, perfection of concentration, or perfection of wisdom. When this deep perfection of wisdom is being taught, do those irreversible bodhisattva great beings practicing this deep perfection of wisdom not tremble, feel frightened, and become terrified? Look closely at whether their minds are not cowed, do not tense up, and do not experience regret; are not separated from the perfection of wisdom; delight in the perfection of wisdom and in hearing the perfection of wisdom, and, having heard it, take it up, bear it in mind, read it aloud, master it, properly pay attention to it, and focus on it in practice.

- 47.22 “Subhūti, you should know that the irreversible bodhisattva great beings have asked about this deep perfection of wisdom also in the past, and have taken it up, borne it in mind, read it aloud, mastered it, and properly paid attention to it. And why? Because when there is an exposition of this deep perfection of wisdom, those irreversible bodhisattva great beings do not tremble, feel frightened, or become terrified; their minds are not cowed, do not tense up, and do not experience regret; and, on top of that, having heard the perfection of wisdom they take it up, bear it in mind, read it aloud, master it, and properly pay attention to it.”
- 47.23 “Lord,” asked Subhūti, “those bodhisattva great beings who do not tremble, feel frightened, or become terrified; whose minds are not cowed, do not tense up, and do not experience regret when there is an exposition of this deep perfection of wisdom—how should those bodhisattva great beings think carefully about this deep [F.165.b] perfection of wisdom?”
- 47.24 “Subhūti, bodhisattva great beings should think carefully about this deep perfection of wisdom with mindstreams inclined to the knowledge of all aspects,” replied the Lord.
- 47.25 “Lord, how should those bodhisattva great beings think carefully about this deep perfection of wisdom with mindstreams inclined to the knowledge of all aspects?” asked Subhūti.
- 47.26 “Subhūti,” replied the Lord, “bodhisattva great beings should think carefully about this deep perfection of wisdom with mindstreams inclined to emptiness, tending to emptiness, and heading to emptiness.
- 47.27 “Subhūti, bodhisattva great beings should think carefully about this deep perfection of wisdom with mindstreams inclined to signlessness, with mindstreams inclined to wishlessness, inclined to space, *and similarly, connect this with* with mindstreams inclined to the unproduced, the unceasing, the absence of defilement and the absence of purification, and inclined to suchness, the dharma-constituent, the very limit of reality, sameness, the inconceivable, and what does not occasion anything. Subhūti, bodhisattva great beings should think carefully about this deep perfection of wisdom with mindstreams inclined to what is like a dream and like a magical creation.”
- 47.28 Subhūti then inquired, “Lord, given what you have said—‘Bodhisattva great beings should think carefully about this deep perfection of wisdom with mindstreams inclined to emptiness,’ *up to* ‘Bodhisattva great beings should think carefully about this deep perfection of wisdom with mindstreams inclined to what is like a dream’ [F.166.a]—well then, Lord, do bodhisattva great beings also think carefully about form? Do they also think carefully about feeling, perception, volitional factors, and consciousness? Do they also think carefully about ... *up to* the knowledge of all aspects?”

47.29 “Subhūti,” replied the Lord, “bodhisattva great beings do not think carefully about form. They also do not think carefully about feeling, perception, volitional factors, or consciousness. *Similarly, connect this with* Subhūti, bodhisattva great beings also do not think carefully about ... *up to* the knowledge of all aspects.

47.30 “*And why?* Subhūti, it is because nobody has made the knowledge of all aspects, and nobody has made it change. It has not come from anywhere, is not going anywhere, is not anywhere, is not in a place, and is not in a location. You cannot apprehend its number, coming, or going, and nobody is able to fully awaken to something whose number, coming, and going cannot be apprehended, because nobody fully awakens through form, feeling, perception, volitional factors, and consciousness; through giving, morality, patience, perseverance, concentration, and wisdom; *up to* through knowledge of the knowledge of all aspects. *And why?* Because just form is the knowledge of all aspects; just feeling..., just perception..., just volitional factors..., and just consciousness is the knowledge of all aspects. *And why?* [F.166.b] Subhūti, it is because that suchness of form and that suchness of the knowledge of all aspects is a single suchness. *Similarly,* that suchness of feeling, perception, volitional factors, and consciousness and that suchness of the knowledge of all aspects is a single suchness. *Similarly,* that suchness of the perfections, the dharmas on the side of awakening, the powers, the fearlessnesses, the detailed and thorough knowledges, and the eighteen distinct attributes of a buddha and that suchness of the knowledge of all aspects is a single suchness. That is the suchness of the eighteen distinct attributes of a buddha.”

47.31 *This was the forty-seventh chapter, “Taming Greed,” of “The Perfection of Wisdom in Eighteen Thousand Lines.” [B36]*

CHAPTER 48: A PRESENTATION OF THE BODHISATTVAS' TRAINING

- 48.1 Then the gods living in the desire realm and living in the form realm took up divine sandalwood powders, took up divine blue lotus, red lotus, and white lotus flowers, and specifically strewed them down on the Lord. Having strewed them they approached the Lord, went up to him, bowed their heads to the Lord's feet, and stood to one side. Even while standing to one side those gods living in the desire realm and living in the form realm said to the Lord, "Lord, the tathāgatas, worthy ones, perfectly complete buddhas have thus taught in this deep perfection of wisdom: 'Just form is the knowledge of all aspects, and the knowledge of all aspects is form. Just feeling..., perception..., volitional factors..., and consciousness is the knowledge of all aspects, [F.167.a] and the knowledge of all aspects is consciousness. That which is the suchness of form and that which is the suchness of the knowledge of all aspects are a single suchness, not two and not divided. *Similarly, connect this with* that which is the suchness of ... *up to* the buddhas, and that which is the suchness of ... *up to* the knowledge of all aspects are a single suchness, not two and not divided.' Thus, this perfection of wisdom—namely, the awakening of the tathāgatas—is deep, hard to behold, hard to understand, not something about which you can speculate, not an object of speculative thought, calm, subtle, an object to be known by the brilliantly learned and wise, a counterpoint to all that is ordinary."
- 48.2 The gods living in the desire realm and living in the form realm having said this, the Lord said to them, "Exactly so, gods, exactly so! Gods, just form is the knowledge of all aspects, and the knowledge of all aspects is form. Just feeling..., perception..., volitional factors..., and consciousness is the knowledge of all aspects, and the knowledge of all aspects is consciousness. *Similarly, connect this with each, up to* just the buddha is the knowledge of all aspects, and the knowledge of all aspects is just the buddha. That which is the suchness of form and that which is the suchness of the knowledge of all

aspects are a single suchness, not two and not divided. *Similarly, connect this with* that which is the suchness of ... *up to* the buddha, and that which is the suchness of the knowledge of all aspects are a single suchness not two and not divided.

48.3 “Seeing this suchness forces [F.167.b] a tathāgata to incline toward a little less work and be uninclined to teach the doctrine. And why? Ah! It is because this—namely, the awakening of the tathāgatas—is deep, hard to behold, hard to understand, not something about which you can speculate, not an object of speculative thought, calm, subtle, an object to be known by the brilliantly learned and wise, a counterpoint to all that is ordinary, so nobody has fully awakened to it and it has not been fully awakened to anywhere.

48.4 “Here where the habitual idea of two does not exist is the deep state of dharmas. Gods, because space is deep this doctrine is deep. Gods, this doctrine is deep because suchness is deep, the dharma-constituent is deep, the very limit of reality is deep, and the inconceivable element is deep. Gods, because the limitless and boundless..., the sameness of not coming and not going..., the sameness of not being produced and not stopping..., the sameness of not being defiled and not being purified..., the sameness of what does not occasion anything..., the deep state of self..., *up to* because the sameness of one who knows and one who sees is deep this doctrine is deep.

48.5 “Gods, because form is deep this doctrine is deep. Gods, because feeling, perception, volitional factors, and consciousness are deep this doctrine is deep. Gods, because the perfection of giving is deep this doctrine is deep. Gods, because the perfections of morality, patience, perseverance, concentration, and wisdom are deep this doctrine is deep. Ah! Gods, because inner emptiness is deep this doctrine is deep; because ... *up to* the emptiness that is the nonexistence of an intrinsic nature is deep this doctrine is deep; because the applications of mindfulness are deep, and the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path are deep this doctrine is deep; because the ten powers, fearlessnesses, [F.168.a] detailed and thorough knowledges, *up to* the eighteen distinct attributes of a buddha are deep, *up to* the knowledge of all aspects is deep this doctrine is deep.”

48.6 The gods said, “O Lord, this doctrine is taught as a counterpoint to all that is ordinary. And why? Because this doctrine is not taught so form will be taken up or will not be taken up. It is not taught so feeling, perception, volitional factors, or consciousness will be taken up or will not be taken up. It is not taught so ... *up to* the eighteen distinct attributes of a buddha will be taken up or will not be taken up. It is not taught so the buddhadharmas will be taken up or will not be taken up. Lord, this deep teaching of the doctrine

is not taught so the result of stream enterer will be taken up or will not be taken up. It is not taught so the result of once-returner, the result of non-returner, the state of a worthy one, a pratyekabuddha's awakening, or the knowledge of all aspects will be taken up or will not be taken up.

48.7 "Lord, the world gets involved with taking things up, thinking, 'This is my form. I am form. This is my feeling..., perception..., volitional factors..., and consciousness. I am consciousness.' *Similarly, connect this with each, up to the eighteen distinct attributes of a buddha.* 'This is my result of stream enterer. I am the result of stream enterer. This is my result of once-returner. I am the result of once-returner. This is my result of non-returner. I am the result of non-returner. This is my state of a worthy one. I am the state of a worthy one. This is my pratyekabuddha's awakening. I am a pratyekabuddha's awakening. This is my knowledge of all aspects. [F.168.b] I am a knower of all aspects.' "

48.8 "Exactly so, gods, exactly so!" replied the Lord. "Gods, this doctrine is not taught so form will be taken up or will not be taken up. It is not taught so feeling, perception, volitional factors, and consciousness will be taken up or will not be taken up. Those who get involved in order to take up form, *up to* get involved in order to take up the knowledge of all aspects do not have the good fortune to meditate on the perfection of wisdom; they are incapable of meditating on, *up to* the perfection of concentration, perseverance, patience, morality, and giving; and they are incapable of meditating on, *up to* the knowledge of all aspects."

48.9 Subhūti then said, "Lord, this doctrine is in harmony with all dharmas. With which dharmas is this doctrine in harmony? This doctrine is in harmony with the perfection of wisdom. Lord, this doctrine is in harmony with the perfection of concentration, the perfection of perseverance, the perfection of patience, the perfection of morality, and the perfection of giving. Lord, this doctrine is in harmony with inner emptiness. Lord, this doctrine is in harmony with..., *up to* the emptiness that is the nonexistence of an intrinsic nature. Lord, this doctrine is in harmony with..., *up to* the knowledge of all aspects.

48.10 "Lord, this doctrine is not obstructed by anything. What is this doctrine not obstructed by? This doctrine is not obstructed by form. This doctrine is not obstructed by feeling, perception, volitional factors, or consciousness. *Similarly*, this doctrine is not obstructed by..., *up to* the knowledge of all aspects. [F.169.a]

48.11 "This doctrine, because of the sameness of space, the sameness of suchness, the sameness of the dharma-constituent, the sameness of the very limit of reality, the sameness of the inconceivable element, the sameness of

emptiness, signlessness, and wishlessness, the sameness of not being produced and not stopping, and the sameness of not being defiled and not being purified, is marked by not being obstructed.

48.12 “This doctrine is not produced because form is not produced and does not stop; because feeling, perception, volitional factors, and consciousness are not produced and do not stop; and *similarly*, because..., *up to* the knowledge of all aspects is not produced and does not stop.

48.13 “This doctrine finds no footing because a footing for form is not apprehended; because a footing for feeling, perception, volitional factors, and consciousness is not apprehended; and *similarly*, because..., *up to* a footing for the knowledge of all aspects is not apprehended.”

48.14 Then the gods living in the desire realm and living in the form realm said to the Lord, “Lord, the elder Subhūti takes after the Lord. Why? Because whatever the elder Subhūti teaches, he teaches it all with emptiness as his point of departure.”

48.15 Venerable Subhūti then responded to the gods living in the desire realm and living in the form realm, “Gods, you say, ‘Lord, this elder Subhūti takes after the Lord.’ And how does he takes after him, [F.169.b] how does the elder Subhūti take after the Lord? The suchness of the Tathāgata has not come and has not gone. Similarly, the suchness of Subhūti has not come and has not gone. In that way the elder Subhūti takes after the Tathāgata.

48.16 “Just that suchness of the Tathāgata is the suchness of all dharmas, and that suchness of all dharmas is the suchness of Subhūti. In that way the elder Subhūti takes after the Tathāgata.

48.17 “Just as the suchness of the Tathāgata is established, so too is the suchness of the elder Subhūti established, so the elder Subhūti takes after the Lord. Just as the suchness of the Tathāgata is unchanging and undifferentiated, so too with the suchness of the elder Subhūti, it also is unchanging and cannot be differentiated. Just as the suchness of the Tathāgata is not obstructed by anything, so too the suchness of all dharmas is not obstructed by anything. The suchness of the Tathāgata and the suchness of all dharmas are not two and cannot be divided into two. Suchness is not made. There is nothing of which that suchness is not the suchness. Because there is nothing of which that suchness is not the suchness and it is never not suchness, therefore suchness is not two and cannot be divided into two. In that way the elder Subhūti takes after the Tathāgata.

48.18 “That suchness of the Tathāgata is totally unchanging and undifferentiated. So too the suchness of the elder Subhūti is totally unchanging and undifferentiated. Just as the suchness of the Tathāgata is not broken apart, is not different, [F.170.a] and cannot be apprehended, so

too the suchness of all dharmas is not broken apart, is not different, and cannot be apprehended. Similarly, the suchness of the elder Subhūti is not broken apart, is not different, and cannot be apprehended either. In that way the elder Subhūti takes after the Tathāgata.

48.19 “The suchness of the Tathāgata is not other than the suchness of all phenomena, and what is not other than the suchness of all phenomena is never *not* suchness. It is always suchness. The suchness of the elder Subhūti is like that. Therefore, since it is not something else, even though the elder Subhūti takes after the Tathāgata he does not take after him in anything. Just as the suchness of the Tathāgata is not past, is not future, and is not present, so too the suchness of all phenomena is not past, is not future, and is not present. Similarly, the suchness of the elder Subhūti is not past, is not future, and is not present. Therefore, it is said the elder Subhūti ‘takes after the Tathāgata.’

48.20 “Gods, here you should know the suchness of the Tathāgata that is the same, through the suchness of the past that is the same, and the sameness of the suchness of the past, through the sameness of the suchness of the Tathāgata; the sameness of the suchness of the Tathāgata, through the sameness of the suchness of the future, and the sameness of the suchness of the future, through the sameness of the suchness of the Tathāgata; and the sameness of the suchness of the Tathāgata, through the sameness of the suchness of the present, and the sameness of the suchness of the present, through the sameness of the suchness of the Tathāgata. Therefore, the suchness of the past, future, and present [F.170.b] and the suchness of the Tathāgata are not two and cannot be divided into two.

48.21 “The suchness of the Tathāgata is the suchness of form. The suchness of form is the suchness of the Tathāgata. Similarly, the suchness of the Tathāgata is the suchness of feeling, perception, volitional factors, and consciousness. Therefore, the suchness of form, the suchness of feeling, perception, volitional factors, and consciousness, and the suchness of the Tathāgata are not two and cannot be divided into two. *Similarly, connect this with* the suchness of the Tathāgata is the suchness of self. The suchness of self is the suchness of the Tathāgata. *Similarly,* the suchness of the Tathāgata is the suchness of..., *up to* one who knows and one who sees. The suchness of..., *up to* one who knows and one who sees is the suchness of the Tathāgata. Therefore, the suchness of self, *up to* the suchness of one who knows and one who sees, and the suchness of the Tathāgata are not two and cannot be divided into two.

48.22 *Similarly, connect this with* the suchness of the perfection of giving, the suchness of the perfection of morality, patience, perseverance, concentration and wisdom, and the suchness of the Tathāgata are not two and cannot be

divided into two. The suchness of inner emptiness, the suchness of..., *up to* the emptiness that is the nonexistence of an intrinsic nature, and the suchness of the Tathāgata are not two and cannot be divided into two. The suchness of the applications of mindfulness, the suchness of the right efforts, legs of miraculous power, faculties, [F.171.a] powers, limbs of awakening, and path, and the suchness of the Tathāgata are not two and cannot be divided into two. The suchness of the Tathāgata is the suchness of the ten tathāgata powers, fearlessnesses, detailed and thorough knowledges, and eighteen distinct attributes of a buddha, and the suchness of..., *up to* the knowledge of all aspects. The suchness of..., *up to* the knowledge of all aspects is the suchness of the Tathāgata. Therefore, the suchness of the knowledge of all aspects and the suchness of the Tathāgata are not two and cannot be divided into two.

48.23 “Gods, thanks to this perfect suchness the Tathāgata has fully awakened to unsurpassed, perfect, complete awakening and gets to be called Tathāgata.”

48.24 As this “Suchness” chapter was being expounded the great billionfold world system shook in six ways: it quaked, quaked greatly, and quaked violently; shook, shook greatly, and shook violently; stirred, stirred greatly, and stirred violently; resounded, resounded greatly, and resounded violently; roared, roared greatly, and roared violently; and was disturbed, greatly disturbed, and violently disturbed. The eastern direction rose up and the western direction sank down; the western direction rose up and the eastern direction sank down; the northern direction rose up and the southern direction sank down; the southern direction rose up and the northern direction sank down; the edges rose up and the middle sank down; and the middle rose up and the edges sank down.

48.25 Then the gods living in the desire realm and living in the form realm took up divine sandalwood powders and strewed them near, strewed them in front, strewed them all around the Lord and the elder Subhūti and exclaimed, “Lord, it is amazing how this elder Subhūti takes after the Lord because of the suchness [F.171.b] of the Tathāgata!”

48.26 Then the elder Subhūti, picking up the thread of this conversation with those gods, said to those gods, “Gods, the elder Subhūti does not take after form, does not take after anything other than form, does not take after the suchness of form, and does not take after anything other than the suchness of form. He does not take after feeling..., perception..., volitional factors..., or consciousness, does not take after anything other than consciousness, does not take after the suchness of consciousness, and does not take after anything other than the suchness of consciousness. *Similarly, connect this with each, up to* he does not take after the knowledge of all aspects, does not take

after anything other than the knowledge of all aspects, does not take after the suchness of the knowledge of all aspects, and does not take after anything other than the suchness of the knowledge of all aspects. He does not take after the compounded, does not take after anything other than the compounded, does not take after the suchness of the compounded, and does not take after anything other than the suchness of the compounded. He does not take after the uncompounded, does not take after anything other than the uncompounded, does not take after the suchness of the uncompounded, and does not take after anything other than the suchness of the uncompounded. And why? Because the dharma that is taken after, and the dharma that takes after, do not exist and are not apprehended.”

48.27 Then the venerable Śāriputra said to the Lord, “Suchness, unmistaken suchness, unaltered suchness, the true nature of dharmas, the dharma-constituent, the establishment of dharmas, the certification of dharmas, the very limit of reality, and the inconceivable element are deep. [F.172.a] In them you cannot apprehend form, nor can you apprehend the suchness of form; if you cannot apprehend even just form, however could you apprehend the suchness of form? In them you cannot apprehend feeling..., perception..., volitional factors..., or consciousness, nor can you apprehend the suchness of consciousness. And if you cannot apprehend even just consciousness, however could you apprehend the suchness of consciousness? *Similarly, connect this with each, up to* in them you cannot apprehend the knowledge of all aspects, nor can you apprehend the suchness of the knowledge of all aspects. And if you cannot apprehend even just the knowledge of all aspects, however could you apprehend the suchness of the knowledge of all aspects?”

48.28 “Śāriputra, exactly so! Exactly so!” said the Lord. “Suchness, Śāriputra, is deep. In it you cannot apprehend form, you cannot apprehend the suchness of form. And if you cannot apprehend even just form, however could you apprehend the suchness of form? In it you cannot apprehend feeling..., perception..., volitional factors..., and consciousness, nor can you apprehend the suchness of consciousness. And if you cannot apprehend even just consciousness, however could you apprehend the suchness of consciousness. *Similarly, connect this with each, up to* you cannot apprehend the knowledge of all aspects, nor can you apprehend the suchness of the knowledge of all aspects. And if you cannot apprehend even just the knowledge of all aspects, however could you apprehend the suchness of the knowledge of all aspects.”

48.29 As this “Suchness, Unmistaken Suchness, Unaltered Suchness” chapter was being expounded, two hundred monks stopped taking hold of anything and their minds were freed from contamination. Dust-free and stainless, the

Dharma eye of five hundred nuns became clear about the dharmas.⁵⁴¹
[F.172.b]

48.30 Five thousand bodhisattvas gained forbearance for the nonproduction of dharmas.

Sixty bodhisattvas lacking in what is necessary stopped taking hold of anything and their minds were freed from contamination.

48.31 “Śāriputra, those bodhisattvas attended on five hundred buddhas. They gave gifts, guarded morality, cultivated patience, made a vigorous effort, became absorbed in concentration, and cultivated wisdom, but uninformed by the perfection of wisdom and uninformed by skillful means, they practiced thus, thinking, ‘This is to be given. We will give it to them. We will guard this morality. We will cultivate this patience. We will make this vigorous effort. We will become absorbed in this concentration. We will cultivate this wisdom.’ Practicing like that they were separated from the perfection of wisdom and were not assisted by skillful means, so practicing the cultivation of giving, morality, patience, perseverance, concentration, and wisdom with perceptions of difference, and not apprehending the absence of difference, they did not enter into the secure state of a bodhisattva. And because they did not enter into the secure state of a bodhisattva they reached the result of stream enterer, reached..., *up to* the result of a worthy one.

48.32 “Furthermore, Śāriputra, even though those bodhisattva great beings’ path of emptiness, or signlessness, or wishlessness is present, still they are separated from the perfection of wisdom and have not been assisted by skillful means, so, having actualized the very limit of reality, they have become śrāvakas and pratyekabuddhas.”

48.33 Śāriputra then asked, “Why, Lord, even though they have similarly cultivated just those dharmas—emptiness, signlessness, and wishlessness—did those separated from skillful means actualize the very limit of reality and become śrāvakas [F.173.a] and pratyekabuddhas, while those other bodhisattvas, Lord, will, thanks to skillful means, by cultivating just those dharmas—emptiness, signlessness, and wishlessness—fully awaken to unsurpassed, perfect, complete awakening?”

48.34 “Śāriputra,” replied the Lord, “here some separated from the thought of the knowledge of all aspects, who cultivate emptiness, signlessness, and wishlessness without resorting to skillful means, become śrāvakas and pratyekabuddhas. Śāriputra, here those bodhisattva great beings not separated from the thought of the knowledge of all aspects, thanks to skillful means, cultivate emptiness, signlessness, and wishlessness, enter into the secure state of a bodhisattva, and fully awaken to unsurpassed, perfect, complete awakening.

48.35 “To illustrate, Śāriputra, a winged bird with a physical body of a hundred yojanas, or a physical body of two hundred yojanas, or three hundred yojanas, or four hundred yojanas, or five hundred yojanas thinks it will come from the Trāyastriṃśa class of gods to this Jambudvīpa, but that bird is one without the proper wings to do it. It thinks, ‘I have to take off from the Trāyastriṃśa class of gods and go to Jambudvīpa,’ but if, halfway to landing on the earth, it has second thoughts—‘Hey! I had better set down in the Trāyastriṃśa class of gods’—what do you think, Śāriputra, would that bird therefore be able to set down in the Trāyastriṃśa class of gods?”

“No, Lord, it would not be able to,” replied Śāriputra.

48.36 The Lord said, “If it were to think halfway,⁵⁴² ‘Hey! I must set down unharmed and uninjured in Jambudvīpa,’ what do you think, Śāriputra, [F.173.b] would that bird set down unharmed and uninjured in Jambudvīpa?”

48.37 “No, Lord, it would not be able to,” replied Śāriputra. “That bird would be harmed or become injured and would suffer death or near death before landing in Jambudvīpa. And why? Because that will happen for sure since its physical body is big, its wings are stunted, and it has taken off from such a high place.”

48.38 “It is similar, Śāriputra,” continued the Lord, “with bodhisattvas who, for as many eons as there are sand particles in the Gaṅgā River, give gifts, guard morality, cultivate patience, make an effort at perseverance, and become absorbed in concentration, but are separated from the perfection of wisdom and not assisted by skillful means. Their entrance is bigger, they think a bigger thought, they are assisted by an immeasurable beneficial intention to fully awaken to unsurpassed, perfect, complete awakening, but still they will fall to the śrāvaka level or the pratyekabuddha level. And why? Because those bodhisattva great beings have given gifts, guarded morality, cultivated patience, made an effort at perseverance, and generated concentration separated from the thought of the knowledge of all aspects. Those bodhisattvas will still be separated from the perfection of wisdom and skillful means and fall to the śrāvaka level or the pratyekabuddha level.

48.39 “Śāriputra, bodhisattvas who habitually focus thoughts on the morality, meditative stabilization, wisdom, freedom, and knowledge and seeing of liberation of past, future, and present lord buddhas, who fully retain and make them into causal signs, still do not know the morality, still do not know..., up to the knowledge and seeing [F.174.a] of liberation of the tathāgatas, and, without knowing and comprehending, hear the words *emptiness, signlessness, and wishlessness* and grasp the state of peace as a causal sign. Having grasped it as a causal sign they transform it⁵⁴³ into unsurpassed, perfect, complete awakening. The bodhisattvas who transform

it like that will stand on the śrāvaka level or the pratyekabuddha level. And why? Śāriputra, it is because that is what happens to bodhisattvas separated from the perfection of wisdom and skillful means who dedicate the wholesome roots to unsurpassed, perfect, complete awakening. They fall to the śrāvaka level or the pratyekabuddha level.

48.40 “Śāriputra, here you should know that when bodhisattva great beings, starting from the production of the first thought, are inseparable from the thought of the knowledge of all aspects, give gifts, guard morality, cultivate patience, make an effort at perseverance, become absorbed in concentration, are not separated from the perfection of wisdom and skillful means, and therefore do not grasp all the morality, meditative stabilization, wisdom, freedom, and knowledge and seeing of liberation of past, future, and present lord buddhas as causal signs, and do not grasp the emptiness meditative stabilization, signless meditative stabilization, and wishless meditative stabilization as causal signs, then, Śāriputra, they do not fall to the śrāvaka level or the pratyekabuddha level. And why? Because those bodhisattva great beings, starting from the production of the first thought, have given gifts but not grasped at a causal sign; have guarded morality, cultivated patience, made an effort at perseverance, become absorbed in concentration, and cultivated wisdom but [F.174.b] not grasped at a causal sign; have not grasped at the morality, meditative stabilization, wisdom, freedom, or knowledge and seeing of liberation of past, future, and present lord buddhas as causal signs; and have not grasped the emptiness meditative stabilization, signless meditative stabilization, or wishless meditative stabilization as causal signs either. Thus, Śāriputra, the practice without having grasped at causal signs, with a mind separated from causal signs of giving gifts, guarding morality, cultivating patience, making an effort at perseverance, becoming absorbed in concentration, and cultivating wisdom, *and similarly, connect this with each, up to* the knowledge of all aspects is the bodhisattva great beings’ skillful means.”

48.41 “Lord,” said Śāriputra, “the way I understand the meaning of what you, Lord, have said is that the unsurpassed, perfect, complete awakening of bodhisattva great beings who, starting from the production of the first thought, are not separated from the perfection of wisdom and skillful means is not open to doubt. And why? Lord, it is because those bodhisattva great beings, starting from the production of the first thought, do not apprehend any dharma that might fully awaken, or through which there might be full awakening, nor any form that might be awakened to, nor any feeling, perception, volitional factors, or consciousness, nor..., *similarly, up to* the knowledge of all aspects that might be awakened to.

48.42 “And Lord, it should be known that the unsurpassed, perfect, complete awakening of those sons of a good family or daughters of a good family in the Bodhisattva Vehicle separated from the perfection of wisdom and separated from skillful means is doubtful. Why? Lord, it is because whatever gifts those sons of a good family or daughters of a good family in the Bodhisattva Vehicle separated from the perfection of wisdom and skillful means [F.175.a] have bestowed, they bestowed them all having grasped at a causal sign, and because whatever morality they guarded..., patience they cultivated..., perseverance they made an effort at..., or concentrations they became absorbed in, they became absorbed in them all too having grasped at a causal sign. The unsurpassed, perfect, complete awakening of those sons of a good family or daughters of a good family in the Bodhisattva Vehicle should be known as doubtful because of that.

48.43 “Therefore, Lord, bodhisattva great beings who want to awaken to unsurpassed, perfect, complete awakening should be aware not to be separated from the perfection of wisdom and skillful means. They should stand in the perfection of wisdom and skillful means and should bestow gifts, should guard morality, should cultivate patience, should make an effort at perseverance, should become absorbed in concentration, and should cultivate wisdom by way of not apprehending anything, with a mind endowed with signlessness. They should practice..., *up to* the knowledge of all aspects like that.”

48.44 Then the gods living in the desire realm and living in the form realm said to the Lord, “Lord, it is going to be hard for unsurpassed, perfect, complete awakening to come about for bodhisattva great beings. They have to want to awaken fully to all dharmas but those dharmas do not exist and cannot be apprehended.”

48.45 “Exactly so, gods!” said the Lord. “It is going to be hard for unsurpassed, perfect, complete awakening to come about. Gods! Even though I have fully awakened to all dharmas in all their aspects, still I did not apprehend any dharma that might fully awaken, or through which I might fully awaken, or any dharma [F.175.b] I might awaken to. And why? Gods, it is because all dharmas are absolutely pure.”

48.46 Then venerable Subhūti said to the Lord, “Lord, you have said, ‘It is going to be hard for unsurpassed, perfect, complete awakening to come about.’ The way I understand the meaning of what you, Lord, have said, the way it occurs to me, is that the full awakening to unsurpassed, perfect, complete awakening must be easy. And why? Because there is nobody who fully awakens, and there is nothing that is fully awakened to, so all dharmas are empty, and where all dharmas are empty, any dharma that might fully awaken, through which there might be full awakening, or to which they

might awaken does not exist. And why? Lord, it is because any dharma that will increase or decrease, any dharma to be bestowed, *up to* any concentration to become absorbed in, any dharma ... *up to* the knowledge of all aspects to practice does not exist. Somebody who might fully awaken, something through which there might be full awakening, and something to be fully awakened to—all those dharmas are empty. In this way, Lord, it must be easy for bodhisattva great beings to fully awaken to unsurpassed, perfect, complete awakening. And why? Lord, it is because form is empty of an intrinsic nature of form; feeling..., perception..., volitional factors..., and consciousness is empty of an intrinsic nature of consciousness; *and similarly, up to* [F.176.a] the knowledge of all aspects is empty of an intrinsic nature of the knowledge of all aspects.”

48.47 Then venerable Śāriputra said to venerable Subhūti, “Venerable Subhūti, according to this one of many explanations, the full awakening to unsurpassed, perfect, complete awakening must be hard. And why? Venerable Subhūti, it is because it would not occur to space to think, ‘I will fully awaken to unsurpassed, perfect, complete awakening.’ Similarly, Venerable Subhūti, it would not occur to bodhisattva great beings to think, ‘I will fully awaken to unsurpassed, perfect, complete awakening.’ And why? Because all dharmas are like space, and yet, while still believing all dharmas are like space, bodhisattva great beings fully awaken to unsurpassed, perfect, complete awakening. If bodhisattva great beings do not believe that dharmas are like space, but still it is easy to fully awaken to unsurpassed, perfect, complete awakening, full awakening would not be hard, and bodhisattvas, as many of them as there are sand particles in the Gaṅgā River, would not turn back⁵⁴⁴ from unsurpassed, perfect, complete awakening. Therefore, Venerable Subhūti, according to this one of many explanations, the full awakening to unsurpassed, perfect, complete awakening must be hard. It is obvious full awakening is not easy.”

48.48 Then venerable Subhūti asked venerable Śāriputra, “Venerable Śāriputra, what do you think, does form turn back from unsurpassed, perfect, complete awakening?”

“No it does not, Venerable Subhūti,” he replied.

48.49 “Do you think feeling, perception, volitional factors, and consciousness turn back from unsurpassed, [F.176.b] perfect, complete awakening?”

“No they do not, Venerable Subhūti,” he replied.

48.50 *Similarly, connect this with each, up to* “Do you think suchness turns back from unsurpassed, perfect, complete awakening?”

“No it does not, Venerable Subhūti,” he replied.

48.51 “Venerable Śāriputra, what do you think, is the dharma that turns back from unsurpassed, perfect, complete awakening other than form?”

- “No it is not, Venerable Subhūti,” he replied.
- 48.52 “Do you think the dharma that turns back from unsurpassed, perfect, complete awakening is other than feeling, perception, volitional factors, or consciousness?”
- “No it is not, Venerable Subhūti,” he replied.
- 48.53 *Similarly, connect this with each, up to* “Do you think the dharma that turns back from unsurpassed, perfect, complete awakening is other than the knowledge of all aspects?”
- “No it is not, Venerable Subhūti,” he replied.
- 48.54 “Venerable Śāriputra, what do you think, is it the suchness of form that turns back from unsurpassed, perfect, complete awakening, *up to* is it the suchness of the knowledge of all aspects that turns back from unsurpassed, perfect, complete awakening?”
- “No it is not, Venerable Subhūti,” he replied.
- 48.55 “Venerable Śāriputra, what do you think, is the dharma that turns back from unsurpassed, perfect, complete awakening other than the suchness of form?”
- “No it is not, Venerable Subhūti,” he replied.
- 48.56 *Similarly, “Do you think the dharma that turns back from unsurpassed, perfect, complete awakening is other than..., up to the suchness of the knowledge of all aspects?”*
- “No it is not, Venerable Subhūti,” he replied.
- 48.57 “Venerable Śāriputra, what do you think, does suchness turn back from unsurpassed, perfect, complete awakening?”
- “No it does not, Venerable Subhūti,” he replied.
- 48.58 “Venerable Śāriputra, what do you think, [F.177.a] does the true nature of dharmas turn back from unsurpassed, perfect, complete awakening? Do you think the dharma-constituent, the establishment of dharmas, the certification of dharmas, the very limit of reality, or the inconceivable element turn back from unsurpassed, perfect, complete awakening?”
- “No they do not, Venerable Subhūti,” he replied.
- 48.59 “Venerable Śāriputra, what do you think, is the dharma that turns back from unsurpassed, perfect, complete awakening other than suchness?”
- “No it is not, Venerable Subhūti,” he replied.
- 48.60 “Venerable Śāriputra, what do you think, is the dharma that turns back from unsurpassed, perfect, complete awakening other than..., *up to* the inconceivable element?”
- “No it is not, Venerable Subhūti,” he replied.
- 48.61 “So, since as things stand in truth these dharmas cannot be apprehended, what then is that dharma that turns back from unsurpassed, perfect, complete awakening?”

- 48.62 Venerable Subhūti having asked this, venerable Śāriputra said to him, “According to the way things are in the elder Subhūti’s teaching⁵⁴⁵ there is no bodhisattva great being who turns back from unsurpassed, perfect, complete awakening, and therefore there will be no presentation of the awakenings of those three persons to do with the Bodhisattva Vehicle—those three persons to do with the Bodhisattva Vehicle about whom the Tathāgata has given an explanation. According to the elder Subhūti’s teaching, bodhisattva great beings will be this—namely, in just a single Bodhisattva Vehicle.”
- 48.63 Then venerable Pūrṇa Maitrāyaṇīputra said to venerable Śāriputra, “Venerable Śāriputra, you must ask the elder Subhūti whether the elder Subhūti accepts even a single awakening.”
- 48.64 Venerable Śāriputra then asked of venerable Subhūti, “Venerable Subhūti, do you accept that there is a bodhisattva great being [F.177.b] in the Buddha Vehicle?”
- 48.65 Venerable Subhūti asked venerable Śāriputra in return, “Venerable Śāriputra, do you accept that in suchness there are three bodhisattvas: the bodhisattva in the Śrāvaka Vehicle, the bodhisattva in the Pratyekabuddha Vehicle, and the bodhisattva in the Buddha Vehicle?”
- “No, Venerable Subhūti,” he replied.
- 48.66 “Venerable Śāriputra, in suchness can you apprehend three bodhisattvas?”
- “No, Venerable Subhūti,” he replied.
- 48.67 “Venerable Śāriputra, can suchness be apprehended as one type, or two types, or three types?”
- “No, Venerable Subhūti,” he replied.
- 48.68 “Venerable Śāriputra, in suchness can you apprehended even one bodhisattva?”
- “No, Venerable Subhūti,” he replied.
- 48.69 Venerable Subhūti then said, “So, since as things stand in truth these dharmas cannot be apprehended, what, Venerable Śāriputra, made you think, ‘This bodhisattva is in the Śrāvaka Vehicle, this bodhisattva is in the Pratyekabuddha Vehicle, and this bodhisattva is in the Buddha Vehicle’?”
- 48.70 “Thus, Venerable Śāriputra, bodhisattva great beings whose minds are not cowed, who do not tense up, and who do not experience regret when bodhisattva great beings categorized in terms of the suchness of all dharmas are not specifically qualified⁵⁴⁶—they will go forth to unsurpassed, perfect, complete awakening.”
- 48.71 Then the Lord said to venerable Subhūti, “Subhūti, your confident readiness to explain like this through the Buddha’s might is excellent! Therefore, Subhūti, bodhisattva great beings whose minds are not cowed,

who do not tense up, and who do not experience regret—who do not tremble, feel frightened, or become terrified when bodhisattva great beings categorized in terms of the suchness of all dharmas are not specifically qualified— [F.178.a] those bodhisattva great beings will go forth to unsurpassed, perfect, complete awakening.”

48.72 Then venerable Śāriputra asked the Lord, “Lord, to which awakening will bodhisattva great beings with such qualities as those go forth?”

“Śāriputra,” replied the Lord, “those bodhisattva great beings will go forth to unsurpassed, perfect, complete awakening.”

48.73 Then venerable Subhūti asked the Lord, “Lord, how should bodhisattva great beings who want to go forth to unsurpassed, perfect, complete awakening stand?”

48.74 “Subhūti,” replied the Lord, “bodhisattva great beings stand with a thought that makes all beings equal:⁵⁴⁷ ‘I must produce a balanced thought toward all beings, not produce an unbalanced thought. I must focus on all beings with a balanced thought, not focus on all beings with an unbalanced thought. I must generate great love and great compassion for all beings. I must focus on all beings with great love. I must not focus on any beings callously. I must stop feeling superior to any beings. I must focus on all beings without being devious. I must produce a thought to be of benefit to all beings, not produce a thought to harm them. I must focus on all beings with a thought to benefit them, not focus on them with a thought to harm them. I must produce a thought that I am not offended by any beings, not produce a thought that I am offended. I must produce a thought not to injure any beings, not produce a thought to injure them. I must focus on all beings with a thought not to injure them, [F.178.b] not focus on them with a thought to injure them. I must produce a thought that all beings are mothers. I must produce a thought that all beings are brothers, sisters, friends, kinsmen, and blood relatives. I must focus on all beings with the thought they are mothers. I must focus on all beings with the thought they are brothers, sisters, friends, kinsmen, *up to* blood relatives.

48.75 “ ‘I must stop killing, I must inspire others to stop killing, I must speak in praise of stopping killing, and I must speak in praise of others stopping killing as well, welcoming it.

48.76 “ ‘I must stop stealing, I must inspire others to stop stealing, I must speak in praise of stopping stealing, and I must speak in praise of others stopping stealing as well, welcoming it.

48.77 “ ‘I must stop illicit sex because of lust, I must inspire others to stop illicit sex because of lust, I must speak in praise of stopping illicit sex because of lust, and I must speak in praise of others stopping illicit sex because of lust as well, welcoming it.’

- 48.78 “That is how bodhisattva great beings who want to go forth to unsurpassed, perfect, complete awakening should stand.
- 48.79 *Similarly,* “ ‘I must stop ... *up to* wrong view, I must inspire others to stop wrong view, I must speak in praise of stopping wrong view, and I must speak in praise of others stopping wrong view as well, welcoming it.’
- 48.80 “That is how bodhisattva great beings who want to go forth to unsurpassed, perfect, complete awakening should stand.
- 48.81 “ ‘I must become absorbed in the first concentration, I must inspire others to become absorbed in the first concentration, I must speak in praise of becoming absorbed in the first concentration, [F.179.a] and I must speak in praise of others becoming absorbed in the first concentration as well, welcoming it. *Similarly,* I must become absorbed in ... *up to* the fourth concentration, *up to* I must speak in praise of others becoming absorbed in ... *up to* the fourth concentration as well, welcoming it.’
- 48.82 “Furthermore, Subhūti, bodhisattva great beings who want to go forth to unsurpassed, perfect, complete awakening must become absorbed in loving-kindness, *up to* ‘I must speak in praise of others becoming absorbed in loving-kindness as well, welcoming it. I must do the same with compassion, joy, and equanimity as well.
- 48.83 “ ‘I must become absorbed in the station of endless space. *Similarly, up to* I must speak in praise of others becoming absorbed in the station of endless space as well, welcoming it. I must do the same with ... *up to* the station of neither perception nor nonperception absorption.
- 48.84 “ ‘I must complete the perfection of giving, I must inspire others to take up the perfection of giving, I must speak in praise of the perfection of giving, and I must speak in praise of others completing the perfection of giving as well, welcoming it. I must complete ... *up to* the perfection of wisdom, I must inspire others to take up the perfection of wisdom, I must speak in praise of the perfection of wisdom, and I must speak in praise of others completing the perfection of wisdom as well, welcoming it.’ [F.179.b]
- 48.85 “That is how bodhisattva great beings who want to go forth to unsurpassed, perfect, complete awakening should stand.
- 48.86 “ ‘I must become absorbed in inner emptiness, I must inspire others to become absorbed in inner emptiness, I must speak in praise of inner emptiness, and I must speak in praise of others becoming absorbed in inner emptiness as well, welcoming it. *Similarly,* I must become absorbed in ... *up to* the emptiness that is the nonexistence of an intrinsic nature, I must inspire others to become absorbed in the emptiness that is the nonexistence of an intrinsic nature, I must speak in praise of the emptiness that is the

nonexistence of an intrinsic nature, and I must speak in praise of others becoming absorbed in the emptiness that is the nonexistence of an intrinsic nature as well, welcoming it.

48.87 “ ‘I must cultivate the four applications of mindfulness, I must inspire others to take up the applications of mindfulness, I must speak in praise of the applications of mindfulness, and I must speak in praise of others cultivating the applications of mindfulness as well, welcoming it. I must do the same with ... *up to* the eightfold noble path.

48.88 “ ‘I must become absorbed in the emptiness, signlessness, and wishlessness meditative stabilization, I must inspire others to take up the emptiness, signlessness, and wishlessness meditative stabilization, I must speak in praise of the emptiness, signlessness, and wishlessness meditative stabilization, and I must speak in praise of others becoming absorbed in the emptiness, signlessness, and wishlessness meditative stabilization as well, welcoming it.

48.89 “ ‘I must become absorbed in the eight deliverances, I must inspire others to take up the eight deliverances, I must speak in praise [F.180.a] of the eight deliverances, and I must speak in praise of others becoming absorbed in the eight deliverances as well, welcoming it.

48.90 “ ‘I must complete the ten tathāgata powers, I must inspire others to take up the ten tathāgata powers, I must speak in praise of the ten tathāgata powers, and I must speak in praise of others completing the ten tathāgata powers as well, welcoming it. *Similarly*, I must complete the four fearlessnesses, the four detailed and thorough knowledges, the eighteen distinct attributes of a buddha, great love, and great compassion. I must inspire others to take up ... *up to* great love, and great compassion, I must speak in praise of great compassion, and I must speak in praise of others completing great compassion as well, welcoming it.

48.91 “ ‘I must become absorbed in dependent origination in the order in which it unfolds and in the order in which it does not unfold, I must inspire others to take up dependent origination in the order in which it unfolds and in the order in which it does not unfold, I must speak in praise of dependent origination, and I must speak in praise of others becoming absorbed in dependent origination as well, welcoming it.’

48.92 “That is how bodhisattva great beings who want to go forth to unsurpassed, perfect, complete awakening should stand.

48.93 “ ‘I must comprehend suffering. I must abandon origination. I must actualize cessation. I must cultivate the path. I must inspire others to take up the comprehension of suffering, the abandoning of origination, the actualization of cessation, [F.180.b] and the cultivation of the path. I must speak in praise of the comprehension of suffering, *up to* the cultivation of the

path, and I must speak in praise of others becoming absorbed in the comprehension of suffering, the abandoning of origination, the actualization of cessation, and the cultivation of the path as well, welcoming it.

48.94 “ ‘I must produce knowledge to actualize the knowledge that is the result of stream enterer, but I should not actualize the very limit of reality. I must inspire others to actualize the knowledge that is the result of stream enterer. I must produce knowledge to actualize the knowledge that is the result of once-returner, but I should not actualize the very limit of reality. I must inspire others to actualize the knowledge that is the result of once-returner. I must produce knowledge to actualize the knowledge that is the result of non-returner, but I should not actualize the very limit of reality. I must inspire others to actualize the knowledge that is the result of non-returner. I must produce knowledge to actualize the knowledge that is the state of a worthy one, but I should not actualize the very limit of reality. I must inspire others to actualize the knowledge that is the state of a worthy one. I must enter into the secure state of a bodhisattva, I must inspire others to enter into the secure state of a bodhisattva, I must speak in praise of the secure state of a bodhisattva, and I must speak in praise of others entering into the secure state of a bodhisattva as well, welcoming it.’ [F.181.a]

48.95 “That is how bodhisattva great beings who want to go forth to unsurpassed, perfect, complete awakening should stand.

48.96 “ ‘I must bring beings to maturity, I must inspire others to bring beings to maturity, I must speak in praise of bringing beings to maturity, and I must speak in praise of others bringing beings to maturity as well, welcoming it. I must purify a buddhafiield, I must inspire others to purify a buddhafiield, I must speak in praise of purifying a buddhafiield, and I must speak in praise of others purifying a buddhafiield as well, welcoming it. I must produce a bodhisattva’s clairvoyance, I must inspire others to produce a bodhisattva’s clairvoyance, I must speak in praise of producing a bodhisattva’s clairvoyance, and I must speak in praise of others producing a bodhisattva’s clairvoyance as well, welcoming it. I must produce the knowledge of a knower of all aspects, I must inspire others to take up the knowledge of a knower of all aspects, I must speak in praise of the knowledge of a knower of all aspects, and I must speak in praise of others producing the knowledge of a knower of all aspects as well, welcoming it. I must eliminate all residual impressions, connections, and afflictions. I must inspire others to eliminate all residual impressions, connections, and afflictions. I must speak in praise of knowledge of the elimination of all residual impressions, connections, and afflictions, and I must speak in praise of others eliminating all residual impressions, connections, [F.181.b] and afflictions as well, welcoming it.’

48.97 “Subhūti, that is how bodhisattva great beings who want to go forth to unsurpassed, perfect, complete awakening should stand.

48.98 “ ‘I must take possession of a perfect lifespan. I must inspire others to have a perfect lifespan. I must speak in praise of having a perfect lifespan, and I must speak in praise of others taking possession of a perfect lifespan as well, welcoming it. I must make sure the good doctrine lasts. I must inspire others to make sure the good doctrine lasts. I must speak in praise of making sure the good doctrine lasts, and I must speak in praise of others making sure the good doctrine lasts as well, welcoming it.’

48.99 “Subhūti, that is how bodhisattva great beings who want to go forth to unsurpassed, perfect, complete awakening should stand. That is how bodhisattva great beings should train in the perfection of wisdom and skillful means. Training like that,⁵⁴⁸ standing like that, their form will be without obscuration; their feeling, perception, volitional factors, and consciousness will also be without obscuration. *Similarly, connect this with each, up to the lasting of the doctrine will be without obscuration. And why? Because even in the past those bodhisattva great beings did not seize form; did not seize feeling, perception, volitional factors, or consciousness; and similarly, did not seize ... up to the knowledge of all aspects. And why? Because even that form that has not been seized is not form, and similarly, up to even that knowledge of all aspects that has not been seized is not [F.182.a] the knowledge of all aspects.*”

48.100 During this exposition of the positioning of the bodhisattva, two thousand bodhisattvas gained forbearance for the nonproduction of dharmas.

48.101 *This was the forty-eighth chapter, “A Presentation of the Bodhisattvas’ Training,” of “The Perfection of Wisdom in Eighteen Thousand Lines.” [B37]*

CHAPTER 49: IRREVERSIBILITY

- 49.1 The Lord having said this, venerable Subhūti inquired of him, “Lord, what is the attribute, what is the token, and what is the sign of irreversible bodhisattva great beings? How do I know, ‘These bodhisattva great beings are irreversible?’ ”
- 49.2 Venerable Subhūti having thus inquired, the Lord said to him, “Subhūti, here what are called the level of ordinary persons, the level of śrāvakas, the level of pratyekabuddhas, the level of bodhisattvas, and the level of tathāgatas—all of them are suchness, unchanging, undifferentiated, not two, and not divided. They enter into that suchness just as it is. Thus, they do not differentiate the undifferentiated and thus enter into it. Those who have entered like that, having heard about suchness just as it is, having transcended it, have no doubt at all that they are not each separate from suchness, and are not both different and suchness. They do not say whatever just comes into their minds, their words are meaningful, and they do not talk nonsense. They are not concerned with what others have and have not done; they search for what has been well spoken. Subhūti, you should know that bodhisattva great beings who have those attributes, those tokens, and those signs are irreversible.”
- 49.3 “Lord, through what attributes, [F.182.b] what tokens, and what signs should you know that bodhisattva great beings are irreversible?” asked Subhūti.
- 49.4 “Subhūti,” replied the Lord, “all dharmas are without attributes, without tokens, and without signs.”
- 49.5 The Lord having said this, venerable Subhūti then asked him, “Lord, if all dharmas are without attributes, without tokens, and without signs, what are the dharmas bodhisattva great beings do not turn away from again, on account of which they are taught to be ‘irreversible’?”

- 49.6 “Subhūti,” replied the Lord, “you should know that bodhisattva great beings who have turned away from form, and who have turned away from feeling, perception, volitional factors, and consciousness, are, Subhūti, irreversible bodhisattva great beings. Subhūti, you should know that bodhisattva great beings who have turned away from the perfection of giving, *up to* the perfection of wisdom; from inner emptiness, *up to* emptiness that is the nonexistence of an intrinsic nature; from the applications of mindfulness, *up to* the eighteen distinct attributes of a buddha; and who have turned away from the śrāvaka level and the pratyekabuddha level, *up to* awakening, are, Subhūti, irreversible bodhisattva great beings. And why? Subhūti, it is because a form where a bodhisattva might be located is without an intrinsic nature. *Similarly, connect this with each, up to* an awakening where a bodhisattva might be located is without an intrinsic nature.
- 49.7 “Furthermore, Subhūti, bodhisattva great beings do not look up to others outside the fold—those following a secluded religious life, and brahmins;⁵⁴⁹ they do not think those following a secluded religious life or brahmins know what needs to be known, see what needs to be seen, or expound an exposition [F.183.a] of right view. There is no doubt about that, it is impossible. They do not grasp rules and rituals as absolute; they do not fall into a bad view; they do not hold that a spectacle or an auspicious sign makes for cleanliness;⁵⁵⁰ and they do not bow down to other gods, nor do they think they should give them flowers, or garlands, or incense, or creams, or powders, or clothes, or parasols, or flags, or banners. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible.
- 49.8 “Furthermore, Subhūti, irreversible bodhisattva great beings are not born in hell, *up to* they are not born in the eight places that preclude a perfect human birth, and they do not take on being a woman. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible.
- 49.9 “Furthermore, Subhūti, irreversible bodhisattva great beings have taken to heart and stand on the ten wholesome actions: ‘I have stopped stealing, I inspire others to stop stealing, I speak in praise of stopping stealing, and I speak in praise of others stopping stealing as well, welcoming it. *And similarly, up to* wrong view.’ Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible.
- 49.10 “Furthermore, Subhūti, irreversible bodhisattva great beings do not ply the ten unwholesome actions even in a dream, let alone when awake. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible.

- 49.11 “Furthermore, Subhūti, when irreversible bodhisattva great beings [F.183.b] pursue the perfection of giving they give the gift for the sake of all beings. *And similarly, up to* when they cultivate wisdom. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible.
- 49.12 “Furthermore, Subhūti, when irreversible bodhisattva great beings give a gift of Dharma—a discourse, melodious narration, prediction, *up to* tale, or exposition—a Dharma they study, they think, ‘Through this gift of Dharma, may the intention of all beings be completed.’ Having made that gift of Dharma into something shared in common by all beings, they dedicate it to unsurpassed, perfect, complete awakening. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible.
- 49.13 “Furthermore, Subhūti, irreversible bodhisattva great beings are not unsure, not of two minds, and do not doubt the deep dharmas.”
- 49.14 “Lord, why are irreversible bodhisattva great beings not unsure, not of two minds, and why do they not doubt the deep dharmas?” asked Subhūti.
- 49.15 “Subhūti,” replied the Lord, “it is because irreversible bodhisattva great beings do not see any dharma about which they are unsure, or of two minds, or that they doubt at all. They also do not see form, or feeling, or perception, or volitional factors, or consciousness. *And similarly, up to* they also do not see awakening. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible. [F.184.a]
- 49.16 “Furthermore, Subhūti, irreversible bodhisattva great beings are endowed with gentle physical action, are endowed with gentle verbal action, and gentle mental action. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible.
- 49.17 “Furthermore, Subhūti, irreversible bodhisattva great beings are constantly and always endowed with loving physical action, are endowed with loving verbal action, and loving mental action. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible.
- 49.18 “Furthermore, Subhūti, irreversible bodhisattva great beings do not cohabit with five obscurations—namely, desire for sense gratification, malice, drowsiness and dozing, gross mental excitement and uneasiness, and doubt. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible.

- 49.19 “Furthermore, Subhūti, irreversible bodhisattva great beings do not have bad proclivities in any way at all. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible.
- 49.20 “Furthermore, Subhūti, be it the going out or the coming back, irreversible bodhisattva great beings’ thoughts do not veer off when going out and their thoughts do not veer off when coming back. Whether going out or coming back, they go applying mindfulness and come back applying mindfulness. Mindful they go out and mindful they come back; mindful they walk, mindful they pause, mindful they sit, and mindful they rest. They are not too hasty in picking up their foot and not too hasty in putting their foot down; mindful they pick their foot up and mindful they put their foot down. [F.184.b] They traverse the area while looking at the ground. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible.
- 49.21 “Furthermore, Subhūti, irreversible bodhisattva great beings’ use of robes is impeccable. Subhūti, irreversible bodhisattva great beings are habitually clean, do not smell bad, are not dusty and dirty, and do not get sick often. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible.
- 49.22 “Furthermore, Subhūti, those eighty thousand maggot families⁵⁵¹ in the bodies of human beings who feed on those bodies are not in the bodies of irreversible bodhisattva great beings as anything at all in any way at all. And why? Subhūti, it is because the wholesome roots of irreversible bodhisattva great beings rise up above everything ordinary. Therefore those eighty thousand maggot families are not in the bodhisattva great beings’ bodies.
- 49.23 “Subhūti, as those wholesome roots of the bodhisattva great beings keep on growing, the bodhisattva great beings appropriate a purer and purer body, and appropriate purer and purer speech and mind. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible.”
- 49.24 The Lord having said this, venerable Subhūti asked him, “How are the bodhisattva great beings’ bodies pure, speech pure, and mind pure?”
- 49.25 “Subhūti,” replied the Lord, “as those wholesome roots [F.185.a] of bodhisattva great beings keep on growing, those wholesome roots make bodhisattva great beings’ crooked bodies, speech, and minds, and their devious bodies, speech, and minds, purer and purer, and they conduct themselves more and more with the three types of good conduct to do with the body, with the four types of good conduct to do with speech, and with the three types of good conduct to do with the mind. This, Subhūti, is the bodhisattva great beings’ pure bodies, pure speech, and pure minds. With

those pure bodies, pure speech, and pure minds they transcend the śrāvaka level and pratyekabuddha level but do not actualize the very limit of reality. This too, Subhūti, is the bodhisattva great beings' pure bodies, pure speech, and pure minds. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible.

49.26 “Furthermore, Subhūti, irreversible bodhisattva great beings are not attached to wealth and respect, are not attached to food, are not even focused on ... *up to* being a three-robe wearer, but still they undertake and keep on at those twelve qualities of the ascetic.⁵⁵² Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible.

49.27 “Furthermore, Subhūti, irreversible bodhisattva great beings do not produce a miserly thought, do not produce an immoral thought, do not produce an emotionally upsetting thought,⁵⁵³ do not produce a lazy thought, do not produce an uncollected thought, do not produce an intellectually confused thought, and do not produce a jealous thought. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs [F.185.b] are irreversible.

49.28 “Furthermore, Subhūti, irreversible bodhisattva great beings have a steady intellect, a profound intellect, listen to the doctrine from others with respect, and whatever doctrine they have heard from others they merge it all with the perfection of wisdom, and thanks to the perfection of wisdom they merge all the ordinary things that have to be done with the true nature of dharmas. There is no dharma at all that they view as not united with the dharma-constituent; they view them all as united with the perfection of wisdom. Subhūti, you should know that marks bodhisattva great beings as irreversible.

49.29 “Furthermore, Subhūti, Māra the wicked one magically produces the eight great hells in the presence of irreversible bodhisattva great beings and in each of the great hells also magically produces many thousands of bodhisattvas, many hundred thousand bodhisattvas, many hundred thousand one hundred million billion bodhisattvas being burned and cooked, experiencing unbearable, sharp, grating sufferings, and says to them, ‘The Tathāgata has prophesied these bodhisattva great beings, all of them, to be irreversible from awakening, and yet they have been born in these hells. The Tathāgata’s prophecy that you too are irreversible is a prophecy to do with hell, so from now on let go of this thought of awakening. Then you will not be born in hell; you will on that account go to heaven instead.’ When Māra says that, if those bodhisattva great beings’ thought is not disturbed,⁵⁵⁴ if they do not harbor doubt, you should know

that those tathāgatas, worthy ones, perfectly complete buddhas of the past prophesied those bodhisattva great beings. Those bodhisattva great beings [F.186.a] stand certain in the irreversible element. Subhūti, it is impossible that there is any chance the bodhisattvas irreversible from awakening will be born in hell, or in the animal world, or in the world of Yama. It is impossible. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible.

49.30 “Furthermore, Subhūti, if Māra the wicked one comes into the presence of bodhisattva great beings disguised in the form of a follower of the secluded religious life and says, ‘Repudiate what you have heard before—namely, that “I must thus cleanse the perfection of giving, *up to* I must thus cleanse the perfection of wisdom, *up to* I must thus cleanse the knowledge of all aspects,” and that “I must fully awaken to unsurpassed, perfect, complete awakening.” Confess and reject your rejoicings in all those wholesome roots of past, future, and present tathāgatas, worthy ones, perfectly complete buddhas with their śrāvaka saṅghas, starting from the first production of the thought, *up to* the lasting of the good Dharma. What if you were somebody who confesses and rejects those wholesome roots? What you have heard is not the word of the Buddha, it is personally made up by rhymesters. I will tell you those words of the Buddha the Tathāgata has spoken.’ If, when Māra says that, those bodhisattva great beings are disturbed, are unsure, harbor doubt, then you should know that the tathāgatas, worthy ones, perfectly complete buddhas of the past did not prophesy those bodhisattva great beings, and those bodhisattva great beings do not stand certain [F.186.b] in the irreversible element. But if those bodhisattva great beings are not disturbed, are not unsure, do not harbor doubt, fall back on the true nature of dharmas, and fall back on the absence of occasioning anything, and on the absence of production; do not believe in another;⁵⁵⁵ and do not place their trust in another when it comes to the perfection of giving, *up to* the perfection of wisdom, and do not place their trust in another when it comes to awakening, then those bodhisattva great beings stand certain in the irreversible element and do not believe in another. If, Subhūti, the bodhisattva great beings irreversible from awakening cannot be crushed by those in the Śrāvaka Vehicle or in the Pratyekabuddha Vehicle and are irreversible from unsurpassed, perfect, complete awakening, just like worthy ones with outflows dried up directly witnessing the true nature of dharmas do not believe in another and are not captured by Māra the wicked one, then, Subhūti, never mind that they do not believe in tīrthika religious mendicants, never mind that they do not believe in those in the Śrāvaka Vehicle or in the Pratyekabuddha Vehicle or in Māra the wicked one, they do not even place their trust in the tathāgata, worthy one, perfectly complete Buddha. It is

impossible. And why? Because they do not see any dharma at all in which to believe, and because they do not see form, or feeling, or perception, or volitional factors, or consciousness, or the suchness of form, *up to* or the suchness of consciousness. *And similarly, up to* they do not see awakening, and they do not see the suchness of awakening. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those reasons, and those signs are irreversible.

49.31 “Furthermore, Subhūti, Māra the wicked one comes into the presence of bodhisattva great beings disguised in the form of a monk [F.187.a] and says, ‘This way of life has to do with saṃsāra; it is not a way of life to do with the knowledge of all aspects, so you should put an end to suffering right here.’ Māra the wicked one teaches the bodhisattva great beings a counterfeit path, a counterfeit path purified of the ordinary aspects of ways of life to do with saṃsāra, or else teaches them the perception of dry bones, or else gives instruction in the first concentration, *up to* the station of neither perception nor nonperception absorption. ‘Venerable, this is the path, and this is the way you progress. It is the path and the way you progress to reach the result of stream enterer, *up to* the state of a worthy one. Venerable, you should put an end to suffering right here with this path and way of progressing and not experience the sufferings of a way of life in saṃsāra anymore. Hey! Consider why, if your body has not been brought into being right here, you would appropriate another body.’ Subhūti, if the bodhisattva great beings’ minds are not disturbed, are not shaken even when Māra says that, and if, on top of that they think, ‘This monk is a boon to me showing me this counterfeit path. It is a counterfeit path that does not even work for the realization of the result of stream enterer, *up to* the state of a worthy one, does not even work for the realization of a pratyekabuddha’s awakening, and does not work for the realization of unsurpassed, perfect, complete awakening either.’ And if, on top of that, again pleasure rises up in them, thinking, ‘This monk who shows me those attachments is a boon to me. Having fully comprehended those attachments I will train in all three paths,’ Māra the wicked one, knowing pleasure has arisen in those bodhisattva great beings, again talks to them, saying, ‘Son of a good family, [F.187.b] do you want to have a look at those bodhisattva great beings who have served as many lord buddhas as there are sand particles in the Gaṅgā River with what they require—robes, alms, beds and seats, and medicines for sicknesses—who have completed the perfection of giving, *up to* have cultivated the perfection of wisdom in the presence of as many tathāgatas, worthy ones, perfectly complete buddhas as there are sand particles in the Gaṅgā River, those bodhisattva great beings who, having attended on as many lord buddhas as there are sand particles in the Gaṅgā River, make inquiries on the topic of just that Bodhisattva Vehicle,

asking, “How do you stand in the Bodhisattva Vehicle practicing the perfection of giving, *and similarly*, practicing *up to* the perfection of wisdom, practicing the applications of mindfulness, right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and path, *and similarly*, *up to* great compassion, *and up to* the knowledge of all aspects?” Those bodhisattva great beings have lived in accord, practiced in accord, and made an effort in accord with what those lord buddhas have taught but still they have not yet fully awakened to unsurpassed, perfect, complete awakening. If those who have been given advice like that, been instructed like that, lived like that, trained over and over again like that have still not reached the knowledge of all aspects, how could someone like you ever reach unsurpassed, perfect, complete awakening?’ If, even after having been dissuaded that like, the thought of those bodhisattva great beings is not changed; if they do not tremble, feel frightened, or become terrified; and if, [F.188.a] on top of that, pleasure rises up in them, thinking, ‘This monk is a boon to me. He shows me those attachments on account of which even the result of stream enterer is not attained, *and similarly*, *up to* even the knowledge of all aspects is not attained,’ then Māra the wicked one, knowing the minds of those bodhisattva great beings are uncowed, magically produces a great many monks in that very place and again says, ‘All of these are worthy ones with outflows dried up. If they have not set forth to unsurpassed, perfect, complete awakening, but rather abide in the state of a worthy one, how could someone like you ever fully awaken to unsurpassed, perfect, complete awakening?’ If even so those bodhisattva great beings still think, ‘Hey! This is Māra the wicked one! He is teaching a counterfeit path!’, then those bodhisattva great beings are practicing the perfection of wisdom, are irreversible from unsurpassed, perfect, complete awakening, and do not fall to the śrāvaka level or the pratyekabuddha level. On top of that, they think, ‘It is impossible that bodhisattva great beings practicing the perfection of giving, *up to* cultivating the knowledge of a knower of all aspects will not fully awaken to unsurpassed, perfect, complete awakening. There is no chance, it is impossible.’ Then you should know, Subhūti, that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible.

49.32 “Furthermore, Subhūti, if it occurs to irreversible bodhisattva great beings practicing the perfection of wisdom to think, ‘Those who have trained in, and are not separated from, the way of life in accord with what the Tathāgata has explained, with attention connected to the perfections, [F.188.b] do not lack what is necessary for the perfection of giving, *and similarly*, *up to* do not

lack what is necessary for the knowledge of all aspects,’ you should know, Subhūti, that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible.

49.33 “Furthermore, Subhūti, if it occurs to irreversible bodhisattva great beings practicing the perfection of wisdom to think, ‘Those who comprehend the works of Māra will not be lacking in what is necessary for unsurpassed, perfect, complete awakening,’ you should know, Subhūti, that the bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible from unsurpassed, perfect, complete awakening.”

49.34 The Lord having said this, venerable Subhūti then asked him, “From what do irreversible bodhisattva great beings have to be irreversible in order to be known to be irreversible?”

49.35 “Subhūti,” replied the Lord, “they turn back from the perception of form, turn back from the perception of feeling, turn back from the perception of perception, turn back from the perception of volitional factors, and turn back from the perception of consciousness; and they turn back from the perception of constituents, the perception of sense fields, the perception of greed, the perception of hate, the perception of confusion, the perception of views, the perception of perfections, the perception of emptinesses, and the perception of applications of mindfulness; *and similarly*, the perception of śrāvaka, and perception of pratyekabuddha, *up to* they turn back from the perception of buddha. And why? Because all dharmas are empty of their own mark, so irreversible bodhisattva great beings enter [F.189.a] into the secure state of a bodhisattva. They do not apprehend even just a very tiny dharma, so they do not occasion anything, and because they do not occasion anything, they do not produce it. They are called irreversible bodhisattva great beings ‘who have gained forbearance for the nonproduction of dharmas.’ Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible from awakening.”

49.36 *This was the forty-ninth chapter, “Irreversibility,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

CHAPTER 50: TEACHING THE SIGNS OF IRREVERSIBILITY

- 50.1 “Furthermore, Subhūti, Māra the wicked one comes into the presence of bodhisattva great beings and discourages them, saying, ‘The knowledge of all aspects is like space; it is the nonexistence of an intrinsic nature, and it is empty of its own mark. These dharmas are like space as well; they are the nonexistence of an intrinsic nature, and they are empty of their own marks. In dharmas that are like space with a nonexistent intrinsic nature and empty of their own marks, you cannot apprehend any dharma at all which might fully awaken, through which you might fully awaken, and which will be fully awakened to. All those dharmas are like space with a nonexistent intrinsic nature and empty of their own marks, so this—namely, this teaching that you should fully awaken to unsurpassed, perfect, complete awakening—will frustrate you. It is meaningless, it is the work of Māra, it is not a teaching of the perfectly complete buddha. Son of a good family, reject those ways of thinking or else they will bring you misfortune and suffering and a descent into error.’
- 50.2 “There, when he says that, those sons of a good family or daughters of a good family, having heard those words, think, ‘In this case we have to look closely. These are the works of Māra causing a separation from unsurpassed, [F.189.b] perfect, complete awakening. Thus, dharmas *are* like space with a nonexistent intrinsic nature and are empty of their own marks. Beings do not know, do not see, and do not comprehend them, so we, having buckled on the space-like armor with a nonexistent intrinsic nature empty of its own mark, having fully awakened to the knowledge of all aspects, will teach the doctrine that provides a definite escape. We will establish them in the result of stream enterer, the result of once-returner, the result of non-returner, and the state of a worthy one. We will establish them in the state of a pratyekabuddha, and we will establish them in unsurpassed, perfect, complete awakening.’

- 50.3 “There, starting from their first production of the thought, when bodhisattva great beings hear those doctrines they must be firm in their thought, must be unwavering in their thought, and must not be robbed of their thought. If, endowed with a firm thought, an unwavering thought, a thought that cannot be stolen, they practice the six perfections, they will enter into the secure state of a bodhisattva.”
- 50.4 Then venerable Subhūti asked the Lord, “Lord, do you call bodhisattva great beings irreversible from awakening ‘irreversible,’ or do you call bodhisattvas who turn back ‘irreversible’?”
- 50.5 Venerable Subhūti having asked this, the Lord said to him, “Subhūti, irreversible bodhisattvas are said to ‘turn back,’ and bodhisattvas who turn back are said to be ‘irreversible.’ ”
- 50.6 “Lord, why are irreversible bodhisattvas said to ‘turn back,’ and why are bodhisattvas who turn back said to be ‘irreversible’?” asked Subhūti.
- 50.7 “Subhūti,” replied the Lord, “the bodhisattvas [F.190.a] who have turned back from the śrāvaka level or the pratyekabuddha level, Subhūti, are the bodhisattvas who have turned back who are said to be ‘irreversible.’ Subhūti, the bodhisattvas who have not turned back from the śrāvaka level or the pratyekabuddha level, Subhūti, are the irreversible bodhisattva who are said to have ‘turned back.’
- 50.8 “You should know, Subhūti, that being endowed with those attributes, those tokens, and those signs, bodhisattva great beings are marked as irreversible from awakening. Māra the wicked one cannot dissuade bodhisattvas endowed with those attributes, those tokens, and those signs from unsurpassed, perfect, complete awakening.
- 50.9 “Furthermore, Subhūti, bodhisattva great beings irreversible from awakening become absorbed when and as they want to in the first concentration, *up to* become absorbed in the fourth concentration, *up to* become absorbed in the cessation absorption. Furthermore, Subhūti, irreversible bodhisattva great beings become absorbed when and as they want to in the four applications of mindfulness, *up to* become absorbed in the eightfold noble path, *up to* become absorbed in the meditative stabilization on emptiness, signlessness, and wishlessness. They accomplish the five clairvoyances; gain mastery over the four concentrations, four immeasurables, four formless absorptions, and the cessation absorption; cultivate all four applications of mindfulness; *and similarly*, become absorbed in ... *up to* the eightfold noble path and in the meditative stabilization on emptiness, signlessness, and wishlessness; and accomplish the five clairvoyances, but still they do not appropriate the result of the concentrations, *and similarly*, *up to* do not appropriate the result of the cessation absorption, do not gain the result [F.190.b] of stream enterer, *and*

similarly, up to do not gain a pratyekabuddha's awakening. When and as they want to, and at will, they appropriate a body. That is, they appropriate a body with which they can work for the welfare of beings. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible from awakening.

50.10 “Furthermore, Subhūti, irreversible bodhisattva great beings endowed with attention to awakening, inseparable from the thought of awakening, do not focus on form,⁵⁵⁶ do not focus on a mark, do not focus on the body, do not focus on giving, *and similarly, up to* do not focus on wisdom, do not focus on the concentrations, do not focus on the immeasurables, do not focus on the formless absorptions, do not focus on the clairvoyant knowledges, do not focus on the tathāgata powers, do not focus on the fearlessnesses, *up to* do not focus on awakening, do not focus on the purification of a buddhafield, do not focus on bringing beings to maturity, do not focus on seeing the buddhas, and do not focus on growing wholesome roots. And why? Because those dharmas are like space; they are the nonexistence of an intrinsic nature and they are empty of their own marks. Subhūti, those bodhisattva great beings irreversible from awakening are endowed with this attention to being a bodhisattva while carrying themselves in all four ways. Whether going out or coming back, they do not come back with their thoughts veering off and do not go out with their thoughts veering off. They do not stand up with their thoughts veering off, they do not walk with their thoughts veering off, they do not sit down with their thoughts veering off, and they do not lie down with their thoughts veering off. Mindful they come back, and mindful they go, walk, stand, sit, and lie down. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, [F.191.a] and those signs are irreversible from awakening.

50.11 “Furthermore, Subhūti, irreversible bodhisattva great beings living the life of a householder make a show of the five sorts of sense objects through skillful means in order to bring beings to maturity. They give gifts to beings, they give food to those seeking food, *up to*⁵⁵⁷ they give whatever human requirements are appropriate. They personally practice the perfection of giving, and they inspire others to practice the perfection of giving, speak in praise of practicing the perfection of giving, and speak in praise of others practicing the perfection of giving as well, welcoming it. *Similarly, connect this with* they speak in praise of others practicing ... *up to* the perfection of wisdom as well, welcoming it.

50.12 “Furthermore, Subhūti, those bodhisattva great beings irreversible from awakening living the life of a householder give the gift of the world filled up with the seven precious stones, *up to* give the gift of this great billionfold world system filled up with the seven precious stones, but without making

use of sense objects, constantly and always practicing celibacy, without oppressing anyone by unleashing the oppression that causes others mental distress. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible from awakening.

50.13 “Furthermore, Subhūti, the yakṣa Vajrapāṇi, with the thought, ‘Before long this bodhisattva great being will fully awaken to unsurpassed, perfect, complete awakening,’ constantly and always shadows those irreversible bodhisattva great beings, to guard and protect them just like he shadows me, the unsurpassed, perfectly complete buddha. [F.191.b] As long as the five vajra families are constantly and always shadowing them, humans and nonhumans cannot oppress them, and nobody, in truth, in this world—the gods, or Māras, or brahmins—can withstand them. Their thought does not become distracted from attention to awakening up to and including when fully awakened to unsurpassed, perfect, complete awakening. Those bodhisattvas’ faculties—namely, the eye faculty, *up to* the thinking-mind faculty, faith faculty, perseverance faculty, mindfulness faculty, meditative stabilization faculty, and wisdom faculty—are not incomplete. They are good people. They do not become dishonorable people.”

50.14 “What, Lord, makes bodhisattva great beings good people, not dishonorable people?” asked Subhūti.

50.15 “Subhūti,” replied the Lord, “to the extent the thought of awakening of bodhisattva great beings does not waver, to that extent they are good people, not dishonorable people.

50.16 “Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible from awakening.

50.17 “Furthermore, Subhūti, irreversible bodhisattva great beings paying attention in those ways to being a bodhisattva do not, as anyone at all in any way at all, make use of, or get somebody else to make use of, spells, magical formulas, medicines, or herbs to procure women by casting a spell over them. They do not do anything at all to procure women by casting a spell over them. They do not demonstrate the miracle of foretelling what will happen to a man or a woman: ‘It is going to be a boy,’ ‘It is going to be a girl,’ ‘Your family line will flourish,’⁵⁵⁸ [F.192.a] ‘You are going to live long.’ And why? Subhūti, it is because those bodhisattva great beings do not see in phenomena that are empty of their own marks any causal signs, and because they do not see any causal signs, they live by a pure livelihood. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible from awakening.

50.18 “Furthermore, Subhūti, listen well and hard and pay attention, and I will speak to you about attributes, tokens, and signs—those attributes, tokens, and signs endowed with which irreversible bodhisattva great beings should know that irreversible bodhisattva great beings are irreversible from awakening.”

Venerable Subhūti said to the Lord, “Indeed I will,” and listened to the Lord accordingly.

50.19 The Lord said, “Subhūti, bodhisattva great beings practicing this deep perfection of wisdom inseparable from paying attention in those ways to being a bodhisattva are not preoccupied with aggregates, and are not preoccupied with constituents and sense fields. Why? Because they stand in emptiness and so do not see any dharma that is inferior or superior.

50.20 “They are not preoccupied with talk about robbers. Why? Because where dharmas are empty of their own marks, they do not see a staying together or a stealing away of any dharma.

50.21 “They are not preoccupied with talk about armies. Why? Because standing in the emptiness of a basic nature,⁵⁵⁹ they do not see a state of less or a state of more in any dharma.

50.22 “They are not preoccupied with talk about a battle that is underway. [F.192.b] Why? Because all dharmas abide in suchness, so they do not see attachment or rage in any dharma.

50.23 “They are not preoccupied with talk about settlements. Why? Because standing in the emptiness of all dharmas, they do not see an accumulation or nonaccumulation in any dharma.

50.24 “They are not preoccupied with talk about villages. Why? Because standing in the emptiness of space, they do not see a collection or what is not a collection in any dharma.

50.25 “They are not preoccupied with talk about market towns. Why? Because standing at the very limit of reality, they do not see an increase or reduction in any dharma.

50.26 “They are not preoccupied with talk about self, *and similarly, up to* they are not preoccupied with talk about one who knows and one who sees. Why? Because all dharmas are absolutely pure.

50.27 “More than anything else, inseparable from attention connected with ... *up to* the knowledge of all aspects, they stay preoccupied with talk about the perfection of wisdom.

50.28 “They stand in all six perfections. Practicing the perfection of giving they do not live preoccupied with miserliness; practicing the perfection of morality they do not live preoccupied with immorality; practicing the perfection of patience they do not live preoccupied with upsets; practicing the perfection of perseverance they do not live preoccupied with laziness;

practicing the perfection of concentration they do not live preoccupied with distraction; and practicing the perfection of wisdom they do not live preoccupied with intellectual confusion. Living with the emptiness of all dharmas [F.193.a] they want just the Dharma, not what is not the Dharma. Involved with the dharma-constituent they do not praise a dharma that can be broken down. They accept the lord buddhas and the bodhisattva great beings as their spiritual friends; inspire Śrāvaka Vehicle and Pratyekabuddha Vehicle sons of a good family and daughters of a good family to take up, enter into, be led into, and be established in full awakening to unsurpassed, perfect, complete awakening; please the tathāgatas, worthy ones, perfectly complete buddhas and, to behold them, are born where they are dwelling and maintaining themselves. They are born there when and as they want, and they stay with that attention day and night, that is, with the attention to the buddhas.

50.29 “And why? Subhūti, it is because, in general, bodhisattva great beings irreversible from awakening produce attention associated with the desire realm, stand on the ten wholesome actions, and are born in those buddhafiels where the tathāgatas, worthy ones, perfectly complete buddhas have manifested and are dwelling and maintaining themselves; they produce the first concentration, *up to* become absorbed in the station of neither perception nor nonperception absorption; and they are born in those buddhafiels where the tathāgatas, worthy ones, perfectly complete buddhas have manifested and are dwelling and maintaining themselves. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible from awakening.

50.30 “Furthermore, Subhūti, irreversible bodhisattva great beings practicing this perfection of wisdom and standing in inner emptiness, *up to* standing in the emptiness that is the nonexistence of an intrinsic nature; and standing in the applications [F.193.b] of mindfulness, *and similarly, connect this with each, up to* standing in the emptiness, signless, and wishless gateways to liberation do not harbor any doubt about whether ‘I am irreversible from awakening,’ or ‘I am not irreversible from awakening.’ They are not unsure about their level. And why? Because they do not see even a mere tiny dharma that is irreversible or that is not irreversible. For example, Subhūti, those standing at the level of the result of stream enterer are not unsure and do not harbor any doubt about their own level. *Similarly, connect this with each, up to* those standing at the buddha level are not unsure and do not harbor any doubt. Similarly, Subhūti, bodhisattva great beings standing on their own level are not unsure and do not harbor any doubt about it either. Standing on that irreversible level they purify a buddhafiels, bring beings to maturity,

comprehend whatever works of Māra come up, do not come under the control of the works of Māra, and, having comprehended all the works of Māra, pulverize them to bits. To illustrate, Subhūti, those who commit an inexpressible sin do not separate from the thought of that inexpressible sin up until death. The thought of their inexpressible sin haunts them and they cannot shake themselves free of the thought of the inexpressible sin in any way at all. They are obsessed with the thought up until they die. Similarly, Subhūti, with irreversible bodhisattva great beings' irreversible thought—it cannot be differentiated or shaken, and the world with its gods, humans, and asuras cannot turn it back. And why? Because with that irreversible thought they have gone beyond the world with its gods, humans, and asuras and entered into the flawlessness that is a perfect state. They are stationed [F.194.a] on their own level and, with perfect control over the clairvoyances, purify a buddhafield, bring beings to perfection, and pass on from buddhafield to buddhafield to behold, salute, and hear the doctrine from the lord buddhas there. They generate wholesome roots from those lord buddhas in those buddhafields, make inquiries of those lord buddhas, and, questioning them, serve them.

- 50.31 “Subhūti, the bodhisattva great beings standing like that comprehend whatever works of Māra come up, do not come under the control of whatever works of Māra come up, and purify⁵⁶⁰ those works of Māra at the very limit of reality with skillful means. They are not uncertain and harbor no doubt about their own level. And why? Because they have no uncertainty about the very limit of reality, and they do not conceive of the very limit of reality as one or two. Because of such an understanding, they do not produce a thought at the śrāvaka level or the pratyekabuddha level even after returning back to a life. And why? Subhūti, it is because bodhisattva great beings do not see in dharmas that are empty of their own marks any dharma at all that is produced, or stops, or is defilement, or purification. Subhūti, even after returning back to a life, those bodhisattva great beings do not think, ‘I will not fully awaken to unsurpassed, perfect, complete awakening’; rather, they think, ‘There is no doubt about it, I will fully awaken to unsurpassed, perfect, complete awakening.’⁵⁶¹ And why? Subhūti, it is because unsurpassed, perfect, complete awakening is empty of its own mark. Subhūti, the bodhisattva great beings [F.194.b] thus stand on their own level, and on their own level they do not place their trust in others; on their own level they cannot be crushed. And why? Subhūti, it is because irreversible bodhisattva great beings standing like that are endowed with knowledge that cannot be stolen.

- 50.32 “Subhūti, if Māra the wicked one disguised in the form of a buddha comes into the presence of irreversible bodhisattva great beings and says, ‘You should gain the state of a worthy one right here. Your unsurpassed, perfect, complete awakening has not been prophesied. You have not even gained that forbearance for the nonproduction of dharmas on account of which those tathāgatas, worthy ones, perfectly complete buddhas would prophesy your unsurpassed, perfect, complete awakening. You do not have the attributes, the tokens, or the signs—those attributes, tokens, and signs, endowed with which your unsurpassed, perfect, complete awakening would be prophesied.’ Subhūti, if bodhisattva great beings hear those words but still are not cowed, do not tense up, and if their state of mind is not altered, if their minds do not become terrified, then, Subhūti, those bodhisattva great beings should know, ‘Those tathāgatas, worthy ones, perfectly complete buddhas have prophesied my unsurpassed, perfect, complete awakening.’ Why? It is because of knowing, ‘I am endowed with those dharmas on account of which a bodhisattva great being’s unsurpassed, perfect, complete awakening would be prophesied.’
- 50.33 “Subhūti, Māra the wicked one disguised in the form of a buddha comes into the presence of irreversible bodhisattva great beings and says, ‘Your unsurpassed, perfect, complete awakening has not been prophesied. You are destined [F.195.a] for the śrāvaka level or pratyekabuddha level.’ Even so, Subhūti, if those bodhisattva great beings still think, ‘Hey! This is Māra or a person possessed by Māra disguised in the form of a buddha who has come. The tathāgata, worthy one, perfectly complete Buddha does not inspire bodhisattva great beings to take up the śrāvaka level or the pratyekabuddha level,’ then, Subhūti, those bodhisattva great beings should know that they have been prophesied.
- 50.34 “Subhūti, Māra the wicked one disguised in the form of a buddha comes into the presence of irreversible bodhisattva great beings reading aloud and reciting the expanded class of sūtras from memory and says, ‘Those sūtras you are occupying yourself with are not the sūtras taught by the buddhas and śrāvakas, they are taught by Māra.’ Even so, if those bodhisattva great beings know him, thinking, ‘Hey! This is Māra or a person possessed by Māra separating me⁵⁶² from unsurpassed, perfect, complete awakening,’ then, Subhūti, those bodhisattva great beings should know that those past tathāgatas, worthy ones, perfectly complete buddhas have prophesied their unsurpassed, perfect, complete awakening, and those bodhisattva great beings should know that they are standing on the irreversible level. Why? Subhūti, it is because they have those attributes, tokens, and signs of the

- bodhisattva great beings irreversible from awakening. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible.
- 50.35 “Furthermore, Subhūti, irreversible bodhisattva great beings practicing this perfection of wisdom [F.195.b] will give up even themselves, give up even their lives to look after the doctrine.
- 50.36 “Subhūti, those bodhisattva great beings make an effort to look after the good doctrine in such a way as to look after the doctrine of past, future, and present lord buddhas. Why? Because they think, ‘If I look after the good doctrine it becomes an act of worship of the past, future, and present lord buddhas. I will be looking after the good doctrine of the past, future, and present buddhas as well.’
- 50.37 “What is the good doctrine for the sake of which they give up even themselves? Here it is the doctrine that the tathāgata, worthy one, perfectly complete Buddha teaches, that ‘all dharmas are empty.’ It is the one that certain fools reject and argue against, saying, ‘That is not the Dharma, that is not the Vinaya, that is not the Teacher’s Doctrine.’ Subhūti, bodhisattva great beings will give up even themselves for the sake of that doctrine.
- 50.38 “Subhūti, bodhisattva great beings should train in that as follows. They should train, thinking, ‘When the tathāgatas, worthy ones, perfectly complete buddhas appear in the future, I will be included among their number. It has been prophesied of me, too, that I will be there. That doctrine for the sake of which I would give up even myself and would give up even my life is my doctrine too.’ Seeing that reality, Subhūti, forces the bodhisattva great beings to give up even themselves for the sake of the good doctrine. Subhūti, you should know that bodhisattva great beings endowed with those attributes, those tokens, and those signs are irreversible from awakening.
- 50.39 “Furthermore, Subhūti, irreversible bodhisattva great beings [F.196.a] are not unsure and do not harbor doubts about the Dharma teaching of the tathāgatas, worthy ones, perfectly complete buddhas. They look after everything those lord buddhas have said, and having thus taken it up, those teachings are not lost. And why? Because they have obtained the dhāraṇīs.”
- 50.40 Then venerable Subhūti asked the Lord, “Lord, on account of which dhāraṇī bodhisattva great beings have obtained are the sūtras spoken by the tathāgatas not lost?”
- 50.41 “Subhūti,” replied the Lord, “because they have obtained the dhāraṇī for bearing the sūtras spoken by the tathāgatas in mind, they are not lost.”
- 50.42 “Lord, is it only the sūtras spoken by the tathāgatas, worthy ones, perfectly complete buddhas that they do not harbor doubts about, and not the ones śrāvakas have spoken, or the gods have spoken, or the nāgas have

spoken, or the yakṣas have spoken, or the gandharvas have spoken, or the asuras have spoken, or the garuḍas have spoken, or the kinnaras have spoken, or the mahoragas have spoken?" asked Subhūti.

50.43 "Subhūti," replied the Lord, "whatever the sound, conventional term, and voice, in every case the bodhisattva great beings are not unsure and do not harbor doubts about it. And why? Subhūti, it is because they have obtained a dhāraṇī. Subhūti, you should know that bodhisattva great beings endowed with those attributes, [F.196.b] those tokens, and those signs are irreversible from awakening."

50.44 *This was the fiftieth chapter, "Teaching the Signs of Irreversibility," of "The Perfection of Wisdom in Eighteen Thousand Lines." [B38]*

CHAPTER 51: SKILLFUL MEANS

- 51.1 The Lord having said this, venerable Subhūti said to him, “Lord, bodhisattva great beings irreversible from awakening are endowed with tremendous good qualities. Lord, irreversible bodhisattva great beings are endowed with infinite good qualities. Lord, irreversible bodhisattva great beings are endowed with immeasurable good qualities.”
- 51.2 “Exactly so, Subhūti, exactly so!” replied the Lord. “Irreversible bodhisattva great beings are endowed with tremendous good qualities. Subhūti, irreversible bodhisattva great beings are endowed with infinite good qualities. Subhūti, irreversible bodhisattva great beings are endowed with immeasurable good qualities. And why? It is because they have gained a limitless and boundless knowledge not shared in common with śrāvakas or pratyekabuddhas. Standing in that knowledge, irreversible bodhisattva great beings accomplish the detailed and thorough knowledges. Though questioned by the world with its gods, humans, and asuras, their responses with the detailed and thorough knowledges can never be exhausted.”
- 51.3 Then venerable Subhūti said to the Lord, “Lord, the tathāgata, worthy one, perfectly complete Buddha has well sorted out those attributes, [F.197.a] those tokens, and those signs on account of which bodhisattva great beings are irreversible from awakening. Engaged as you are in the exposition of those attributes, tokens, and signs of irreversible bodhisattva great beings for as many eons as there are sand particles in the Gaṅgā River, Lord, would that you might also well expound those deep places standing in which bodhisattva great beings practicing the six perfections complete the four applications of mindfulness, *up to* complete the knowledge of all aspects.”
- 51.4 Venerable Subhūti having made this request, the Lord said to him, “Excellent, Subhūti, excellent. It is excellent, Subhūti, that you have it in mind to ask about those deep, deep places for the sake of the irreversible bodhisattva great beings.

- 51.5 “Subhūti, *deep place* is a term for emptiness, the signless, the wishless, the absence of occasioning anything, nonproduction, freedom from greed, cessation, nirvāṇa, peace, suchness, the very limit of reality, and the dharma-constituent. Subhūti, those deep places have come to be words for nirvāṇa.”
- 51.6 “Lord, are they words only for nirvāṇa or are they, Lord, words for all dharmas?” asked Subhūti.
- 51.7 “Subhūti,” replied the Lord, “that—namely ‘deep, deep’—is a term for all dharmas. And why? Subhūti, it is because form is deep. Subhūti, feeling, perception, volitional factors, and consciousness are deep. [F.197.b] Subhūti, the eyes are also deep. Subhūti, *similarly, connect this with each, up to* the thinking mind is deep, *up to* Subhūti, awakening is deep. And why, Subhūti, is form deep? Just as the suchness of form is deep, so too is form deep; just as the suchness of feeling ... perception..., volitional factors..., and consciousness is deep, so too is consciousness deep. Subhūti, *similarly, connect this with each, up to* Subhūti, just as the suchness of awakening is deep, so too is awakening deep.”
- 51.8 “Lord, what is the suchness of form like, and what is the suchness of ... *up to* awakening like?” asked Subhūti.
- 51.9 “Subhūti,” replied the Lord, “there is no form in the suchness of form, and there is no suchness of form other than form. The suchness of form is like that. Subhūti, there is no..., *up to* consciousness in the suchness of consciousness, and there is no suchness of consciousness other than consciousness. The suchness of consciousness is like that. There is no..., *up to* awakening in the suchness of awakening, and there is no suchness of awakening other than awakening. The suchness of awakening is like that.”
- 51.10 The Lord having said this, venerable Subhūti said to him, “Lord, it is amazing the extent to which with a simple method irreversible bodhisattva great beings have been made to turn back from form, and nirvāṇa has been pointed out; they have been made to turn back from feeling, perception, volitional factors, and consciousness, and nirvāṇa has been pointed out; and they have been made to turn back from all grasping at ordinary and extraordinary, shared in common and not shared in common, with outflows and without outflows, and nirvāṇa has been pointed out.”
- 51.11 Venerable Subhūti having said this, the Lord said to him, “Subhūti, when bodhisattva great beings [F.198.a] think about these deep, deep places connected with the perfection of wisdom, weigh and ponder them, thinking, ‘I must stand like that in the perfection of wisdom as it has been taught; I must train like that in the perfection of wisdom as it has been taught,’ those bodhisattva great beings, Subhūti, practicing the perfection of wisdom as it has been taught like that, meditating like that, reflecting deeply on it like that, applying themselves like that, trying like that, making an effort like

that, with just a single production of the thought appropriate infinite, countless wholesome roots without measure and stop saṃsāra for an immeasurable eon. Since that is the case, what need is there to say more about those who have an unadulterated practice of the perfection of wisdom and remain with their attention connected with awakening?

51.12 “To illustrate, Subhūti, say there is a man with a strong libido and a fertile imagination who has set up a date with an outstanding, beautiful, good-looking woman, but that woman is under somebody else’s protection so she cannot get out of her home. What do you think, Subhūti? With what will that man’s imagination be preoccupied?”

51.13 “Lord,” said Subhūti, “that man’s imagination will be preoccupied with that woman, thinking, ‘Will she not come? When she has come then I am going to lie down together with her. I am going to get her to come back again and have sex with her.’ ”

51.14 “What do you think, Subhūti,” asked the Lord, “how many times would that man imagine her during the passing of a day or a night?”

51.15 “During the passing of a day or a night that man would imagine her a lot, Lord; a lot, Sugata,” replied Subhūti. [F.198.b]

51.16 “Subhūti,” continued the Lord, “for as many times as that man imagines her during the passing of a day and night, for that many eons will saṃsāra be stopped and put an end to by bodhisattva great beings training in and reflecting deeply on this deep perfection of wisdom as it has been taught, bodhisattvas who endeavor at whatever will stop those faults—those faults on account of which bodhisattva great beings turn back from unsurpassed, perfect, complete awakening.

51.17 “Subhūti, even were you to fill up as many world systems as there are sand particles in the Gaṅgā River with the wholesome roots appropriated in a single day by a bodhisattva great being thus preoccupied with and dwelling in the dwelling of this deep perfection of wisdom as it has been taught, it still would not approach what remains of those wholesome roots even by a hundredth part, or by a thousandth part, or by a hundred thousandth part; it would not stand up to any number, or fraction, or counting, or example, or comparison.

51.18 “Furthermore, Subhūti, if that bodhisattva great being separated from the perfection of wisdom were to give as many gifts as there are sand particles in the Gaṅgā River to the Three Jewels—the Buddha Jewel, Dharma Jewel, and Saṅgha Jewel—what do you think, Subhūti? Based on that would that bodhisattva great being create a lot of merit?”

“A lot, Lord; a lot, Sugata, an infinite, incalculable, immeasurable amount,” replied Subhūti.

51.19 “Subhūti,” said the Lord, “the bodhisattva great beings who make an effort at this perfection of wisdom as it has been taught create even more merit than that. And why? Subhūti, it is because just that is the vehicle of the bodhisattva great beings, [F.199.a] and in that vehicle they will fully awaken to unsurpassed, perfect, complete awakening.

51.20 “Furthermore, Subhūti, if that bodhisattva great being separated⁵⁶³ from the perfection of wisdom remained for as many eons as there are sand particles in the Gaṅgā River giving gifts to the stream enterers; giving gifts to the once-returners, non-returners, and worthy ones; giving gifts to the pratyekabuddhas; and giving gifts to the tathāgatas, worthy ones, perfect complete buddhas, what do you think, Subhūti? Based on that would that bodhisattva great being create a lot of merit?”

“A lot, Lord; a lot, Sugata,” replied Subhūti.

51.21 “Subhūti,” said the Lord, “a son of a good family or daughter of a good family who makes an effort at this deep perfection of wisdom as it has been taught creates even more merit than that. And why? Subhūti, it is because, having practiced this perfection, bodhisattva great beings pass beyond the level of śrāvakas and pratyekabuddhas, enter into the secure state of a bodhisattva, and will fully awaken to unsurpassed, perfect, complete awakening.

51.22 “What do you think, Subhūti, if a bodhisattva great being separated from the perfection of wisdom remaining for as many eons as there are sand particles in the Gaṅgā River were to give gifts, guard morality, cultivate patience, make an effort at perseverance, become absorbed in concentration, and cultivate wisdom, Subhūti, based on that would that bodhisattva great being create a lot of merit?” [F.199.b]

“A lot, Lord; a lot, Sugata,” replied Subhūti.

51.23 “Subhūti,” said the Lord, “a son of a good family or daughter of a good family who remains for one single day in this deep perfection of wisdom as it has been taught, giving gifts, guarding morality, cultivating patience, making an effort at perseverance, becoming absorbed in concentration, and cultivating wisdom, creates even more merit than that. And why? Subhūti, it is because this perfection of wisdom is the mother of the bodhisattva great beings; this perfection of wisdom gives birth to the bodhisattva great beings; and because, Subhūti, bodhisattva great beings dwelling in this perfection of wisdom complete all the buddhadharmas.

51.24 “What do you think, Subhūti, if a bodhisattva great being separated from the perfection of wisdom remaining for as many eons as there are sand particles in the Gaṅgā River were to give the gift of Dharma, Subhūti, based on that would that bodhisattva great being create a lot of merit?”

“A lot, Lord; a lot, Sugata,” replied Subhūti.

51.25 “Subhūti,” said the Lord, “a son of a good family or daughter of a good family who remains for one single day in this deep perfection of wisdom as it has been taught, giving the gift of Dharma, creates even more merit than that. And why? Subhūti, it is because that bodhisattva great being separated from the perfection of wisdom is separated from the knowledge of all aspects, while that bodhisattva great being inseparable from the perfection of wisdom is inseparable from [F.200.a] the knowledge of all aspects. Therefore, Subhūti, bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening should not be separated from the perfection of wisdom.

51.26 “What do you think, Subhūti, if a bodhisattva great being separated from the perfection of wisdom were to have made an effort at the four applications of mindfulness, and were to have made an effort at the emptiness meditative stabilization, signless meditative stabilization, and wishless meditative stabilization for as many eons as there are sand particles in the Gaṅgā River, Subhūti, based on that would that a son of a good family or daughter of a good family create a lot of merit?”

 “A lot, Lord; a lot, Sugata,” replied Subhūti.

51.27 “Subhūti,” said the Lord, “a son of a good family or daughter of a good family who has made an effort at this deep perfection of wisdom as it has been taught, at the four applications of mindfulness, *up to* at the eighteen distinct attributes of a buddha for one single day creates even more merit than that. And why? Subhūti, it is because it is impossible, there is no chance that a bodhisattva great being who is inseparable from the perfection of wisdom turns back⁵⁶⁴ from the knowledge of all aspects—that is not a possibility. But it is possible, there is a chance, Subhūti, that a bodhisattva great being who is separated from the perfection of wisdom turns back from the knowledge of all aspects—that is a possibility.

51.28 “Subhūti, if a bodhisattva great being separated from the perfection of wisdom were to remain for as many eons as there are sand particles in the Gaṅgā River [F.200.b] dedicating the gift of material possessions, the gift of Dharma, and the attention associated with inward absorption to unsurpassed, perfect, complete awakening—what do you think, Subhūti? Based on that would that son of a good family or daughter of a good family create a lot of merit?”

 “A lot, Lord; a lot, Sugata,” replied Subhūti.

51.29 “Subhūti,” said the Lord, “if a son of a good family or daughter of a good family remaining for one single day in this deep perfection of wisdom were to dedicate the gift of material possessions, the gift of Dharma, the perfection of wisdom, and those attentions associated with inward absorption to unsurpassed, perfect, complete awakening it would create even more merit

than that. And why? Subhūti, it is because dedication with this—that is, the perfection of wisdom—is the ultimate dedication, while a dedication without the perfection of wisdom is not a dedication. Therefore, Subhūti, bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening should become skilled in dedication with the perfection of wisdom.

51.30 “Subhūti, if a certain son of a good family or daughter of a good family separated from the perfection of wisdom were to remain for as many eons as there are sand particles in the Gaṅgā River rejoicing in all the wholesome roots, as many as there are, of past, future, and present lord buddhas together with their śrāvaka saṅghas, dedicating them to unsurpassed, perfect, complete awakening—what do you think, Subhūti? Based on that would that a son of a good family or daughter of a good family create a lot of merit?” [F.201.a]

“A lot, Lord; a lot, Sugata,” replied Subhūti.

51.31 “Subhūti,” said the Lord, “if a son of a good family or daughter of a good family remaining for one single day in this deep perfection of wisdom as it has been taught were to dedicate those wholesome roots to unsurpassed, perfect, complete awakening it would create even more merit than that. Therefore, Subhūti, bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening should become skilled in dedication with the perfection of wisdom.”

51.32 The Lord having said this, venerable Subhūti inquired of him, “Lord, the Lord has said, ‘Whatever merit has been accumulated, it is all imaginary,’ so how will a son of a good family or daughter of a good family create a lot of merit? Lord, since what has been accumulated does not exist, they will not be able to enter into the right view and the secure state of a bodhisattva, reach the result of stream enterer, *up to* or fully awaken to unsurpassed, perfect, complete awakening.”

51.33 “Exactly so, Subhūti, exactly so!” said the Lord. “Since whatever has been accumulated does not exist, they will not be able to enter into the right view and the secure state of a bodhisattva, reach the result of stream enterer, *up to* or fully awaken to unsurpassed, perfect, complete awakening. Subhūti, what the bodhisattva great beings practicing the perfection of wisdom have accumulated appears as just empty, appears as just in vain, appears to just ring hollow, appears to be just pointless. And why? Subhūti, it is because bodhisattva great beings have trained well in inner emptiness, [F.201.b] *and similarly, connect this with each, up to* have trained well in the emptiness that is the nonexistence of an intrinsic nature. Subhūti, to the extent here that bodhisattva great beings stand in emptiness examining those accumulations of merit, to that extent they are inseparable from the perfection of wisdom.

Subhūti, to the extent that bodhisattva great beings are inseparable from the perfection of wisdom, to that extent they create incalculable, infinite, immeasurable merit.”

51.34 “What are the specific features of *incalculable*, *infinite*, and *immeasurable*, and what makes them different?” asked Subhūti.

51.35 The Lord said, “The *incalculable* is that which has no enumeration, that which you cannot count as a calculable element or an incalculable element. The *infinite* is that of which a measure in past, future, and present phenomena cannot be apprehended. The *immeasurable* is that of which you cannot take a measurement.”

51.36 “Lord, would there also be a way such that form would also be incalculable, infinite, and immeasurable; a way such that feeling, perception, volitional factors, and consciousness would also be incalculable, infinite, and immeasurable?”

51.37 “Subhūti,” said the Lord, “there would also be a way such that form would also be incalculable, infinite, and immeasurable; a way such that feeling, perception, volitional factors, and consciousness would also be incalculable, infinite, and immeasurable.”

51.38 “Lord, in what way would form also be incalculable, infinite, [F.202.a] and immeasurable, and would feeling, perception, volitional factors, and consciousness also be incalculable, infinite, and immeasurable?” asked Subhūti.

51.39 “Subhūti,” said the Lord, “given that form is empty, it is incalculable, infinite, and immeasurable; given that feeling, perception, volitional factors, and consciousness are empty, they are incalculable, infinite, and immeasurable.”

51.40 “Lord, is it that just that form is empty, but all phenomena are not also empty like that? Is it just that feeling, perception, volitional factors, and consciousness are empty, but all phenomena are not also empty like that?”

51.41 “Subhūti, what do you think? Did I not explain that all phenomena are empty?” the Lord asked in return.

51.42 Subhūti said, “Lord, the Tathāgata has explained, ‘All phenomena are empty,’ and Lord, that which is empty is also inexhaustible; it is also incalculable, it is also infinite, and it is also immeasurable. In emptiness you cannot get at a number, you also cannot get at a size, and you cannot get at a measure either. Since that is the case, Lord, you cannot get at a meaning or a word that makes these phenomena different.”

51.43 “Exactly so, Subhūti, exactly so!” said the Lord. “You cannot get at a meaning or a word that makes these phenomena different. Subhūti, it is inexpressible. The Tathāgata expresses it as *inexhaustible*, or *incalculable*, or *infinite*, or *immeasurable*, or *empty*, or *signless*, or *wishless*, [F.202.b] or *not*

occasioning anything, or nonproduction, or free from greed, or a cessation, or nirvāṇa; and those from inexhaustible, up to nirvāṇa are an exposition in harmony with what causes a tathāgata's teaching."⁵⁶⁵

51.44 The Lord having said this, venerable Subhūti said to him, "Lord, it is amazing the extent to which the Tathāgata has expounded the true dharmic nature of dharmas, even though the true nature of dharmas is inexpressible. Lord, the way I understand the meaning of what you, Lord, have said is that all phenomena are simply inexpressible."

51.45 "Exactly so, Subhūti, exactly so!" said the Lord. "Subhūti, all phenomena are simply inexpressible, and that inexpressibility of all phenomena, Subhūti, is emptiness, and even emptiness cannot be expressed."

51.46 "Lord, does an inexpressible reality know increase or decrease?" asked Subhūti.

"Subhūti, an inexpressible reality does not know increase or decrease," replied the Lord.

51.47 "Lord," said Subhūti, "if an inexpressible reality does not increase or decrease, the perfection of giving, Lord, will not increase or decrease. *And similarly, up to* the perfection of wisdom, Lord, will not increase or decrease, the four applications of mindfulness will not increase or decrease, *up to* the eightfold noble path will not increase or decrease, the gateways to liberation will not increase [F.203.a] or decrease, the eight deliverances will not increase or decrease, the nine serial absorptions, ten tathāgata powers, four fearlessnesses, and four detailed and thorough knowledges will not increase or decrease, and the eighteen distinct attributes of a buddha will not increase or decrease. Lord, if the six perfections, *up to* four detailed and thorough knowledges, and the eighteen distinct attributes of a buddha thus do not increase or decrease, even the knowledge of all aspects will not come with the good fortune of fully awakening to unsurpassed, perfect, complete awakening either."

51.48 "Exactly so, Subhūti, exactly so!" said the Lord. "Subhūti, an inexpressible reality does not increase or decrease. Subhūti, if bodhisattva great beings practicing the perfection of wisdom, cultivating the perfection of wisdom, making an effort at the perfection of wisdom with skillful means do not think, 'I am improving because of the perfection of wisdom, *up to* I am improving because of the perfection of giving,' but rather, thinking, 'Whatever this perfection of giving may be, it is just words'—if they practice the perfection of giving dedicating that attention, those productions of the thought, and also those wholesome roots to unsurpassed, perfect, complete awakening they will make a dedication just like unsurpassed, perfect, complete awakening. *Similarly, connect this with each, up to* if they practice the perfection of wisdom dedicating that attention, [F.203.b] those productions

of the thought, and also those wholesome roots to unsurpassed, perfect, complete awakening they will make a dedication just like unsurpassed, perfect, complete awakening.”

51.49 Then venerable Subhūti asked the Lord, “Lord, what is unsurpassed, perfect, complete awakening?”

51.50 “As the suchness of all phenomena is, so too is unsurpassed, perfect, complete awakening,” replied the Lord.

51.51 “What is the suchness of all phenomena, the unsurpassed, perfect, complete awakening?” asked Subhūti.

51.52 The Lord said, “The suchness of form, *up to* the suchness of nirvāṇa is unsurpassed, perfect, complete awakening and it does not increase, nor does it decrease there. Subhūti, bodhisattva great beings inseparable from the perfection of wisdom constantly, time and again abiding there, do not see any dharma increase or decrease. Therefore, Subhūti, an inexpressible reality does not increase or decrease, and similarly, Subhūti, the perfection of giving also does not increase or decrease, *up to* the perfection of wisdom also does not increase or decrease. *Similarly, connect this with each, up to* the four detailed and thorough knowledges also do not increase or decrease. Subhūti, bodhisattva great beings should practice the perfection of wisdom like that, by way of no increase or decrease.”

51.53 Subhūti then asked, “Lord, do bodhisattva great beings fully awaken to unsurpassed, perfect, complete awakening because of the first production of the thought, or do they fully awaken to unsurpassed, perfect, complete awakening [F.204.a] because of a later production of the thought? Lord, if you say that bodhisattva great beings fully awaken to unsurpassed, perfect, complete awakening because of the first production of the thought, that first production of the thought will not have been fully put together with the later production of the thought, and the later production of the thought will not have been fully put together with the first production of the thought. In that case, Lord, given that the mind⁵⁶⁶ and mental factors—the dharmas—will not have been fully put together, how will wholesome roots be amassed? If wholesome roots have not been amassed, it is not possible to fully awaken to unsurpassed, perfect, complete awakening.”

51.54 “Subhūti,” replied the Lord, “here certain learned persons understand the meaning of an explanation through an illustration, so, in order that you will understand this—namely, the meaning of this explanation—I will furnish an illustration. What do you think, Subhūti? When a wick is being lit up by the flame of an oil lamp, is that wick burned up by encountering the first tongue of fire or is that wick burned up by encountering a later tongue of fire?”

- 51.55 “Lord,” replied Subhūti, “that wick is not burned up by encountering the first tongue of fire, and, Lord, that wick is not burned up independent of that first tongue of fire. Lord, that wick is not burned up by encountering a later tongue of fire, and, Lord, that wick is not burned up independent of that later tongue of fire.”
- 51.56 “Subhūti, what do you think, does that wick get burned up or not get burned up?” asked the Lord.
“Lord, it gets burned up. Sugata, it gets burned up,” replied Subhūti.
- 51.57 “Similarly, Subhūti,” said the Lord, “even though bodhisattva great beings do not fully awaken to unsurpassed, perfect, [F.204.b] complete awakening because of the first production of the thought, bodhisattva great beings do not fully awaken to unsurpassed, perfect, complete awakening independent of the first production of the thought either. And even though bodhisattva great beings do not fully awaken to unsurpassed, perfect, complete awakening because of a later production of the thought, bodhisattva great beings do not fully awaken to unsurpassed, perfect, complete awakening independent of a later production of the thought either. But still, it is not that bodhisattva great beings do not fully awaken to unsurpassed, perfect, complete awakening. Rather, Subhūti, bodhisattva great beings practicing the perfection of wisdom, starting from the first production of the thought, having completed up to the tenth level, fully awaken to unsurpassed, perfect, complete awakening.”
- 51.58 “Lord, bodhisattva great beings, having completed all the ten levels, fully awaken to unsurpassed, perfect, complete awakening?” asked Subhūti.
- 51.59 “Subhūti,” replied the Lord, “bodhisattva great beings, having completed the Śuklavipaśyanā level, fully awaken to unsurpassed, perfect, complete awakening. Bodhisattva great beings, having completed the Gotra level, Aṣṭamaka level, Darśana level, Tanū level, Vītarāga level, and Kṛtāvin level, fully awaken to unsurpassed, perfect, complete awakening. Bodhisattva great beings, having completed the Pratyekabuddha level, fully awaken to unsurpassed, [F.205.a] perfect, complete awakening. Bodhisattva great beings, having completed the Bodhisattva level, fully awaken to unsurpassed, perfect, complete awakening, and bodhisattva great beings, having completed the Buddha level, fully awaken to unsurpassed, perfect, complete awakening. There, when bodhisattva great beings train on all ten levels, they do not fully awaken to unsurpassed, perfect, complete awakening because of the first production of the thought, but they do not fully awaken to unsurpassed, perfect, complete awakening independent of the first production of the thought either. They do not because of a later production of the thought fully awaken to unsurpassed, perfect, complete

awakening, and they do not do so independent of a later production of the thought either. But still bodhisattva great beings fully awaken to unsurpassed, perfect, complete awakening.”

51.60 “Lord,” said Subhūti, “even though it is not because of the first production of the thought, still bodhisattva great beings do not fully awaken to unsurpassed, perfect, complete awakening independent of the first production of the thought either. So too, Lord, even though it is not because of a later production of the thought, still bodhisattva great beings do not fully awaken to unsurpassed, perfect, complete awakening independent of a later production of the thought either. Lord, this dependent origination where bodhisattva great beings fully awaken to unsurpassed, perfect, complete awakening is deep.”

51.61 “Subhūti, what do you think, will that thought which has stopped be produced again?” asked the Lord. [F.205.b]

“No it will not, Lord,” replied Subhūti.

51.62 “Subhūti, what do you think, is that thought which has been produced subject to stopping?” he asked.

“It is subject to stopping, Lord; it is subject to stopping, Sugata.”

51.63 “Subhūti, what do you think, will that which is subject to stopping stop?”

“No it will not, Lord.”

51.64 “Subhūti, what do you think, will it remain just as suchness does?”

“It will remain just as suchness does, Lord.”

51.65 “Subhūti, if it will remain just as suchness does, will it not be unmoved?”

“No it will not, Lord.”

51.66 “Subhūti, what do you think, is suchness deep?

“It is deep, Lord.”

51.67 “Subhūti, what do you think, is that thought suchness?

“It is not, Lord.”

51.68 “Subhūti, what do you think, is that thought other than suchness?”

“It is not, Lord.”

51.69 “Subhūti, what do you think, is thought in suchness?”

“It is not, Lord.”

51.70 “Subhūti, what do you think, is suchness in thought?”

“It is not, Lord.”

51.71 “Subhūti, what do you think, does suchness see suchness?”

“It does not, Lord.”

51.72 “Subhūti, what do you think, is someone practicing like that practicing the deep perfection of wisdom?”

“Lord, [F.206.a] someone practicing like that is practicing the deep perfection of wisdom.”

51.73 “Subhūti, what do you think, is someone practicing like that practicing anything?”

“Lord, someone practicing like that is not practicing anything at all. And why? Lord, it is because those habitual ideas⁵⁶⁷ do not occur in bodhisattva great beings practicing the perfection of wisdom and abiding in suchness. They do not have habitual ideas. And why? Lord, it is because suchness does not have habitual ideas about anything, and nobody has habitual ideas about anything there.”

51.74 Venerable Subhūti having said that, the Lord asked him further, “Subhūti, where do bodhisattva great beings practicing the perfection of wisdom practice?”

51.75 “Lord, they practice in the ultimate where there are no habitual dualistic ideas,” he replied.

51.76 “Subhūti, what do you think, do those who practice the ultimate have anything to do with habitual ideas? Do they have anything to do with causal signs?”

“They do not, Lord.”

51.77 “Subhūti, what do you think, has the perception of a causal sign disintegrated because of them?”⁵⁶⁸

“It has not, Lord,” he replied.

51.78 “Well then, Subhūti, how have bodhisattva great beings’ perceptions of a causal sign disintegrated?”

Having been asked that, venerable Subhūti responded to the Lord, “Lord, bodhisattva great beings practicing the perfection of wisdom do not apply themselves with the thought, ‘I will meditate on a causal sign,’ or ‘I will investigate the absence of a causal sign.’⁵⁶⁹ Lord, [F.206.b] bodhisattva great beings practicing this perfection of wisdom do not fully awaken to unsurpassed, perfect, complete awakening up until the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, great love, great compassion, *up to* and the eighteen distinct attributes of a buddha are completed. Lord, that is the bodhisattva great beings’ skillful means. With those skillful means they do not cultivate any dharma and they do not cause any to disintegrate either. Why? Lord, it is because bodhisattva great beings realize all dharmas are empty of their own marks. Now, standing in that emptiness of their own marks, they become absorbed for the sake of beings in the three meditative stabilizations, meditative stabilizations that bring beings to maturity.

51.79 “How, Lord, when they do so, will bodhisattva great beings become absorbed for the sake of beings in the three meditative stabilizations?”

51.80 “Subhūti,” replied the Lord, “here bodhisattva great beings standing in the three meditative stabilizations connect beings who practice with wishes to wishlessness; the bodhisattvas establish beings who practice with thought constructions in emptiness; and they establish beings who practice with causal signs in signlessness. Subhūti, bodhisattva great beings practicing the perfection of wisdom thus bring beings to maturity with those three meditative stabilizations.”

51.81 *This was the fifty-first chapter, “Skillful Means,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

CHAPTER 52: COMPLETION OF MEANS

- 52.1 Then venerable Śāriputra asked venerable Subhūti, [F.207.a] “Venerable Subhūti, when bodhisattva great beings have become absorbed in the three meditative stabilizations on emptiness, signlessness, and wishlessness in a dream, do they improve on account of the perfection of wisdom?”
- 52.2 Venerable Śāriputra having asked that, venerable Subhūti said to him, “Venerable Śāriputra, if they improve on account of having meditated during the day, they improve in a dream like that as well. And why? Venerable Śāriputra, it is because a dream and the daytime are undifferentiated. Venerable Śāriputra, if bodhisattva great beings who practice meditation on the perfection of wisdom during the daytime have a meditation on the perfection of wisdom, then there is also a meditation on the perfection of wisdom in bodhisattva great beings’ dreams as well.”
- 52.3 Venerable Subhūti having said that, venerable Śāriputra then asked him, “Venerable Subhūti, when bodhisattva great beings have made some karma in a dream is there an accumulation or diminution⁵⁷⁰ in their karma?”
- 52.4 “Venerable Śāriputra,” replied Subhūti, “the Lord has said that all phenomena are like a dream, so there is no accumulation or diminution there. And why? Because you cannot apprehend any phenomenon in a dream that is accumulated or diminished.”
- 52.5 “Venerable Subhūti, if it is thought about in a certain way, on waking there is also an accumulation or reduction in one’s karma,” said Śāriputra.
- 52.6 Venerable Subhūti asked venerable Śāriputra in return, “Venerable Śāriputra, what would you say about the karma of someone who committed a murder during the day, and someone who dreamed about committing the murder and on waking thought, ‘I killed him. It is excellent that I killed him’?” [F.207.b]
- 52.7 “Venerable Subhūti,” said Śāriputra, “karma does not happen without an objective support; intention does not happen without an objective support. Karma only happens with an objective support, and intention only happens

with an objective support.”

52.8 “Exactly so, Venerable Śāriputra, exactly so!” said Subhūti. “Karma does not happen without an objective support; intention does not happen without an objective support. Venerable Śāriputra, karma only happens with an objective support, not without an objective support, and intention only happens with an objective support, not without an objective support. The intellect engages with the seen, the heard, the thought—something one has been aware of; the intellect does not engage with the unseen, the unheard, the unthought—a thing of which one has not been conscious. There, one intellectual act gets hold of defilement. Another intellectual act gets hold of purification. Therefore, Venerable Śāriputra, karma only happens with an objective support, not without an objective support, and intention only happens with an objective support, not without an objective support.”

52.9 “Venerable Subhūti, the Lord has said ‘all karma is isolated and all intention is isolated,’⁵⁷¹ so how could karma happen with an objective support, and not happen without an objective support, and how could intention happen with an objective support, and not happen without an objective support?” asked Śāriputra.

52.10 “Venerable Śāriputra,” replied Subhūti, “ordinary beings, having made each separate one into a causal sign,⁵⁷² pile up karmas, so karma happens only with an objective support, not without an objective support; intention happens only with an objective support, not without an objective support.”

52.11 Venerable Subhūti having said that, venerable Śāriputra asked him, [F.208.a] “Venerable Subhūti, if bodhisattva great beings in a dream give gifts, guard morality, cultivate patience, make an effort at perseverance, become absorbed in concentration, cultivate wisdom, and have also turned over those wholesome roots to unsurpassed, perfect, complete awakening, would they have been turned over to unsurpassed, perfect, complete awakening?”

52.12 “Venerable Śāriputra,” said Subhūti, “you should ask this of Maitreya, the bodhisattva great being interrupted by a single birth, prophesied by the Lord to be irreversible from awakening, who has direct witness of this. He will respond with the answer.”

52.13 Then venerable Śāriputra said to the bodhisattva great being Maitreya, “Son of a good family, the elder Subhūti has said this: ‘You should ask this of Maitreya, the bodhisattva great being interrupted by a single birth, prophesied by the Lord to be irreversible from awakening, who has direct witness of this. He will respond with the answer.’ ”

52.14 Venerable Śāriputra having said this, the bodhisattva great being Maitreya said to him, “Venerable monk Śāriputra, what do you think, will this—the designation ‘Maitreya the bodhisattva great being’—respond with the

answer; or will form respond with the answer; or will feeling, perception, volitional factors, or consciousness respond with the answer; or even will that emptiness of form respond with the answer, or will that emptiness of feeling, perception, volitional factors, and consciousness [F.208.b] respond with the answer? They cannot do so. I see no dharma at all that responds with the answer, no answer that is the response, and no one to be responded to with an answer. I also see no dharma of which unsurpassed, perfect, complete awakening has been prophesied, none by which it has been prophesied, and none the prophecy is about. All those dharmas are not two and cannot be divided into two, so I do not see those dharmas.”

52.15 Then venerable Śāriputra asked the bodhisattva great being Maitreya, “Son of a good family, have you had direct witness of those dharmas in the way you have explained them to be?”

52.16 “Venerable monk Śāriputra,” said Maitreya, “I do not directly witness those dharmas in the way I have explained them to be.”

52.17 Then it occurred to venerable Śāriputra to think, “Ah! The bodhisattva great being Maitreya has a deep wisdom, exhibited in this exposition of how he has practiced the practice of the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom—practicing these without apprehending anything.”

52.18 Then the Lord asked venerable Śāriputra, “Venerable Śāriputra, what do you think, do you see that dharma on account of which you come to be known as a worthy one?”

“Lord, I do not,” replied Śāriputra.

52.19 “Similarly, Śāriputra,” said the Lord, “it also does not occur to bodhisattva great beings practicing the perfection of wisdom to think, ‘This dharma has been prophesied to fully awaken to unsurpassed, perfect, complete awakening, this is the dharma that is being prophesied, and this is the dharma that will be prophesied.’ Bodhisattva great beings [F.209.a] practicing like that are practicing the perfection of wisdom.

52.20 “They are not anxious, thinking, ‘May it not be that I do not fully awaken to unsurpassed, perfect, complete awakening.’ They do fully awaken to unsurpassed, perfect, complete awakening. Śāriputra, bodhisattva great beings practicing like that are practicing the perfection of wisdom. Śāriputra, bodhisattva great beings practicing like that do not tremble, feel frightened, or become terrified, thinking, ‘May it not be that I do not fully awaken to unsurpassed, perfect, complete awakening.’ They do fully awaken to unsurpassed, perfect, complete awakening.”

- 52.21 Then venerable Subhūti asked the Lord, “Lord, how do bodhisattva great beings complete the perfection of wisdom and get close to the knowledge of all aspects?”
- 52.22 Venerable Subhūti having asked this, the Lord said to him, “Subhūti, when bodhisattva great beings practicing the perfection of giving see hungry beings, or see thirsty beings, or the badly clothed, or those with threadbare shawls, or thin mats, or without any mats at all, they reflect deeply, ‘I must practice the perfection of giving such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, those beings will not face those disadvantages, they will not occur in any way at all, and so that in that buddhafiield those beings will have the possessions and enjoyments of the Cāturmahārājika gods, of the Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin gods, the possessions and enjoyments just as they have them.’ Subhūti, bodhisattva [F.209.b] great beings practicing the perfection of giving like that complete the perfection of giving.
- 52.23 “Furthermore, Subhūti, when bodhisattva great beings practicing the perfection of morality see beings who are killing, or see ... *up to* beings with wrong views, or see those with a short lifespan, who are ugly, have little autonomy, a lot of trouble, few enjoyments, little charisma, in a disadvantaged family, or with missing limbs, they reflect deeply, thinking, ‘One way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, may those beings not have those faults, may they not occur in any way at all.’ Subhūti, bodhisattva great beings practicing like that complete the perfection of morality.
- 52.24 “Furthermore, Subhūti, when bodhisattva great beings practicing the perfection of patience see beings bearing malice toward each other, striking with sticks, stones, and weapons, threatening each other’s lives, they reflect deeply, ‘I must practice for awakening so that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, those beings will not have those faults, they will not occur in any way at all, and so that they think all beings are like parents, think all beings are like brothers and sisters, and have loving and beneficial thoughts.’ Subhūti, bodhisattva great beings practicing like that complete the perfection of patience [F.210.a] and get close to unsurpassed, perfect, complete awakening.
- 52.25 “Furthermore, Subhūti, when bodhisattva great beings practicing the perfection of perseverance see beings lacking in perseverance, lazy, not taking pleasure in the three vehicles, turning their backs on the three vehicles, far from entering into the Śrāvaka Vehicle, or Pratyekabuddha Vehicle, or Buddha Vehicle, they reflect deeply, ‘I must practice the

perfection of perseverance so that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, those beings will not have those faults, they will not occur in any way at all, and so that all beings will make a vigorous, stable attempt to pass into complete nirvāṇa in the Śrāvaka Vehicle, or Pratyekabuddha Vehicle, or Great Vehicle, whichever is suitable.’ Subhūti, bodhisattva great beings practicing like that complete the perfection of perseverance and get close to unsurpassed, perfect, complete awakening.

52.26 “Furthermore, Subhūti, when bodhisattva great beings practicing the perfection of concentration see beings obscured by the five obscurations—desire for sense gratification, malice, drowsiness and dozing, gross mental excitement and uneasiness, and doubt—or see those under the influence of the five obscurations, or see those separated from the first concentration, *up to* separated from the fourth concentration, or see those separated from love, compassion, joy, and equanimity, or from the absorption in the station of endless space, absorption in the station of endless consciousness, absorption in [F.210.b] the station of nothing-at-all, and absorption in the station of neither perception nor nonperception, they reflect deeply, ‘I must practice the perfection of concentration, I must purify a buddhafiield, I must bring beings to maturity so that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, those beings will not have those faults, they will not occur in any way at all.’ Subhūti, bodhisattva great beings practicing like that complete the perfection of concentration and get close to unsurpassed, perfect, complete awakening.

52.27 “Furthermore, Subhūti, when bodhisattva great beings practicing the perfection of wisdom see beings who are intellectually confused or separated from ordinary and extraordinary right view, saying action has no effect, saying things exist and saying things do not exist, saying things are annihilated and saying things are eternal, they reflect deeply, ‘I must practice in such a way that I practice the six perfections, purify a buddhafiield, and bring beings to maturity so that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, those beings will not have those faults, they will not occur in any way at all.’ Subhūti, bodhisattva great beings practicing like that complete the perfection of wisdom and get close to the knowledge of all aspects. [F.211.a] [B39]

52.28 “Furthermore, Subhūti, when bodhisattva great beings practicing the six perfections see the three masses of beings—those destined for the perfect state, those destined to be wrong, and those not necessarily destined—they reflect deeply, ‘I must practice the six perfections, purify a buddhafiield, and

bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, there will not even be words for those destined to be wrong, and those not necessarily destined; they will not occur in any way at all.' Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.

52.29 "Furthermore, Subhūti, when bodhisattva great beings practicing the six perfections see beings in the hells, and see beings in the animal world, and the world of Yama, they reflect deeply, 'I must practice the six perfections, purify a buddhafiield, and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, there will not even be words for the three terrible forms of life, they will not occur in any way at all.' Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.

52.30 "Furthermore, Subhūti, when bodhisattva great beings practicing the six perfections see stumps, thorns, crevices, crevices in cliffs, precipices, [F.211.b] runoff from gutters, and pools of excrement on the face of the earth, they reflect deeply, 'I must practice the six perfections, purify a buddhafiield, and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, there will not be those faults, they will not occur in any way at all, and it will be smooth like the palm of a baby's hand.' Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.

52.31 "Furthermore, Subhūti, when bodhisattva great beings practicing the six perfections see the face of the earth made of a clay without gold and silver, they reflect deeply, 'I must practice the six perfections, purify a buddhafiield, and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, the face of the earth will be completely covered with golden sand.' Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to unsurpassed, perfect, complete awakening.

52.32 "Furthermore, Subhūti, when bodhisattva great beings practicing the six perfections see beings who have become acquisitive, they reflect deeply, 'I must practice the six perfections, purify a buddhafiield, [F.212.a] and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, there will be no beings who become acquisitive, they will not occur in any way at all.' Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.

- 52.33 “Furthermore, Subhūti, when bodhisattva great beings practicing the six perfections see the four castes (royal caste, brahmin caste, business caste, and low caste), they reflect deeply, ‘I must practice the six perfections, purify a buddhafiield, and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, there will not even be words for the four castes, they will not be made known in any way at all.’ Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.
- 52.34 “Furthermore, Subhūti, when bodhisattva great beings practicing the six perfections see privileged, middling, and deprived beings, or see beings from low families, bad families, and good families, they reflect deeply, ‘I must practice the six perfections, purify a buddhafiield, and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening beings, will not have such faults, they will not occur in any way at all.’ Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.
- 52.35 “Furthermore, [F.212.b] Subhūti, when bodhisattva great being practicing the six perfections see beings who are different colors, they reflect deeply, ‘I must practice the six perfections, purify a buddhafiield, and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, beings will not be different colors; rather, beings will all stand out, be beautiful and good looking, and endowed with an excellent, clear, splendid color.’ Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.
- 52.36 “Furthermore, Subhūti, when bodhisattva great beings practicing the six perfections see a ruler, they reflect deeply, ‘I must practice the six perfections, purify a buddhafiield, and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, no one will be designated ruler other than the Dharma king, the tathāgata, worthy one, perfectly complete Buddha; it will not occur in any other way at all.’ Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.
- 52.37 “Furthermore, Subhūti, when bodhisattva great beings practicing the six perfections see beings in different forms of life, they reflect deeply, ‘I must practice the six perfections, purify a buddhafiield, [F.213.a] and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, there will be

no different forms of life—as beings in hell, in the animal world, the world of Yama, or as gods or humans—they will not occur in any way at all. Rather, all beings will have the same work and will be inseparable from the four applications of mindfulness, *up to* the four detailed and thorough knowledges.’ Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.

52.38 “Furthermore, Subhūti, when bodhisattva great beings practicing the six perfections see the four birthplaces of beings—birth from an egg, birth from a womb, birth from warmth and moisture, and miraculous birth—they reflect deeply, ‘I must practice the six perfections, purify a buddhafiield, and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, all beings will take none other than miraculous birth, and there will be no birth from an egg, birth from a womb, or from warmth and moisture; those will not occur in any way at all.’ Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.

52.39 “Furthermore, Subhūti, when bodhisattva great beings practicing the six perfections see beings lacking the five clairvoyances, they reflect deeply, ‘I must practice [F.213.b] the six perfections, purify a buddhafiield, and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, all beings will have the five clairvoyances.’ Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.

52.40 “Furthermore, Subhūti, when bodhisattva great beings practicing the six perfections see the feces and urine of beings, they reflect deeply, ‘I must practice the six perfections, purify a buddhafiield, and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, all beings will come to live on joy.’ Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.

52.41 “Furthermore, Subhūti, when bodhisattva great beings practicing the six perfections see beings who do not radiate light, they reflect deeply, ‘I must practice the six perfections, purify a buddhafiield, and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, all beings will radiate self-originated light.’ Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to [F.214.a] the knowledge of all aspects.

- 52.42 “Furthermore, Subhūti, when bodhisattva great beings practicing the six perfections see the months of all beings, as well as the half-months, seasons, and the cycle of years, they reflect deeply, ‘I must practice the six perfections, purify a buddhafiield, and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, there will not even be words for the months, half-months, seasons, or cycle of years of all beings.’ Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.
- 52.43 “Furthermore, Subhūti, when bodhisattva great beings practicing the six perfections see beings who live short lives, they reflect deeply, ‘I must practice the six perfections, purify a buddhafiield, and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, all beings will have infinite life.’ Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.
- 52.44 “Furthermore, Subhūti, when bodhisattva great beings practicing the six perfections see beings who do not have the major marks, they reflect deeply, ‘I must practice the six perfections, purify a buddhafiield, and bring beings to maturity such that one way or the other in my buddhafiield, [F.214.b] when I have fully awakened to unsurpassed, perfect, complete awakening, all beings will have the thirty-two major marks of a great person.’ Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.
- 52.45 “Furthermore, Subhūti, when bodhisattva great beings practicing the six perfections see beings who have not planted wholesome roots, they reflect deeply, ‘I must practice the six perfections, purify a buddhafiield, and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, all beings will have planted wholesome roots, and on account of having planted those wholesome roots will remain in the presence of the lord buddhas.’ Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.
- 52.46 “Furthermore, Subhūti, when bodhisattva great beings practicing the six perfections see beings afflicted by disease, they reflect deeply, ‘I must practice the six perfections, purify a buddhafiield, and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, all beings will not have the four diseases that come from wind disorder, bile disorder,

phlegm disorder, or disorder of the three in combination.’ Subhūti, bodhisattva great beings [F.215.a] practicing like that complete the six perfections and get close to the knowledge of all aspects.

52.47 “Furthermore, Subhūti, when bodhisattva great beings practicing the six perfections see beings who have become afflicted by the three afflictions, they reflect deeply, ‘I must practice the six perfections, purify a buddhafiield, and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, all beings will not be afflicted by the three afflictions—greed, hatred, and confusion—and all beings will be free from greed, free from hate, and free from confusion.’ Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.

52.48 *Similarly, connect this with the rest at full length, just as it has been connected in the first section.*⁵⁷³

52.49 “Furthermore, Subhūti, when bodhisattva great beings practicing the six perfections see beings with deficient belief, they reflect deeply, ‘I must practice the six perfections, purify a buddhafiield, and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, even the words for the two vehicles—Śrāvaka Vehicle and Pratyekabuddha Vehicle—will not be made known, and all beings will come to have set out directly for the knowledge of all aspects.’

52.50 “Furthermore, Subhūti, when bodhisattva great beings [F.215.b] practicing the six perfections see beings with pride in being superior they reflect deeply, ‘I must practice the six perfections, purify a buddhafiield, and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, even the words for pride in being superior will not be made known; rather, all beings will have no pride in being superior.’ Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.

52.51 “Furthermore, Subhūti, bodhisattva great beings practicing the six perfections produce the thought, ‘If, in my buddhafiield, life is finite, light is finite, and the community of monks is finite, I will not, for the time being, fully awaken to unsurpassed, perfect, complete awakening. Rather, I must practice the six perfections, purify a buddhafiield, and bring beings to maturity such that one way or the other in my buddhafiield, when I have fully awakened to unsurpassed, perfect, complete awakening, there will be

infinite life, infinite light, and an infinite community of monks.’ Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.

52.52 “Furthermore, Subhūti, bodhisattva great beings practicing the six perfections reflect deeply, ‘If at that time my buddhafield is a single one I will not, for the time being, [F.216.a] fully awaken to unsurpassed, perfect, complete awakening. Rather, I must practice the six perfections, purify a buddhafield, and bring beings to maturity such that when I have gained awakening, one way or the other there will be as many buddhafields as there are sand particles in the Gaṅgā River.’ Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.

52.53 “Furthermore, Subhūti, bodhisattva great being practicing the six perfections should reflect deeply, ‘Oh! Saṃsāra is long. Oh! The world of beings is limitless.’ And they should properly pay attention to this: ‘Oh! This saṃsāra is boundless like space. Oh! This world of beings is also boundless like space. Here there is nobody in saṃsāra, and there is nobody liberated either.’ Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.”

52.54 *This was the fifty-second chapter, “Completion of Means,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

53.

CHAPTER 53: THE PROPHECY ABOUT GAṄGADEVĪ

53.1 Then the sister Gaṅgadevī, who had joined the assembly and was seated in that very retinue, got up from her seat, adjusted her upper robe so it hung down from one shoulder, knelt down with her right knee on the ground, cupped her palms together in a gesture of supplication specifically to the Lord, bowed forward to him, and said to the Lord, “I too, Lord, I too, Sugata, will practice the six perfections well, and just like the tathāgatas, [F.216.b] worthy ones, perfectly complete buddhas will look after such buddhafi elds as those taught in this perfection of wisdom.”

53.2 Then that woman took golden flowers; took silver flowers, flowers that grow on dry land, and flowers that grow in the water; took all the adornments; and took twinned muslin scarfs with a gold-like color⁵⁷⁴ and strewed them specifically over the Lord. Through the power of the Lord, the moment after she had strewed all those twinned muslin scarfs and so on, they stayed there, a second story in the space right above the Lord’s head, square with four corners and four pillars, equidimensional, extremely excellent, perfectly proportioned and delightful.⁵⁷⁵ That woman then made that second story into something shared in common with all beings and dedicated it to unsurpassed, perfect, complete awakening.

53.3 Then at that time the Lord, knowing the intention of that woman, smiled. And it is in the very nature of a lord buddha that when they smile, from the opening of the lord’s mouth issue forth light rays of many colors, of a variety of colors—namely, blue, yellow, red, white, reddish brown, crystalline, and silvery. Having dispersed through limitless and boundless world systems and retracted back they circle around the lord three times and disappear into the lord from the top of his head.

53.4 Venerable Ānanda then got up from his seat, adjusted his upper robe so it hung down from one shoulder, knelt down with his right knee on the ground, cupped his palms together in a gesture of supplication specifically

to the Lord, bowed forward to him, and said to the Lord, “Lord, the tathāgatas, worthy ones, perfectly complete [F.217.a] buddhas do not give a smile without a cause, without a condition. So why did you smile? What is the cause, what is the condition?”

53.5 Venerable Ānanda having asked this, the Lord said to him, “Ānanda, in the future during the eon called Tārapopama this sister Gaṅgadevī will become the tathāgata, worthy one, perfectly complete buddha called Suvarṇapuṣpa, the one with the golden flowers, and appear in the world. This, Ānanda, is this woman’s last female body. Ānanda, this sister Gaṅgadevī, having forsaken a woman’s body and acquired a man’s body, will be born in the buddhafiield of the tathāgata, worthy one, perfectly complete buddha Akṣobhya, the world system called Abhirati. She will live a celibate life there. Ānanda, that bodhisattva great being’s name will also be Suvarṇapuṣpa. Ānanda, that bodhisattva great being Suvarṇapuṣpa, having died there, will pass on from buddhafiield to buddhafiield and will never be separated from the lord buddhas. Just as, Ānanda, a wheel-turning emperor goes walking from palace to palace for as long as he lives but until the time of his death the soles of his feet never press upon the ground, similarly, Ānanda, the bodhisattva great being called Suvarṇapuṣpa will pass on from buddhafiield to buddhafiield until fully awakening to unsurpassed, perfect, complete awakening, never separated from the lord buddhas.”

53.6 Then it occurred to venerable Ānanda to think, [F.217.b] “One should be aware that howsoever many bodhisattva great beings there are assembled in that buddhafiield, they will be a tathāgata assembly.”⁵⁷⁶

53.7 Then the Lord, understanding in his mind the thoughts occurring to venerable Ānanda, said to venerable Ānanda, “Ānanda, it is exactly as you are thinking! It is exactly so! One should be aware that those bodhisattva great beings will be a tathāgata assembly. Ānanda, in the buddhafiield of the tathāgata, worthy one, perfectly complete buddha Suvarṇapuṣpa his community of monks will be infinite. The measure of his community of monks cannot be taken by saying that there are this many śrāvakas, or there are up to a hundred śrāvakas, or there are up to a thousand śrāvakas, or there are up to a hundred thousand śrāvakas, or there are up to one hundred million śrāvakas, or there are up to a hundred one hundred million śrāvakas, or there are up to a thousand one hundred million śrāvakas, or there are up to a hundred thousand one hundred million śrāvakas, or there are up to a hundred thousand billion one hundred million śrāvakas; rather, there will be an *ananta* of an *asaṃkhyeya* of a hundred thousand billion one hundred million śrāvakas. Ānanda, in that buddhafiield where the tathāgata, worthy one, perfectly complete buddha Suvarṇapuṣpa will have fully awakened to

unsurpassed, perfect, complete awakening, those faults described in this perfection of wisdom will not exist and will not appear as anything at all, in any way at all."

53.8 The Lord having said this, venerable Ānanda asked him, "Lord, in relation to whom did this sister plant such a wholesome root?" [F.218.a]

53.9 "Ānanda," replied the Lord, "this sister planted such a wholesome root in relation to the tathāgata, worthy one, perfectly complete buddha Dīpaṃkara, and having dedicated that wholesome root to unsurpassed, perfect, complete awakening, because she wanted unsurpassed, perfect, complete awakening she strewed golden flowers on the tathāgata, worthy one, perfectly complete buddha Dīpaṃkara as well. Ānanda, when I strewed blue lotus flowers on the tathāgata, worthy one, perfectly complete buddha Dīpaṃkara because I wanted unsurpassed, perfect, complete awakening, the lord, the tathāgata, worthy one, perfectly complete buddha Dīpaṃkara, knowing I had the wholesome root, prophesied my full awakening to unsurpassed, perfect, complete awakening. At that time this sister heard the prophecy about me and produced the thought, 'Yes! Just as a full awakening to unsurpassed, perfect, complete awakening has been prophesied of this brahmin student, similarly in the future may there also be a prophecy that I too will fully awaken to unsurpassed, perfect, complete awakening.' Thus, Ānanda, did this sister first produce the thought of unsurpassed, perfect, complete awakening in the presence of the tathāgata, worthy one, perfectly complete buddha Dīpaṃkara."

53.10 The Lord having said this, venerable Ānanda said to him, "Lord, this sister has laid the groundwork for unsurpassed, perfect, complete awakening."

53.11 Venerable Ānanda having said this, the Lord replied to him, "Exactly so! Ānanda, it is exactly as you say! This sister has laid the groundwork [F.218.b] for unsurpassed, perfect, complete awakening."

53.12 *This was the fifty-third chapter, "The Prophecy about Gaṅgadevī," of "The Perfection of Wisdom in Eighteen Thousand Lines."*

54. CHAPTER 54: TEACHING THE CULTIVATION
 OF SKILLFUL MEANS

54.1 Then venerable Subhūti inquired of the Lord, “Lord, how do bodhisattva great beings practicing the perfection of wisdom fully master emptiness and how do they become absorbed in the emptiness meditative stabilization? How do they fully master signlessness and how do they become absorbed in the signlessness meditative stabilization? How do they fully master wishlessness and how do they become absorbed in the wishlessness meditative stabilization? How do they master ... *up to* the eightfold noble path? How do they cultivate the eightfold noble path? How do they master the thirty-seven dharmas on the side of awakening? How do they cultivate the thirty-seven dharmas on the side of awakening?”

54.2 Venerable Subhūti having said this, the Lord replied to him, “Subhūti, here bodhisattva great beings practicing the perfection of wisdom should understand analytically ‘form is empty,’ and should understand analytically ‘feeling, perception, volitional factors, and consciousness are empty.’ *Similarly, connect this with each, up to* they should understand analytically ‘the desire realm is empty.’ They should understand analytically ‘the form realm and the formless realm are empty.’ And, one way or the other, when they understand this analytically, such an analytical understanding should be without mental distraction. Without mental distraction they do not see the phenomenon that is the phenomenon to be actualized, and not seeing that phenomenon they do not [F.219.a] actualize it. And why? Because they are well trained in phenomena that are empty of their own marks, so they see that all those phenomena—an actualizer, something to be actualized, and something through which there is actualization—are not joined and are not disjoined.”

54.3 The Lord having said this, venerable Subhūti asked him, “Lord, in regard to what the Lord has said, ‘Bodhisattva great beings should not actualize emptiness,’ how do bodhisattva great beings stand in emptiness but not

actualize emptiness?”

54.4 The Lord responded, “When bodhisattva great beings contemplate emptiness furnished with the best of all aspects, they do not contemplate that they should actualize it; rather, they contemplate that they should master it. They contemplate that it is not the time it should be actualized, but rather it is the time it should be mastered. When not in actual⁵⁷⁷ meditative equipoise, bodhisattva great beings attach their minds to an objective support and without letting the dharmas on the side of awakening lessen, in the meantime do not actualize the extinction of outflows. And why? Because the bodhisattva great beings are endowed with such prodigious knowledge that they remain with the dharmas on the side of awakening, understanding that it is thus the time for mastery, and it is not the time for actualization.

54.5 “Subhūti, there bodhisattva great beings practicing the perfection of wisdom thus understand analytically that it is the time for the perfection of giving; that it is the time for the perfection of morality, patience, perseverance, [F.219.b] concentration, and wisdom; that it is the time to cultivate the applications of mindfulness, *up to* that it is the time to cultivate the eightfold noble path; that it is the time to cultivate the emptiness, signlessness, and wishlessness meditative stabilizations; that it is the time to acquire the ten tathāgata powers; that it is the time to acquire the four fearlessnesses and the four detailed and thorough knowledges; that it is the time to acquire great love and great compassion; and that it is not the time to actualize the result of stream enterer, *up to* that it is not the time to actualize the state of a worthy one; that it is not the time to actualize a pratyekabuddha’s awakening; and that it is not the time to acquire and to master all-knowledge.⁵⁷⁸

54.6 “Thus, Subhūti, bodhisattva great beings practicing the perfection of wisdom master emptiness, and persisting with emptiness master signlessness and wishlessness. Persisting with signlessness and wishlessness, they cultivate the eightfold noble path but still do not actualize the result of stream enterer, *up to* the state of a worthy one. *Similarly, connect this with* they cultivate the applications of mindfulness and persist in the applications of mindfulness but still do not actualize it. Subhūti, bodhisattva great beings thus master the thirty-seven dharmas on the side of awakening, cultivate the thirty-seven dharmas on the side of awakening, and persist in the thirty-seven dharmas on the side of awakening, but still do not actualize it.

54.7 “To illustrate, Subhūti, a brave, heroic, firmly grounded, physically beautiful, handsome, good-looking [F.220.a] person endowed with the finest, clearest, most deeply imbued beautiful skin color, an expert archer holding hardened weapons⁵⁷⁹ who is thoroughly established in the sixty-four

vocational arts, knowing as much as can be known about all crafts and vocations, giving pleasure to and loved by many persons, gains great wealth from whatever work they undertake and with that wealth respects, reveres, honors, and worships many people. Having made them feel immense rapture, delight, joy, and happiness, for some purpose or other they lead the mothers and fathers, sons and daughters, into a hair-raising jungle terrifying to simple folk. That person, after having led them there, inspires the mothers and fathers, sons and daughters, to be fearless, saying, 'Do not be scared, do not be scared, I will quickly free you from this terrifying, scary place.' When enemies, murderers, and opponents of that person come close in that jungle, because that person has the ultimate power of wisdom, they get those mothers and fathers, sons and daughters, out of that jungle, leading them to freedom. Having reached a settlement, or market town, or city, or other spot uninjured and unharmed, they occasion a feeling of joy and mental happiness in them, but they do not poison their minds against those beings who are enemies and opponents. What is the reason for this? It is because they have expertise in all the vocational arts, so they magically produce immensely more and braver opponents with even more hardened weapons than the enemies and opponents in that jungle, getting rid of those beings who are enemies and opponents by scaring them. Then, having easily freed their parents, sons, and daughters, [F.220.b] that person lives at ease.

54.8 "Similarly, Subhūti, bodhisattva great beings radiate out loving thoughts with all beings as the objective support—compassionate, joyful, and balanced thoughts with all beings as the objective support—and while doing so bodhisattva great beings in the interim do not employ a causal sign as a conventional label.⁵⁸⁰ They do not actualize that signlessness meditative stabilization on account of which, were they to have actualized it, they would stand on the śrāvaka or pratyekabuddha level.

54.9 "To illustrate further, Subhūti, a winged bird glides through the air without falling to the ground, but even though it glides through the air in the sky it does not stand and take up a position there. Similarly, Subhūti, bodhisattva great beings also master emptiness and practice emptiness, also master signlessness and wishlessness and make a practice of signlessness and the wishlessness, but they do not actualize those emptiness, signlessness, and wishlessness meditative stabilizations on account of which, were they to have actualized them, they would fall to the śrāvaka or pratyekabuddha level before completing any of the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, great love, great compassion, or any of those infinite buddhadharmas, having practiced which they would reach the knowledge of all aspects.

- 54.10 “To illustrate further, Subhūti, a person, a powerful master archer well trained in archery, shoots an arrow far into the sky. Having shot the arrow far into the sky they again shoot with a series of other, later arrows going after the earlier, not letting them fall to earth. Those arrows do not fall to earth for as long as that person does not want them to. Then, thinking, ‘Let those arrows fall to earth,’ [F.221.a] they do not shoot a later arrow up into the sky and that leading series of arrows falls to earth. Similarly, Subhūti, bodhisattva great beings practicing the perfection of wisdom assisted by skillful means do not actualize the final limit of reality for as long as the wholesome roots of unsurpassed, perfect, complete awakening have not matured, but when the wholesome roots of unsurpassed, perfect, complete awakening have matured, they then actualize the final limit of reality.
- 54.11 “Therefore, Subhūti, bodhisattva great beings practicing the perfection of wisdom should ponder the true dharmic nature of those dharmas like that.”
- 54.12 The Lord having said this, venerable Subhūti said to him, “Those who do what is difficult, Lord, are the bodhisattva great beings who train in this true nature of dharmas, train in the very limit of reality, train in suchness, train in the dharma-constituent, train in the emptiness of what transcends limits, *up to*⁵⁸¹ train in the emptiness of its own mark, *up to* train in the three gateways to liberation but do not, in the interim, fall away from unsurpassed, perfect, complete awakening. Lord, it is amazing! Sugata, it is amazing!”
- 54.13 “Subhūti,” said the Lord, “it is because the bodhisattva great beings do not forsake all beings and, Subhūti, because they find and produce within themselves the thought⁵⁸² of a bodhisattva great being, Subhūti, who has not forsaken all beings—this type of special prayer: ‘I will not forsake these ignorant beings, these beings who are deceived because they perceive nonexistent phenomena as existing.’⁵⁸³ I [F.221.b] should not forsake all those ignorant beings. I have not forsaken all beings, so I should also free all these beings caught up in nonexistent phenomena.’ When those bodhisattva great beings find and produce within themselves the emptiness meditative stabilization gateway to liberation, find and produce within themselves the signlessness meditative stabilization gateway to liberation, and find and produce within themselves the wishlessness meditative stabilization gateway to liberation, but in the interim, before reaching the knowledge of all aspects, do not actualize the very limit of reality, you should know that at that time they are endowed with skillful means.
- 54.14 “Furthermore, Subhūti, bodhisattva great beings who want to understand analytically those deep, deep places—namely, inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature, and the four applications of mindfulness and three gateways to liberation—find and produce within themselves the thought, ‘These beings have been involved

for a long time in a false apprehension of facts because of perceiving a self, perceiving a being, *up to* perceiving someone who knows and someone who sees, so in order to eliminate their view falsely apprehending facts I will fully awaken to unsurpassed, perfect, complete awakening and teach the Dharma.’ Then when the bodhisattva great beings become absorbed in the emptiness meditative stabilization, they still do not actualize that very limit of reality on account of which, were they to have actualized it, they would have reached the result of stream enterer, *up to* would have reached a pratyekabuddha’s awakening. Subhūti, when the bodhisattva great beings become absorbed in the signlessness meditative stabilization and wishlessness meditative stabilization gateways to liberation, the bodhisattva great beings meditate and become absorbed [F.222.a] but still do not actualize the very limit of reality on account of which, were they to have actualized it, they would have reached the result of stream enterer, *up to* would have reached the state of a worthy one and a pratyekabuddha’s awakening.

54.15 “Subhūti, bodhisattva great beings practicing like that are endowed with those wholesome roots and do not actualize the very limit of reality, but still on account of the production of that thought they do not fall away from the four concentrations, four immeasurables, four formless absorptions, or four applications of mindfulness; *up to* the eightfold noble path; the emptiness, signlessness and wishlessness meditative stabilizations; the ten tathāgata powers, four fearlessnesses, or four detailed and thorough knowledges; great love; or great compassion. At that time bodhisattva great beings are endowed with the thirty-seven dharmas on the side of awakening and do not fall away from them. Assisted by skillful means they grow in the wholesome dharmas and their faculties are also not like those of śrāvakas or pratyekabuddhas but are keener.

54.16 “Furthermore, Subhūti, bodhisattva great beings think, ‘The minds of these beings have been distorted for a long time by the fourfold erroneous perception of permanence, perception of happiness, perception of the pleasant, and perception of a self, so I will practice for awakening for their sake, and having thus fully awakened to unsurpassed, perfect, complete awakening will teach them so that one way or the other they do not practice with the idea of “permanent,” or the idea of “happiness,” or the idea of “pleasant,” or the idea of “self,” but rather with the idea of “impermanent,” the idea of “unpleasant,” the idea of “suffering,” [F.222.b] and the idea of “selfless.” ’ Bodhisattva great beings who have produced that thought and practice the perfection of wisdom with skillful means do not enter into absorption in a buddha’s meditative stabilization until they have completed the ten tathāgata powers, four fearlessnesses, four detailed and thorough

knowledges, great love, and great compassion. During that time, they meditate on and become absorbed in the wishlessness meditative stabilization but do not actualize the very limit of reality until they have fully awakened to unsurpassed, perfect, complete awakening.

54.17 “Furthermore, Subhūti, bodhisattva great beings think, ‘For a long time these beings have been involved in a false apprehension of facts with the idea of “a self,” or the idea of “a being,” *up to* or the idea of “one who knows” and “one who sees,” and the idea of “form,” or the idea of “feeling,” or the idea of “perception,” or the idea of “volitional factors,” or the idea of “consciousness,” or the idea of “aggregates,” or the idea of “constituents,” or the idea of “sense fields,” or the idea of “four concentrations,” or the idea of “four immeasurables,” or the idea of “four formless absorptions.” When I fully awaken to unsurpassed, perfect, complete awakening, one way or the other I will make it so that they will not have these faults of beings who falsely apprehend facts.’ Bodhisattva great beings with the production of those thoughts who practice the perfection of wisdom with skillful means do not actualize the very limit of reality until they have completed the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, great love, and great compassion, and at that time they [F.223.a] complete the cultivation of the emptiness meditative stabilization gateway to liberation.

54.18 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom think, ‘For a long time these beings have been practicing a practice with causal signs: the causal sign for woman, the causal sign for man, the causal sign for form, the causal sign for formless. When I fully awaken to unsurpassed, perfect, complete awakening, one way or the other I will make it so that beings will not have such faults as these.’ When bodhisattva great beings who produce those thoughts and also with skillful means practice the perfection of wisdom, they do not, in the interim, actualize the very limit of reality until they have completed the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, great love, and great compassion. Endowed with that production of the thought they complete the cultivation of the signlessness meditative stabilization gateway to liberation.

54.19 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom think, ‘For a long time these beings have been practicing a practice while making wishes—that is, they have harbored a strong liking for Śatakratu, Brahmā, a world protector, or a wheel-turning emperor; they have harbored a strong liking for form, feeling, perception, volitional factors, and consciousness; *up to* they have harbored a strong liking for the

knowledge of all aspects—so for their sake, fully awakened to unsurpassed, perfect, complete awakening, one way or the other I will teach the doctrine so that beings will not have these [F.223.b] wish-making faults.’

54.20 “Thus, Subhūti, bodhisattva great beings who produce those thoughts and also with skillful means practicing the perfection of wisdom complete the cultivation of the emptiness, signlessness, and wishlessness meditative stabilization gateways to liberation, and do not, in the interim, actualize the very limit of reality for as long as the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, eighteen distinct attributes of a buddha, great love, and great compassion are still not completed, and until they have fully awakened to unsurpassed, perfect, complete awakening.

54.21 “Subhūti, it is impossible and there is no chance that bodhisattva great beings practicing the six perfections; practicing inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature; practicing the applications of mindfulness; practicing the emptiness, signlessness, and wishlessness meditative stabilizations; practicing the ten tathāgata powers, *up to* and practicing the four fearlessnesses, four detailed and thorough knowledges, great love, great compassion, and the eighteen distinct attributes of a buddha—it is impossible that those bodhisattva great beings practicing and mastering them with such knowledge could fall into the absence of volitional activity⁵⁸⁴ or inhabit the three realms.

54.22 “Subhūti, you should ask bodhisattva great beings thus practicing mastery of those thirty-seven dharmas on the side of awakening, ‘How do bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening cultivate the perfection of wisdom when they master those dharmas [F.224.a] with a realization that does not cause them to actualize emptiness; does not cause them to realize the very limit of reality; and does not cause them to actualize the signlessness, wishlessness, not occasioning anything, nonproduction, or the absence of an existing thing which would otherwise lead to the attainment of the result of stream enterer, *up to* or the state of a worthy one or a pratyekabuddha’s awakening?’ If, Subhūti, when a bodhisattva great being has asked bodhisattva great beings about that, they respond, ‘Those bodhisattva great beings must pay attention to emptiness, must pay attention to signlessness, must pay attention to wishlessness, and must pay attention to not occasioning anything, to nonproduction, and to the absence of an existing thing,’ then, Subhūti, the bodhisattva great being should know that the lord buddhas have prophesied the unsurpassed, perfect, complete awakening of those bodhisattva great beings. And why? Subhūti, it is because they pronounce on, point out, and sort out the mastery of bodhisattva great beings

irreversible from awakening. But if, Subhūti, when asked they respond, 'They should not pay attention to emptiness, and they should not pay attention to signlessness, wishlessness, not occasioning anything, nonproduction, or the absence of an existing thing,' then, Subhūti, the bodhisattva great being should know that the lord buddhas have not prophesied the unsurpassed, perfect, complete awakening of those bodhisattva great beings. And why? [F.224.b] Subhūti, it is because they do not pronounce on, point out, or sort out the mastery of irreversible bodhisattva great beings, and do not pronounce on, do not point out, and do not sort out the Dharma of irreversible bodhisattva great beings. In regard to them, that bodhisattva great being should know that those bodhisattva great beings are not like irreversible bodhisattva great beings who, having achieved mastery, have stepped onto the irreversible level, passing beyond the Tanū level."

54.23 "Would there then, Lord, be ways in which the bodhisattva great beings would be irreversible from awakening?" asked Subhūti.

54.24 "There would be, Subhūti," said the Lord. "It would be if the bodhisattva great beings, whether or not they have heard of the six perfections, give an answer just like an irreversible bodhisattva great being."

54.25 "Therefore, Lord," said Subhūti, "those bodhisattva great beings who practice for awakening are many, but levels that have been cleansed or levels that have not been cleansed do not appear—those bodhisattva great beings who give an answer just like an irreversible bodhisattva great being are few."⁵⁸⁵

54.26 "Exactly so, Subhūti, exactly so!" replied the Lord. "Subhūti, those bodhisattva great beings of whom the irreversible knowledge level has been prophesied are few. Those who are prophesied are those who will give such an answer, and you should know that those who will give such an answer are those with cleansed wholesome roots. [F.225.a] The world with its gods, humans, and asuras cannot steal those bodhisattva great beings away."

54.27 *This was the fifty-fourth chapter, "Teaching the Cultivation of Skillful Means," of "The Perfection of Wisdom in Eighteen Thousand Lines." [B40]*

55. CHAPTER 55: TEACHING THE STOPPING OF
 THOUGHT CONSTRUCTION

- 55.1 “Furthermore,⁵⁸⁶ Subhūti, if the śrāvaka level or pratyekabuddha level or the three realms do not retain any attraction for bodhisattva great beings even in dreams, and if they do not entertain the thought that they are of benefit, if they see all dharmas like a dream, see all dharmas like an echo, like a mirage, and like a magical creation and still do not actualize the very limit of reality,⁵⁸⁷ you should know, Subhūti, that too is a sign that irreversible bodhisattva great beings are irreversible from awakening.
- 55.2 “Furthermore, Subhūti, if in a dream bodhisattva great beings see a tathāgata—a tathāgata, worthy one, perfectly complete buddha teaching the Dharma at the head of, and surrounded by, a retinue of many hundreds, a retinue of many thousands, a retinue of many hundreds of thousands, a retinue of many hundreds of thousands of one hundred million billion monks and nuns, laymen and laywomen, gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas—and if, having listened to that Dharma, thinking, ‘I must understand the meaning of that Dharma,’ they live having set out in the Dharma in full conformity with the Dharma, having set out in total conformity, putting into practice the Dharma in its totality, you should know, Subhūti, that too is a sign that irreversible bodhisattva great beings are irreversible.
- 55.3 “Furthermore, Subhūti, if in a dream [F.225.b] bodhisattva great beings see a tathāgata with the thirty-two major marks of a great person, with a halo extending the length of his outstretched arms, rise up and teach the Dharma to the community of monks while suspended in the sky, and see that tathāgata demonstrate the miracle of miraculous power, magically create magical creations, and with those magical creations do the buddha’s work in other world systems, you should know, Subhūti, that too is a sign that irreversible bodhisattva great beings are irreversible.

55.4 “Furthermore, Subhūti, if in a dream bodhisattva great beings see a settlement wiped out or a village wiped out, or burned by fire; or see poisonous wild animals; or see other types of enraged wild animals; or see those on the verge of decapitation; or see other hazards and terrors; or see suffering, mental anguish, and grief; or see the dread of thirst; or see the dread of hunger; or see the death of a mother; or see the death of a father; or see the death of a brother; or see the death of a sister; or see the death of a friend, a counselor,⁵⁸⁸ a kinsman, or a blood relative, and they have no pain, fear, trembling, or terror—if they do not tremble, feel frightened, or become terrified and if, on waking after dreaming that dream, they think, ‘Hey! All these three realms are like a dream, so having fully awakened to unsurpassed, perfect, complete awakening, I will teach the doctrine that all the phenomena in the three realms are like a dream’—then you should know, Subhūti, that too is a sign that irreversible bodhisattva great beings are irreversible.

55.5 “Furthermore, Subhūti, [F.226.a] how do you know that when irreversible bodhisattva great beings have fully awakened to unsurpassed, perfect, complete awakening these three terrible forms of life will not occur as anything at all, in any way at all, in their buddhafi elds? Subhūti, you do if in a dream the bodhisattva great beings see beings in hell, or see beings in the animal world or in the world of Yama, and become possessed of mindfulness, such a mindfulness in possession of which they think, ‘I will do whatever it takes so that in my buddhafi eld when I have fully awakened to unsurpassed, perfect, complete awakening these three terrible forms of life will not occur as anything at all, in any way at all.’ And why? Because both dharmas—the dream and the end of the dream—are not two and cannot be divided into two. You should know, Subhūti, that too is a sign that irreversible bodhisattva great beings are irreversible.

55.6 “Furthermore, Subhūti, if irreversible bodhisattva great beings, in a dream or awake, on seeing a village in flames think, ‘These attributes, tokens, and signs, which I have while dreaming or awake, if I have the attributes, tokens, and signs that are those that you see in irreversible bodhisattva great beings, then, through this truth and this truth statement let the flames engulfing this village die down, cool down, and go out,’ and if, when those irreversible bodhisattva great beings [F.226.b] have unleashed the controlling power of truth⁵⁸⁹ like that, the flames engulfing this village do die down, cool down, and go out, you should know, Subhūti, it has been prophesied that those irreversible bodhisattva great beings are irreversible from unsurpassed, perfect, complete awakening.

55.7 “Subhūti, if those masses of flames do not obey the truth statement but burn down house after house, burn down street after street, burn down some houses but not burn down other houses, burn down some streets but not burn down other streets, then, Subhūti, irreversible bodhisattva great beings should know, when thinking about the fact that the houses of some beings burn down and the houses of other beings do not burn down, ‘It is because of those beings’ karma of rejecting the Dharma. In this very life that karma has come to maturity—just that remainder from the karma of rejecting the Dharma has come to maturity.’ Subhūti, you should know that this is a cause of, and this is a condition for irreversible bodhisattva great beings; because of those causes and because of those conditions they are irreversible bodhisattva great beings.

55.8 “I am going to teach something else about those attributes, those tokens, and those signs that are the attributes, tokens, and signs on account of which bodhisattva great beings are known to be irreversible.

55.9 “Subhūti, if some man or woman gets possessed by a demon, irreversible bodhisattva great beings focus as they habitually do and think like this: ‘My unsurpassed, perfect, complete awakening has been prophesied by earlier tathāgatas, worthy ones, perfectly complete buddhas; my aspiration regarding how I want to fully awaken to unsurpassed, perfect, complete awakening and how I [F.227.a] will fully awaken to unsurpassed, perfect, complete awakening is pure; the attention I pay to unsurpassed, perfect, complete awakening is pure; without śrāvaka thoughts and separated from pratyekabuddha thoughts I am going to fully awaken to unsurpassed, perfect, complete awakening; I am not *not* going to fully awaken to unsurpassed, perfect, complete awakening; and I am absolutely going to fully awaken to unsurpassed, perfect, complete awakening. For the lord buddhas dwelling and maintaining themselves in countless infinite world systems, the tathāgatas, worthy ones, perfectly complete buddhas, there is nothing that they do not see, or do not hear, or do not know—nothing at all of which they are not aware, or that they do not directly witness, or to which they have not fully awakened. If those lord buddhas are therefore cognizant of my surpassing aspiration and I indeed will fully awaken to unsurpassed, perfect, complete awakening, then through this truth and this truth statement, whatever demon has taken hold of or violated this man or woman, let that demon be exorcised.’ Subhūti, if when those bodhisattva great beings have said that, the demon has not been exorcised, then you should know, Subhūti, that those bodhisattva great beings’ unsurpassed, perfect, complete awakening has not been prophesied by the earlier tathāgatas, worthy ones, perfectly complete buddhas. [F.227.b] But if, Subhūti, when those bodhisattva great beings have said that, the demon has

been exorcised, then you should know, Subhūti, that those bodhisattva great beings' unsurpassed, perfect, complete awakening has been prophesied by earlier tathāgatas, worthy ones, perfectly complete buddhas. From those attributes, those tokens, and those signs you should know, Subhūti, that those bodhisattva great beings are irreversible.

55.10 “Furthermore, Subhūti, on account of the controlling power of truth, bodhisattva great beings not practicing the six perfections, without skillful means, not practicing the four applications of mindfulness, *up to* emptiness, signlessness, and wishlessness, who have not entered into the secure state of a bodhisattva, make Māra approach. Subhūti, when those bodhisattva great beings invoke the controlling power of truth with the thought, ‘If I will indeed fully awaken to unsurpassed, perfect, complete awakening, then through this truth and this truth statement that my unsurpassed, perfect, complete awakening has been prophesied, may this demon be exorcised,’ then Māra the wicked one eagerly gets to work, thinking, ‘How will I exorcise this demon?’ And why? Because Māra the wicked one is extremely powerful and very grand and the demon is not like that. Therefore, when that demon is exorcised through the controlling power of that Māra the wicked one, it occurs to those bodhisattva great beings to think, ‘It has been exorcised because of my power.’ Not knowing the demon has been exorcised because of the power of Māra, the bodhisattva great beings falsely project superiority over others, and deride, sarcastically compliment, make fun of, and disparage others, thinking, ‘The earlier [F.228.a] tathāgatas, worthy ones, perfect complete buddhas have prophesied my unsurpassed, perfect, complete awakening, but they have not prophesied the unsurpassed, perfect, complete awakening of these others.’ Just because of that they get more conceited, puff themselves up with pride, distance themselves from the knowledge of all aspects, and distance themselves from the unsurpassed knowledge of a buddha. You should know that when that sort of bodhisattva great being without skillful means gets more conceited, just because of that, for such a one there are two levels. What are the two? They are these, namely, the śrāvaka level and the pratyekabuddha level. On account of the controlling power of truth, bodhisattva great beings will thus encounter the work of Māra. There they will not resort to, not worship, not follow after, not become closely acquainted with, and not attend on spiritual friends and will tighten just that bond with Māra. And why? Because they do not practice the six perfections and are not assisted by skillful means. Subhūti, bodhisattva great beings should know that this too is the work of Māra.

55.11 “Furthermore, Subhūti, how does Māra approach bodhisattva great beings not practicing the six perfections, *and similarly, connect this with each, up to* who have not entered into the secure state of a bodhisattva because of the

controlling power of a name?⁵⁹⁰

55.12 “Māra the wicked one disguised in some form or other approaches the bodhisattva great beings and says, ‘Son of a good family, the tathāgata, worthy one, perfectly complete Buddha has prophesied your unsurpassed, perfect, complete awakening. This will be your name, this will be your mother’s name, this will be your father’s name, [F.228.b] this will be your brother’s name, this will be your sister’s name, and these will be the names of your friends, counselors, kinsmen, and blood relatives.’ He informs them, ‘These are the names of the grandparents on your mother’s and father’s side going back seven generations,’ and tells them, ‘You are from such-and-such a city, such-and-such a town, such-and-such a settlement, and such-and-such a location; you were born in such-and-such a city, in such-and-such a town, and in such-and-such a settlement.’ If they are naturally easygoing he will tell them, ‘You have been naturally easygoing like this before as well.’ If they are keen he will tell them, ‘You have been keen before like that as well.’ If they are jungle dwellers, or if they are alms-food eaters, or if they are refuse-rags wearers, or if they are later-food refusers, or if they are single-sitters, or if they are satisfied with whatever alms they get, or if they are cemetery dwellers, or if they are open-air dwellers, or if they are a tree-root dwellers, or if they are those who sleep sitting up, or if they are natural-bed users, or if they are three-robe wearers, or if they are not needy, or if they are contented, or if they are quite apart,⁵⁹¹ or if they have stopped having their feet massaged,⁵⁹² or if they are those who hardly speak, he will also tell them, ‘Also before, like this, ... you have been those who hardly speak.’ Also, if they are those who hardly say anything he will also tell them, ‘You have been uncommunicative like this before as well.’ And why? He says, ‘It is because you have these sorts of qualities of the ascetic and on account of that it is impossible that you did not have these qualities of the ascetic and excellent restraints before as well. Of that there is no doubt.’ [F.229.a]

55.13 “That earlier declaration of their name like that, and that declaration of their family line, and of the qualities of the ascetic they presently have makes them feel a false sense of pride, so again Māra the wicked one approaches them and says, ‘Son of a good family, that you have such qualities of the ascetic is in line with your unsurpassed, perfect, complete awakening that has been prophesied by the tathāgatas, worthy ones, perfectly complete buddhas.’ Or else he approaches disguised as a monk; or else he approaches disguised as a nun; or else he approaches disguised as a landlord; or else he approaches disguised as their mother; or else he approaches disguised as their father, and having approached he says, ‘Your unsurpassed, perfect,

complete awakening has been prophesied by the tathāgata, worthy one, perfectly complete Buddha. And why? Because whatever the good qualities of the irreversible bodhisattva great beings there are, you have them.'

55.14 "Subhūti, those bodhisattva great beings do not have the attributes, tokens, or signs of an irreversible bodhisattva great being that I have taught, so bodhisattva great beings other than them should know, Subhūti, that those bodhisattva great beings are possessed by Māra the wicked one. And why? Because they do not have those attributes, those tokens, or those signs that irreversible bodhisattva great beings have, and because of that declaration of their name, they falsely project their superiority over bodhisattva great beings other than them, and deride, sarcastically compliment, make fun of, and disparage them.

55.15 "Bodhisattva great beings [F.229.b] should know, Subhūti, that this declaration of a name, through the controlling power of a name, is also the work of Māra the wicked one. And why? Subhūti, it is because bodhisattva great beings not practicing the six perfections do not know Skandhamāra, do not know form, and do not know feeling, perception, volitional factors, and consciousness, so Māra will make a prophecy of them through the controlling power of a name: 'Once you have fully awakened to unsurpassed, perfect, complete awakening this will be your name.' He declares just that name the bodhisattva great beings will have reflected on and considered, so it occurs to those bodhisattva great beings disposed to intellectual confusion and lacking skillful means to think, 'This very name that I have reflected on and considered will indeed be my name once I have fully awakened to unsurpassed, perfect, complete awakening.' Just as Māra the wicked one, or the Māra class of gods, or monks controlled by Māra's power make that declaration, so too it occurs to them to think, 'This monk has declared my production of the thought and my name exactly as they are. The names match, so the tathāgata, worthy one, perfectly complete Buddha has prophesied my unsurpassed, perfect, complete awakening.' Subhūti, those bodhisattva great beings do not have those attributes, tokens, or signs of an irreversible bodhisattva great being that I have taught. They are without those attributes, tokens, and signs, [F.230.a] so that declaration of a name makes them conceited and they falsely project their superiority over other bodhisattva great beings and look down on them. Their false sense of superiority, and looking down on and making fun of them make unsurpassed, perfect, complete awakening distant. You should know that there are these two levels for those who are thus without skillful means, without the perfection of wisdom, without spiritual friends, and influenced by bad friends, namely, the śrāvaka level and the pratyekabuddha level.

- 55.16 “Alternatively, having wandered for a long, long time through different cycles of existence, thanks to this perfection of wisdom they may fully awaken to unsurpassed, perfect, complete awakening. But you should know that even if they find the sight of spiritual friends and attend on them with constant joy and rejoicing, if they still do not disparage and do not regret those earlier false productions of the thought, there are two levels for them, namely, the śrāvaka level and the pratyekabuddha level.
- 55.17 “To illustrate, Subhūti, when monks incur any one of the four root downfalls, they are not followers of the secluded religious life, are not offspring of the Śākya, and do not have the good fortune in this body to reach any one of the four results of the secluded religious life. Similarly, Subhūti, bodhisattva great beings who produce a thought with a false sense of superiority just because of the declaration of a name, who falsely project their superiority over, and look down on, other bodhisattvas just because of that utterance of a name, incur a downfall even more serious than that. You should know that the production of that thought is more serious even than that. Let alone the four serious root downfalls, Subhūti, the production of a thought with a false sense of superiority [F.230.b] just because of the declaration of a bodhisattva’s name is even more serious than the five inexpressible sins. You should know that the production of that thought is even more serious than that. Thus, such works of Māra as subtle as these will occur because of the declaration of a name.
- 55.18 “Furthermore, Subhūti, Māra the wicked one, declaring the good qualities of isolated bodhisattva great beings, will approach, and having approached, say, ‘The Tathāgata has spoken about the good qualities of isolation.’
- 55.19 “Subhūti, I have not said that jungle, upland forest, or frontier retreats are the bodhisattva great beings’ isolation.”
- 55.20 Subhūti asked, “Lord, if bodhisattva great beings are not isolated in jungle, upland forest, or frontier retreats, what other isolation do bodhisattva great beings have? Lord, what other sort of isolation is there for bodhisattva great beings?”
- 55.21 “Subhūti,” replied the Lord, “if bodhisattva great beings are isolated from attention connected with śrāvakas, are isolated from attention connected with pratyekabuddhas, bodhisattva great beings are in isolation. Subhūti, I have endorsed that as the bodhisattva great beings’ isolation. Living in jungle, forest, and frontier retreats is not the bodhisattva great beings’ isolation.
- 55.22 “If bodhisattva great beings live day and night in this isolation they truly live in isolation. Bodhisattva great beings—that is, those in the bodhisattva great beings’ isolation—living in jungle, upland forest, and frontier retreats truly live in isolation. Even if these [F.231.a] isolated bodhisattva great

beings live on the outskirts of a town they truly live in isolation. Subhūti, about this bodhisattva great beings' isolation that I have endorsed, Māra the wicked one says, 'You should live in jungle, upland forest, and frontier retreats.' Because of that isolation adulterated with attention connected with śrāvakas and with attention connected with pratyekabuddhas, they do not work hard at the perfection of wisdom and do not complete the knowledge of all aspects.

55.23 "Dwelling in the dwelling of such impure attention, they feel a false sense of superiority over bodhisattva great beings other than them, who are dwelling on the outskirts of a town, who nevertheless have pure thoughts and attention, who are unadulterated with attention connected with śrāvakas and unadulterated with attention connected with pratyekabuddhas, and who have completed unadulterated concentrations, deliverances, meditative stabilizations, absorptions, and clairvoyances.

55.24 "Furthermore, even if those bodhisattva great beings without skillful means live in wild jungles stretching a hundred yojanas, devoid of predatory animals, game animals, and birds, devoid of the hideouts of thieves, where you do not encounter⁵⁹³ paths where flesh-eating demons roam for a year, or a hundred years, or a thousand years, or a hundred thousand years, or a hundred thousand one hundred million billion years, or even more than that, still, if they do not know isolation, that isolation in which bodhisattva great beings live having set out with the surpassing aspiration, then those bodhisattva great being are truly adulterated. Living attached to and settling down in that isolation, they are truly [F.231.b] defiled. With just that they do not gladden my mind. They do not have that isolation of the bodhisattva great beings that I have explained. That isolation is not evident in them. And why? Because they do not dwell in that isolation.

55.25 "Māra the wicked one comes into their presence and, standing in the sky above, says, 'Excellent, excellent, son of a good family. This is the unmistakable isolation taught by the Tathāgata. You should stay right in this isolation and you will quickly and fully awaken to unsurpassed, perfect, complete awakening.' Thinking their isolation is even more important than that isolation, they falsely project their superiority over other monks in the Bodhisattva Vehicle, *and similarly, connect this with*⁵⁹⁴ those of good character, thinking, 'These venerable ones are living an adulterated life.' They urge on and project their superiority over those bodhisattva great beings who are living a life in isolation,⁵⁹⁵ because they think they are those who live adulterated, saying 'Those who dwell in an adulterated dwelling are not those who practice dwelling in isolation.' What they should treat with respect⁵⁹⁶ they do not treat with respect, and they feel proud of that. And why? Because they think, 'This life that I live is the truly perfect life, so it

would be me the demons would seek to influence, me the demons would cause to hanker after things. As for those living on the outskirts of a town, who would seek to influence them and cause them to hanker after things?’ Those bodhisattvas thus falsely project their superiority over other sons of a good family in the Bodhisattva Vehicle.

55.26 “Subhūti, you should know that they are vulgar bodhisattvas. You should know that they are polluted bodhisattvas. You should know that they are [F.232.a] fake bodhisattvas. You should know that they are the robbers of the world with its gods, humans, and asuras. You should know that they are robbers masquerading as monks in the world with its gods, humans, and asuras. You should know that they are robbers of the sons of a good family in the Bodhisattva Vehicle. You should not worship, should not rely on, and should not serve persons with such a disposition. And why? Subhūti, it is because such persons should be known to have an unfounded conceit.

55.27 “Subhūti, bodhisattva great beings who do not give up the knowledge of all aspects, and do not give up unsurpassed, perfect, complete awakening—bodhisattva great beings with the surpassing aspiration on account of which those bodhisattva great beings want to fully awaken to unsurpassed, perfect, complete awakening, and want to work for the welfare of beings—those bodhisattva great beings should not worship, should not rely on, and should not serve persons with such a disposition. They should occupy themselves with a yoga that advances their own aims, otherwise they will always be disgusted with and scared of saṃsāra and unadulterated by the three realms. And they should train, thinking, ‘Right there too I should feel love; and right there too I should feel pity and compassion; and right there too I should produce joy and equanimity. I must act in such a way that one way or the other I will not incur such faults as those, as anyone at all in any way at all, so that they will not be produced, and if they are produced I must quickly eliminate them.’ Subhūti, you should know that this is the courageous advance on account of the personal clairvoyance of the bodhisattva great beings.

55.28 “Furthermore, Subhūti, bodhisattva great beings with the surpassing aspiration [F.232.b] who want to fully awaken to unsurpassed, perfect, complete awakening should worship, rely on, and serve spiritual friends.”

55.29 The Lord having said this, venerable Subhūti then asked him, “Lord, whom should they know to be the spiritual friends of bodhisattva great beings?”

55.30 The Lord said to venerable Subhūti, “Subhūti, they should know that lord buddhas are the spiritual friends of bodhisattva great beings. Subhūti, they should know that bodhisattvas are also the spiritual friends of bodhisattva great beings. Subhūti, they should know that śrāvakas are also the spiritual

friends of bodhisattva great beings. Subhūti, they should know that those who speak about, set forth, teach, expound, advance, explain, go into detail about, make clear, and perfectly illuminate the six perfections are also the spiritual friends of bodhisattva great beings. Subhūti, they should know that the six perfections are the spiritual friends of bodhisattva great beings; they should know that the applications of mindfulness, *and similarly, connect this with each, up to* the eighteen distinct attributes of a buddha are the spiritual friends of bodhisattva great beings; and they should know that suchness, the very limit of reality, and the dharma-constituent are the spiritual friends of bodhisattva great beings.

55.31 “Subhūti, they should know that the six perfections are the teachers; the six perfections are the path; [F.233.a] the six perfections are the light; the six perfections are the torch; the six perfections are the illumination; the six perfections are intellectual awareness, knowledge, and wisdom; the six perfections are the protector; the six perfections are the refuge; the six perfections are the final ally; the six perfections are the mother; and the six perfections are the father. The applications of mindfulness, *and similarly, connect this with each, up to* the knowledge of all aspects is the elimination of all residual impressions, connections, and afflictions.⁵⁹⁷ And why? Subhūti, it is because these thirty-seven dharmas on the side of awakening were the father and mother of the lord buddhas who were tathāgatas, worthy ones, perfectly complete buddhas in times gone by; because, Subhūti, these thirty-seven dharmas on the side of awakening will be the father and mother of the lord buddhas who will be tathāgatas, worthy ones, perfectly complete buddhas in times yet to come; and, Subhūti, because these thirty-seven dharmas on the side of awakening are the father and mother of the lord buddhas who are presently dwelling and maintaining themselves in the ten directions. And why? Subhūti, it is because past, future, and present lord buddhas issue forth from them.

55.32 “Therefore, Subhūti, bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening, want to purify a buddhafiield, and want to bring beings to maturity [F.233.b] should gather beings in the four ways of gathering a retinue. What are the four? They are giving gifts, kind words, beneficial actions, and consistency between words and deeds. Seeing that reality, Subhūti, I too am forced to say that these thirty-seven dharmas on the side of awakening are the teacher, father and mother, resting place and protector, island, refuge, and final ally of the bodhisattva great beings. Therefore, Subhūti, bodhisattva great beings who want to get to a state where they are not led astray by others, who want to remain in that state where they are not led astray by others, who want to allay the doubts of others, who want to purify a buddhafiield, and who want to bring beings to

maturity should train in this perfection of wisdom. And why? Because in this perfection of wisdom are taught in detail those dharmas in which bodhisattva great beings have to train.”

55.33 The Lord having said this, venerable Subhūti then asked him, “Lord, what is the mark of the perfection of wisdom?”

55.34 “Subhūti,” replied the Lord, “the perfection of wisdom is like space, unimpeded. Subhūti, the perfection of wisdom is without a mark. The perfection of wisdom’s mark does not exist at all.”

55.35 “Lord, could you explain it this way: the mark through which the perfection of wisdom exists is the mark through which all phenomena exist?” asked Subhūti.

55.36 “Exactly so, Subhūti, exactly so!” said the Lord. “Subhūti, the mark through which the perfection of wisdom exists is the mark [F.234.a] through which all phenomena exist. And why? Subhūti, it is because all phenomena are isolated from an intrinsic nature, all phenomena are empty of an intrinsic nature. Subhūti, because of this one of many explanations, the mark—that is, the isolated mark and emptiness mark—through which the perfection of wisdom exists is that through which all phenomena exist.”

55.37 The Lord having said this, venerable Subhūti inquired of him, “Lord, if all phenomena are isolated from all phenomena, and if all phenomena are empty of all phenomena, Lord, how could there be the defilement and purification of beings? Lord, the isolated is not defiled nor is it purified; emptiness is not defiled nor is it purified either, so the isolated and empty do not fully awaken to unsurpassed, perfect, complete awakening. The isolated do not apprehend in emptiness any phenomenon that is the awakening to which they will fully awaken, and emptiness does not apprehend in the isolated any phenomenon that is the awakening to which they will fully awaken either, so how are we to understand the meaning of this statement the Lord has made?”

55.38 Venerable Subhūti having thus inquired, the Lord asked him in return, “What do you think, Subhūti, do beings go on grasping at ‘I’ and grasping at ‘mine’ for a long time?”

55.39 “So it is, Lord; so it is, Sugata. Beings [F.234.b] go on grasping at ‘I’ and grasping at ‘mine’ for a long time,” said Subhūti.

55.40 “What do you think, Subhūti, are grasping at ‘I’ and grasping at ‘mine’ isolated? Are grasping at ‘I’ and grasping at ‘mine’ empty?” asked the Lord.

“They are isolated, Lord; they are empty, Sugata,” said Subhūti.

55.41 “What do you think, Subhūti, do beings pass through many cycles of existence because⁵⁹⁸ of grasping at ‘I’ and grasping at ‘mine’?” asked the Lord.

55.42 “So it is, Lord; so it is, Sugata. Beings pass through many cycles of existence because of grasping at ‘I’ and grasping at ‘mine’,” said Subhūti.

55.43 “Subhūti,” said the Lord, “there are therefore beings passing through many cycles of existence, so there is defilement. Those beings who do not grasp at ‘I’ and do not grasp at ‘mine’ and hence are without grasping, Subhūti, they do not pass through many cycles of existence. And those not passing through many cycles of existence, Subhūti, are not defiled, so there is purification as well.”

55.44 The Lord having said this, venerable Subhūti said to him, “Lord, bodhisattva great beings practicing like that do not practice in form. They do not practice in feeling, perception, volitional factors, or consciousness; *up to* they do not practice in the applications of mindfulness; *up to* they do not practice in the four detailed and thorough knowledges. And why? Because all those dharmas—those who are practicing, that by means of which they are practicing, and that in which they are practicing—[F.235.a] cannot be apprehended. Lord, the world with its gods, humans, and asuras cannot break bodhisattva great beings practicing like that. Lord, none of the śrāvakas and pratyekabuddhas can surpass bodhisattva great beings practicing like that. And why? Because they are located in a place that is unsurpassed, namely, in the secure state of a bodhisattva. Lord, that place is unsurpassed because the bodhisattva great beings keep on paying attention to the knowledge of all aspects. Lord, bodhisattva great beings practicing like that are close to the knowledge of all aspects.”

55.45 The Lord continued, “What do you think, Subhūti, were all the beings, as many as there are in Jambudvīpa, to obtain human bodies, and, having obtained human bodies, to have fully awakened to unsurpassed, perfect, complete awakening, and were a son of a good family or daughter of a good family to attend on them, to respect, revere, honor, and worship them with the requirements—robes, alms, beds and seats, and medicines for sicknesses—for as long as they lived and to have transformed those wholesome roots into unsurpassed, perfect, complete awakening, what do you think, Subhūti? Based on that would that son of a good family or daughter of a good family create a lot of merit?”

“A lot, Lord; a lot, Sugata,” said Subhūti

55.46 “Subhūti,” said the Lord, “a son of a good family or daughter of a good family who stays [F.235.b] with attention connected to the perfection of wisdom and speaks about, teaches, expounds, advances, goes into detail about, explains, makes clear, and perfectly illuminates it for others will create a lot more merit than that.

55.47 *Similarly, connect this with each, up to* were all the beings, as many as there are in a great billionfold world system, to simultaneously obtain human bodies, and were a certain son of a good family or daughter of a good family to establish them in the ten wholesome actions, and in the four concentrations, the four immeasurables, the four formless absorptions, the result of stream enterer, *and similarly, connect this with each, up to* to establish them in a pratyekabuddha's awakening, and to establish them in unsurpassed, perfect, complete awakening, and were they to have transformed those wholesome roots into unsurpassed, perfect, complete awakening, what do you think, Subhūti? Based on that, would that son of a good family or daughter of a good family create a lot of merit?"

55.48 "A lot, Lord; a lot, Sugata," said Subhūti.

55.49 "Subhūti," continued the Lord, "a son of a good family or daughter of a good family who stays with attention connected to the perfection of wisdom speaking about, teaching, expounding, advancing, going into detail about, explaining, making clear, and perfectly illuminating it for others will create a lot more merit than that. Subhūti, those bodhisattva great beings will have become worthy of the offerings of all beings. And why? Because apart from the tathāgata, worthy one, perfectly complete Buddha, no other being [F.236.a] occupies such a station as the bodhisattva great beings do. Why? Because sons of a good family⁵⁹⁹ practicing the perfection of wisdom find and produce within themselves great love; practicing the perfection of wisdom they see all beings as if condemned to execution and find and produce within themselves great compassion; and dwelling in that dwelling, experiencing a delightful feeling of joy they find and produce within themselves great joy, but still they do not dwell together with that causal sign, so they also obtain great equanimity. Subhūti, this—that is, the great illumination of the perfection of wisdom, and the great illumination of the perfection of concentration, perseverance, patience, morality, and giving—is the great illumination of the wisdom of bodhisattva great beings. Even though those sons of a good family have not become buddhas, they have become worthy of the offerings of all beings and are irreversible from unsurpassed, perfect, complete awakening. If they use any requirements—religious robes, food, bedding, and medicines for sickness—since they dwell with their attention connected to the perfection of wisdom, they purify the donations of the givers and patrons and get close to the knowledge of all aspects, so those requirements of theirs come to have a great result, a great benefit.⁶⁰⁰

55.50 "Therefore, Subhūti, bodhisattva great beings who want to behave so a city's almsgiving is fruitful, want to guide beings on the path, want to cause a great illumination, want to completely release beings who are in bondage,

[F.236.b] and want to reveal the unsurpassed wisdom eye to all beings should dwell in the perfection of wisdom, going over it again and again in their minds.

55.51 “Subhūti, if bodhisattva great beings pay attention with this attention connected to the perfection of wisdom, then, when bodhisattva great beings are paying attention with this attention connected to the perfection of wisdom, they should also engage in conversation connected to just the perfection of wisdom. But even while they are engaged in conversation connected to just the perfection of wisdom, they should also pay attention with this attention connected to the perfection of wisdom. They should act in such a way that they dwell paying attention with this attention connected to the perfection of wisdom, providing no opportunity for any other attention, dwelling, day and night, without giving up endeavoring for this attention connected to the perfection of wisdom.

55.52 “To illustrate, Subhūti, say there is a person who has never found a precious jewel before. Later on, they find a precious jewel and become overjoyed, ecstatic, and filled with mental happiness from finding a precious jewel. If, right afterward, they were to lose the precious jewel they had found they would, based on that, experience intense suffering and intense mental unhappiness. Their mind would be constantly and always on that precious jewel, thinking, ‘Oh no! Alas! I have lost my precious jewel.’ Similarly, Subhūti, bodhisattva great beings should think ‘this is a precious jewel’ and never be separated from the attention connected with the knowledge of all aspects.”

55.53 The Lord having said this, venerable Subhūti inquired of him, “Lord, given that all attention is separated from an intrinsic nature, [F.237.a] that all attention is empty of an intrinsic nature, how, Lord, are bodhisattva great beings never separated from attention connected to the knowledge of all aspects? You cannot apprehend a bodhisattva, attention, or the knowledge of all aspects given that they are separated from an intrinsic nature.”

55.54 Venerable Subhūti having thus inquired, the Lord replied to him, “Subhūti, if bodhisattva great beings know this: ‘All phenomena are separated from an intrinsic nature. They are not made by śrāvakas, they are not made by pratyekabuddhas, and they are not made by buddhas. They stay as what they are—the dharma-constituent, the establishment of dharmas, the certification of dharmas, suchness, unmistaken suchness, unaltered suchness, and the very limit of reality,’ then those bodhisattva great beings are not separated from the perfection of wisdom. And why? Subhūti, given that the perfection of wisdom is separated from an intrinsic nature and the perfection of wisdom is empty of an intrinsic nature, it is because it has no increase and it has no decline.”

- 55.55 “Lord, given that the perfection of wisdom is separated from an intrinsic nature and empty of an intrinsic nature, how will bodhisattva great beings succeed at the perfection of wisdom and fully awaken to unsurpassed, perfect, complete awakening?” asked Subhūti.
- 55.56 “Subhūti,” replied the Lord, “even though they have had success at the perfection of wisdom, they do not become more or less of a bodhisattva great being. [F.237.b] The very limit of reality does not become more or less. The dharma-constituent does not become more or less. And why? Because the perfection of wisdom is not one and it is not two either. Subhūti, if bodhisattva great beings do not feel cowed, tense up, tremble, feel frightened, or become terrified when such an exposition is being given, they stand on the irreversible level; they are supreme. Those bodhisattva great beings are practicing the perfection of wisdom.”
- 55.57 Then venerable Subhūti asked the Lord, “Lord, is it the emptiness of the perfection of wisdom, its state of ringing hollow, being in vain, being a fraud, and being pointless, that practices the perfection of wisdom?”
- “No it is not, Subhūti,” said the Lord.
- 55.58 “Lord, can you apprehend any dharma other than the perfection of wisdom that is practicing the perfection of wisdom?”
- “No you cannot, Subhūti.”
- 55.59 “Lord, does the perfection of wisdom practice the perfection of wisdom?”
- “No it does not, Subhūti.”
- 55.60 “Lord, does emptiness practice emptiness?” he asked.
- “No it does not, Subhūti.”
- 55.61 “Lord, does something other than emptiness practice emptiness?”
- “No it does not, Subhūti.”
- 55.62 “Lord, does form practice the perfection of wisdom? Do feeling, perception, volitional factors, or consciousness [F.238.a] practice the perfection of wisdom?”
- “No they do not, Subhūti.”
- 55.63 “Lord, do the six perfections practice the perfection of wisdom? *And similarly, up to* do the four detailed and thorough knowledges practice the perfection of wisdom?”
- “No they do not, Subhūti.”
- 55.64 “Lord, is it the emptiness of form, its state of ringing hollow, being in vain, being a fraud, and being pointless; its suchness, unmistaken suchness, and unaltered suchness; its true dharmic nature, dharma-constituent, establishment of dharmas, and certification of dharmas; or its very limit of reality that practices the perfection of wisdom?”
- “No it is not, Subhūti.”

- 55.65 “Lord, *similarly, up to* is it the emptiness of the four fearlessnesses, their state of ringing hollow, being in vain, being a fraud, or being pointless that practices the perfection of wisdom?”
“No it is not, Subhūti.”
- 55.66 “Lord, if those dharmas do not practice the perfection of wisdom, how, Lord, do bodhisattva great beings practice when they practice the perfection of wisdom?”
- 55.67 Venerable Subhūti having asked this, the Lord asked him in return, “What do you think, Subhūti, do you see that dharma which is the dharma practicing the perfection of wisdom?”
“No I do not, Lord.”
- 55.68 “What do you think, Subhūti, do you see that perfection of wisdom which bodhisattvas have to practice?”
“No I do not, Lord.” [F.238.b]
- 55.69 “What do you think, Subhūti, is there any dharma that has been apprehended in that dharma you do not see?”
“No there is not, Lord.”
- 55.70 “What do you think, Subhūti, in that dharma that has not been apprehended, will there be production or stopping?”
“No there will not, Lord.”
- 55.71 “Subhūti, this is the bodhisattva great beings’ forbearance for the nonproduction of dharmas. Subhūti, the unsurpassed, perfect, complete awakening of bodhisattva great beings endowed with such forbearance will be prophesied. Subhūti, this is the Tathāgata’s fearlessness and detailed and thorough knowledge, so it is impossible that bodhisattva great beings accomplishing like this, practicing like this, endeavoring like this, making an effort like this will not reach knowledge of unsurpassed, perfect, complete awakening, the great knowledge, the knowledge of all aspects. And why? Because those bodhisattva great beings have reached forbearance for the nonproduction of dharmas and will therefore be set on that until they have fully awakened to unsurpassed, perfect, complete awakening.”
- 55.72 The Lord having said this, venerable Subhūti then asked him, “Lord, is the bodhisattvas’ unsurpassed, perfect, complete awakening prophesied because there will be the production of all the dharmas?” [F.239.a]
“No it is not, Subhūti.”
- 55.73 “Lord, is the bodhisattvas’ unsurpassed, perfect, complete awakening prophesied because there will be the nonproduction of all the dharmas?”
“No it is not, Subhūti.”
- 55.74 “Lord, if the bodhisattvas’ unsurpassed, perfect, complete awakening is not prophesied because of the production of all the dharmas, and not because of the nonproduction of all the dharmas, then why, Lord, is the

unsurpassed, perfect, complete awakening of bodhisattva great beings prophesied?"

55.75 Venerable Subhūti having asked this, the Lord asked him in return, "What do you think, Subhūti, do you see that dharma, the dharma of which unsurpassed, perfect, complete awakening is being prophesied?"

55.76 "No I do not, Lord," he replied. "I do not see that dharma, Lord, the dharma of which unsurpassed, perfect, complete awakening is being prophesied. And, Lord, I also do not see the dharma that is a full awakening, or on account of which there would be a full awakening, or one who becomes fully awakened to unsurpassed, perfect, complete awakening."

55.77 "Exactly so, Subhūti, exactly so!" he said. "Subhūti, it does not occur to bodhisattva great beings not apprehending all phenomena to think, 'I will become fully awakened; on account of this I will become fully awakened; I will become fully awakened to this.' And why? Subhūti, it is because all these ideas do not occur to bodhisattva great beings practicing the perfection of wisdom. And why? Subhūti, it is because the perfection of wisdom is without thought construction." [F.239.b]

55.78 *This was the fifty-fifth chapter, "Teaching the Stopping of Thought Construction," of "The Perfection of Wisdom in Eighteen Thousand Lines." [B41]*

CHAPTER 56: EQUAL TRAINING

- 56.1 Then Śatakratu, head of the gods, said to the Lord, “Lord, because the perfection of wisdom is extremely isolated this perfection of wisdom is deep, hard to behold, hard to comprehend, not something about which you can speculate, not an object of speculative thought, *up to* subtle, and an object to be known by the brilliantly learned and wise, so those who hear, take up, bear in mind, read aloud, master, and practice this deep perfection of wisdom for suchness, not giving space to other mind or mental factor dharmas up until they have fully awakened to unsurpassed, perfect, complete awakening, do not have paltry wholesome roots.”
- 56.2 “Exactly so, Kauśika, exactly so!” replied the Lord. “Those who hear, take up, bear in mind, read aloud, master, and practice this deep perfection of wisdom for suchness, not giving space to other mind or mental factor dharmas up until they have fully awakened to unsurpassed, perfect, complete awakening, do not have paltry wholesome roots.
- 56.3 “Kauśika, what do you think, were the beings in Jambudvīpa, as many as there are, to be endowed with the ten wholesome actions, and to be endowed with the four concentrations, four immeasurables, and four formless absorptions, and yet were some son of a good family or daughter of a good family to take up, bear in mind, read aloud, [F.240.a] and master this deep perfection of wisdom, and having taken up, borne in mind, read aloud, and mastered it, also to practice it for suchness, would that earlier wholesome root not approach that wholesome root even by a hundredth part? Would it not approach it by a thousandth part, by a hundred thousandth part, or by a hundred millionth part? Would it not approach it by any number, fraction, counting, example, or comparison?”
- 56.4 Then a monk said to Śatakratu, head of the gods, “Kauśika, those sons of a good family or daughters of a good family who take up, bear in mind, read aloud, master, and practice this deep perfection of wisdom for suchness with an undistracted mind, not giving space to other mind and mental factor

dharmas up until they have fully awakened to unsurpassed, perfect, complete awakening, surpass beings in Jambudvīpa endowed with the ten wholesome actions, endowed with the four concentrations and four immeasurables, endowed with the four formless absorptions, and endowed with the five clairvoyances.”

- 56.5 That monk having said this, Śatakratu, head of the gods, replied to him, “Monk, given that the bodhisattva great beings who have produced even one thought surpass beings in Jambudvīpa endowed with the ten wholesome actions, endowed with the four concentrations and four immeasurables, endowed with the four formless absorptions, and endowed with the five clairvoyances, what need is there to mention those who take up, bear in mind, read aloud, and master this deep perfection of wisdom, and having taken up, borne in mind, read aloud, and mastered it, also practice it for suchness? They will surpass the world with its gods, humans, [F.240.b] and asuras. Bodhisattva great beings will surpass the world with its gods, humans, and asuras. The bodhisattva great beings will not simply surpass the world with its gods, humans, and asuras in one respect but not another; they will surpass all the stream enterers, once-returners, non-returners, worthy ones, and pratyekabuddhas, as many as there are. The bodhisattva great beings will not simply surpass the stream enterers, *up to* the pratyekabuddhas in one respect but not another; they will surpass all those bodhisattva great beings without skillful means and separated from the perfection of wisdom practicing the perfection of giving. And they will not simply surpass those practicing the perfection of giving in one respect but not another; they will surpass all those bodhisattva great beings without skillful means and separated from the perfection of wisdom practicing the perfection of morality. And they will not simply surpass those practicing the perfection of morality in one respect but not another; they will surpass all those bodhisattva great beings without skillful means separated from the perfection of wisdom practicing the perfection of patience, the perfection of perseverance, and the perfection of concentration. Those bodhisattva great beings who are practicing the perfection of wisdom as it has been taught cannot be surpassed by the world with its gods, humans, [F.241.a] and asuras. Those bodhisattva great beings practicing the perfection of wisdom as it has been taught carry out the perfection of wisdom as it has been taught. Those bodhisattva great beings ensure that the line of the knowledge of all aspects will be unbroken. Those bodhisattva great beings do not distance themselves from the Tathāgata. Those bodhisattva great beings practicing like that will not turn back from the site of awakening. Those bodhisattva great beings want to lift up beings who are depressed.

Those bodhisattvas who train like that train in a bodhisattva's training. They do not train in the training of a śrāvaka; they do not train in the training of a pratyekabuddha.

56.6 “The Four Mahārājas will think about approaching bodhisattva great beings who train like that, and having come into their presence, they will say, ‘Make haste at training! Train quickly! The tathāgatas, worthy ones, perfectly complete buddhas of yore took possession of these four begging bowls, so you too, seated at the site of awakening, having fully awakened to unsurpassed, perfect, complete awakening, should take possession of them as well.’ The Four Mahārājas together with the Cāturmahārājika gods think about approaching bodhisattva great beings training like that in the perfection of wisdom. I together with the Trāyastriṃśa gods think about coming. The god Suyāma together with the Yāma gods think about coming. The god Saṃtuṣita together with the Tuṣita gods think about coming. [F.241.b] *Similarly*, the god Sunirmita..., Vaśavartin..., Sahāṃpati..., and Brahmā together with the Brahmakāyika gods also think about coming. *Similarly*, the god Ābhāsvara together with the Ābhāsvara gods also think about coming. *Similarly*, the Śubhakarṣna, Bṛhatphala, Avṛha, Atapa, Sudarśana, Sudṛśa, *up to* the Śuddhāvāsa gods also think about coming. The tathāgatas, worthy ones, perfectly complete buddhas continually watch over those bodhisattva great beings practicing this deep perfection of wisdom. The bodhisattva great beings practicing this deep perfection of wisdom like that do not face those ordinary physical sufferings, as many as there are, from being attacked by any others at all, in any way at all.

56.7 “These, monk, are the good qualities during this life of bodhisattva great beings practicing this deep perfection of wisdom.

56.8 “Their bodies will not be beset with disorders from the three humors in combination,⁶⁰¹ as many as there are—that is, by eye diseases, ear diseases, nose diseases, tongue diseases, diseases of the teeth, physical illnesses, or mental illnesses. These too are the good qualities that can be expected when bodhisattva great beings are practicing this deep perfection of wisdom.”

56.9 Then it occurred to venerable Ānanda to think, “Are these Śatakratus, heads of the gods, teaching the perfection of wisdom through the power of their own confident readiness, or are they teaching through the power of the Buddha?”

56.10 Then Śatakratu, head of the gods, understanding in his mind the thoughts occurring to venerable Ānanda, said [F.242.a] to venerable Ānanda, “Venerable monk Ānanda, you should be aware that this teaching of mine of the perfection of wisdom is through the power of the Buddha.”

- 56.11 Then the Lord said to venerable Ānanda, “It is exactly so, venerable monk Ānanda, exactly so! It is through the power of the Tathāgata that Śatakratu, head of the gods, gives such a teaching of the perfection of wisdom as this. It is through the sustaining power of the Tathāgata. Ānanda, when bodhisattva great beings train in the perfection of wisdom, do the yogic practice of the perfection of wisdom, and meditate on the perfection of wisdom, then all the Māras, the wicked ones, in the great billionfold world system feel anxious, wondering, ‘Will these bodhisattvas actualize the very limit of reality, and actualizing the very limit of reality will they actualize the result of stream enterer, or will they actualize the result of once-returner, or the result of non-returner, or the state of a worthy one, or will they reach a pratyekabuddha’s awakening, or will they rather fully awaken to unsurpassed, perfect, complete awakening?’ Furthermore, Ānanda, when bodhisattva great beings are inseparable from the perfection of wisdom, then Māra the wicked one experiences a sharp stab of pain. Moreover, Ānanda, Māra the wicked one frightens bodhisattva great beings by sending a shower of meteors to destroy their feeling of self-confidence, to make their hair stand on end, to cow them, and to distract them from producing even a single thought of paying attention to the knowledge of all aspects.” [F.242.b]
- 56.12 Then venerable Ānanda asked the Lord, “Lord, does Māra the wicked one come into the presence of all bodhisattva great beings bent on hurting them?”
- 56.13 “Ānanda, replied the Lord, “Māra the wicked one does not come into the presence of all bodhisattva great beings bent on hurting them. Ānanda, Māra the wicked one comes into the presence of some bodhisattva great beings bent on hurting them and does not come into the presence of others.”
- 56.14 “Lord, who are the bodhisattva great beings into whose presence Māra the wicked one comes bent on hurting them, and who are those into whose presence he does not come?” asked venerable Ānanda.
- 56.15 “Ānanda,” replied the Lord, “if in the past when this deep perfection of wisdom was being explained the minds of those bodhisattva great beings were not filled with belief, then Māra the wicked one will come into their presence bent on hurting them.
- 56.16 “Furthermore, Ānanda, if when this deep perfection of wisdom is being explained those bodhisattva great beings wonder whether this is the perfection of wisdom, or whether it is not the perfection of wisdom, then, Ānanda, Māra the wicked one will also come into the presence of those bodhisattva great beings bent on hurting them.
- 56.17 “Furthermore, Ānanda, when bodhisattva great beings have become separated from spiritual friends they do not see them, so they do not hear this deep perfection of wisdom. Not hearing it they do not know it, and

because they do not know it, they do not practice it for suchness, thinking, 'This is how to cultivate the perfection of wisdom.'

56.18 "Furthermore, [F.243.a] Ānanda, when bodhisattva great beings have become separated from the perfection of wisdom, they look after a false Dharma and Māra the wicked one, Ānanda, finds an opportunity to hurt those bodhisattva great beings.

56.19 "Furthermore, Ānanda, when bodhisattva great beings who have become separated from the perfection of wisdom praise a false Dharma, it occurs to Māra the wicked one to think, 'That one praising a false Dharma is my fellow traveler. From among the many in the Bodhisattva Vehicle, in this person praising a false Dharma I have found a fellow traveler. That one will fulfill my ambition that those in the Bodhisattva Vehicle will stand on two levels, namely the śrāvaka level or the pratyekabuddha level.'

56.20 "Again, Ānanda, what sorts of bodhisattva great beings will Māra the wicked one get an opportunity to hurt? Ānanda, Māra the wicked one will get an opportunity to hurt those bodhisattvas who, when this deep perfection of wisdom is being explained, say, 'This perfection of wisdom is so deep someone like you is not going to find the bottom of it, whether you have heard it, explained it, borne it in mind, read it aloud, mastered it, or completed it, because until now even I have not found it.'

56.21 "Furthermore, Ānanda, Māra the wicked one will get an opportunity to hurt bodhisattva great beings when the bodhisattvas falsely project superiority over other bodhisattvas, saying, 'I am practicing the perfection of giving but you are not practicing the perfection of giving,' *and similarly, connect this with each, up to* falsely project superiority, saying, [F.243.b] 'I am practicing the perfection of wisdom but you are not practicing the perfection of wisdom.'

56.22 "Furthermore, Ānanda, when bodhisattva great beings have it in mind to brag about themselves, Māra the wicked one feels joy and is pleased, delighted, enraptured, overjoyed, and glad, and Māra the wicked one, Ānanda, gets an opportunity to hurt those bodhisattva great beings.

56.23 "Furthermore, Ānanda, when those bodhisattva great beings whose names are mentioned or whose lineage is mentioned, whose name or lineage is celebrated and mentioned, falsely project superiority over other fine bodhisattvas of virtuous character, bragging about themselves and disparaging others, they are without any of the good qualities that are the attributes, tokens, and signs of irreversible bodhisattva great beings, and in the absence of those attributes, tokens, and signs, cause affliction, bragging about themselves and disparaging others. They say, 'You do not show yourself to be in the Bodhisattva Vehicle and bodhisattva family in the way that I show myself to be in the Bodhisattva Vehicle and bodhisattva family.'

When they look down on and disparage persons in the Bodhisattva Vehicle like that, it occurs to Māra the wicked one to think, ‘My place will not be empty, there will be an increase in the great hells, the animal world, the world of Yama, and the region of ghosts.’ Māra the wicked one employs his controlling power so that the words of those bodhisattva great beings become more and more believable. [F.244.a] Many people come to think that they should listen to those words that have become believable. Listening to them, they come to think that they should trust them. They watch them and sing the same tune as them. Having watched them, they behave in conformity with them, training just like them. Having trained just like them, they will have accomplished something just like them, so they cause affliction to increase. Thus every action of body, speech, and mind they have undertaken leads to unwanted, disagreeable, and unpleasant states because their minds have become distorted, and so the great hells also increase; the animal world, the world of Yama, and the region of ghosts also increase; and Māra the wicked one’s place also increases. Ānanda, Māra the wicked one, seeing that cause and effect, feels delighted, enraptured, overjoyed, and glad.

56.24 “Furthermore, Ānanda, if a person in the Bodhisattva Vehicle quarrels with a person in the Śrāvaka Vehicle, it occurs to Māra the wicked one to think, ‘Ah! These sons of a good family are distancing themselves from the knowledge of all aspects. They are not getting closer to the knowledge of all aspects. And why? Because battling, fault finding, fighting, and quarreling are not the path to the knowledge of all aspects; rather, because they are not the path to the knowledge of all aspects, they are the path to the great hells, the path to the animal world, and the path to the world of Yama.’

56.25 “Furthermore, Ānanda, if a person in the Bodhisattva Vehicle should battle, find fault, fight, and quarrel with another person in the Bodhisattva Vehicle, [F.244.b] it occurs to Māra the wicked one to think, ‘Ah! Both these sons of a good family are distancing themselves from the knowledge of all aspects. Both will not fully awaken to unsurpassed, perfect, complete awakening. And why? Because what these sons of a good family have undertaken is not the path to the knowledge of all aspects; rather, what these sons of a good family have undertaken is the path to the hells, the path to the animal world, and the path to the world of Yama.’

56.26 “Furthermore, Ānanda, if bodhisattvas whose awakening has not been prophesied entertain a malicious thought about other bodhisattvas who have been prophesied and battle, pick a fight with, find fault with, quarrel with, and wage war against them, if they have not given up the knowledge

of all aspects, they will have to buckle on armor for as many eons as they have entertained the thought of battling, fault finding, fighting, and quarreling.”

56.27 The Lord having said this, venerable Ānanda asked him, “Lord, is there a release for those who entertain those thoughts, or do they have to buckle on armor for exactly that many eons?”⁶⁰²

56.28 Venerable Ānanda having asked this, the Lord replied to him, “Ānanda, I have taught a Dharma where there is a release for persons in the Śrāvaka Vehicle, in the Pratyekabuddha Vehicle, and in the Bodhisattva Vehicle. There, if persons in the Bodhisattva Vehicle fight with, quarrel with, intimidate, and humiliate others in the Bodhisattva Vehicle, and having fought and quarreled with, intimidated and humiliated them, still do not make a confession, letting it fester [F.245.a] and harboring a bad proclivity, I do not say, Ānanda, that there is a release for those persons. And if those persons do not give up the knowledge of all aspects, they will definitely have to buckle on armor for that many eons.

56.29 “Moreover, Ānanda, even if bodhisattva great beings have fought and quarreled, intimidated and humiliated, still, if they make a confession, do not let it fester, and do not harbor a bad proclivity, and if they think, ‘Were I, who have to remove all beings from suffering, to speak back to someone who speaks to me, and were I, who should thus act as a bridge for all beings, to speak unkind words to others and reply negatively, it would be improper, so I must not act like that. I should stay still with a sheep-like obtuseness and say nothing. I must not disturb my surpassing aspiration that I have to fully awaken to unsurpassed, perfect, complete awakening and place all beings in complete nirvāṇa, so it is not proper that I am entertaining a malicious thought about them, that I am upsetting them, so I should not entertain a malicious thought about them and I should not upset them,’ and if from then on they also keep restraint, Ānanda, then I say that those bodhisattva great beings are those for whom there is a release and Māra the wicked one will not get an opportunity to hurt them.

56.30 “Furthermore, Ānanda, bodhisattva great beings should not live together with persons in the Śrāvaka Vehicle, and if they do live with them still they should not entertain a malicious thought toward anyone. And why? Because those who entertain a malicious thought toward them, or who would upset them, are not agreeable to me. And why? Because I think it is necessary that having fully awakened [F.245.b] to unsurpassed, perfect, complete awakening they should attain liberation from all suffering.”

56.31 Then venerable Ānanda asked the Lord, “Lord, how should bodhisattva great beings behave toward persons in the Bodhisattva Vehicle?”

56.32 “Ānanda,” replied the Lord, “bodhisattva great beings should behave toward persons in the Bodhisattva Vehicle just as they would behave toward the Teacher. And why? They think, ‘It is because they are my fellow travelers, they have set out in the same vehicle, and what they have to train in, I have to train in just that too—that perfection of giving, *up to* that knowledge of all aspects that they have to train in, I have to train in too. If they practice an adulterated practice separated from attention connected to the knowledge of all aspects, I will not train in that, but if this bodhisattva great being practices inseparable from attention connected to the knowledge of all aspects, I will practice like that too.’ Bodhisattva great beings training like that become those with the same training.”

56.33 *This was the fifty-sixth chapter, “Equal Training,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

CHAPTER 57: PRACTICE

57.1 Then venerable Subhūti asked the Lord, “Lord, what is the sameness of bodhisattva great beings, the sameness in which bodhisattva great beings have to train?”

57.2 “Subhūti,” replied the Lord, “inner emptiness ... [F.246.a] *connect this in the same way with each, up to* and the emptiness that is the nonexistence of an intrinsic nature is the sameness of bodhisattva great beings. Form is empty of form. Feeling..., perception..., volitional factors..., and consciousness is empty of consciousness, *and similarly, up to* also awakening is empty of awakening. Subhūti, that is the sameness of bodhisattva great beings, and stationed in that sameness bodhisattva great beings will fully awaken to unsurpassed, perfect, complete awakening.”

57.3 Subhūti then asked, “Lord, when bodhisattva great beings train to put an end to form do they train in the knowledge of all aspects, when they train to become detached from form do they train in the knowledge of all aspects, when they train for the cessation of form do they train in the knowledge of all aspects, and when they train so that form will not be produced do they train in the knowledge of all aspects? *And similarly, up to* when they train to put an end to the four detailed and thorough knowledges do they train in the knowledge of all aspects, *and similarly, up to* and when they train so that the four detailed and thorough knowledges will not be produced do they train in the knowledge of all aspects? When they train to put an end to feeling, perception, volitional factors, and consciousness do they train in the knowledge of all aspects, *up to* when they train so that they will not be produced do they train in the knowledge of all aspects? Or when they train to put an end to, become detached from, for the cessation of, *up to* awakening, *up to*⁶⁰³ so that they will not be produced do they train in the knowledge of all aspects?” [F.246.b] *Connect this in the same way, at length, with them all.*

57.4 Venerable Subhūti having inquired about this, the Lord replied to him, “Subhūti, you have said, ‘When they train to put an end to form do they train in the knowledge of all aspects, *up to* when they train so it will not be produced do they train in the knowledge of all aspects? When they train to put an end to feeling, perception, volitional factors, and consciousness do they train in the knowledge of all aspects, *up to*⁶⁰⁴ when they train so that they will not be produced do they train in the knowledge of all aspects? When they train to put an end to, become detached from, for the cessation of, *up to* awakening so they will not be produced do they train in the knowledge of all aspects? *Connect this in the same way, at length, with them all.*’

57.5 “Subhūti, what do you think—is there an end to, a cessation of, or a diminution in that suchness that is the suchness of form, of feeling, of perception, of volitional factors, and of consciousness; *connect this in the same way with each, up to* that suchness that is the suchness of awakening, that is the suchness of the Tathāgata, on account of which suchness they are labeled *the Tathāgata?*”

“No, Lord; no, Sugata,” said Subhūti.

57.6 “Subhūti,” continued the Lord, “bodhisattva great beings training like that, training in suchness, train in the knowledge of all aspects, and suchness neither ends, nor ceases, nor diminishes. Subhūti, bodhisattva great beings training like that, training in suchness, train in the knowledge of all aspects. [F.247.a] Subhūti, bodhisattva great beings training like that, training in suchness, train in the six perfections. They train in the applications of mindfulness, *connect this in the same way with each, up to* the eighteen distinct attributes of a buddha, *up to* the knowledge of all aspects. Subhūti, Māra or the Māra class of gods cannot break bodhisattva great beings training like that. Subhūti, bodhisattva great beings training like that reach the irreversible state extremely quickly. Subhūti, bodhisattva great beings training like that range over their own father’s, the Tathāgata’s, range. Subhūti, bodhisattva great beings training like that practice the dharmas that dispel darkness. Subhūti, bodhisattva great beings training like that practice the dharmas that purify a buddhafield. Subhūti, bodhisattva great beings training like that train in great love, train in great compassion, train in order to purify a buddhafield, and train in order to bring beings to maturity. Subhūti, bodhisattva great beings training like that train to turn the wheel of the Dharma that has twelve aspects three times. Subhūti, bodhisattva great beings training like that train with the thought ‘I will place beings in complete nirvāṇa.’ Subhūti, bodhisattva great beings training like that train so the line of the tathāgatas [F.247.b] will be unbroken. Subhūti,

bodhisattva great beings training like that train with the thought ‘I will open the gate to immortality,’ and train with the thought ‘I will perfectly reveal the uncompounded element.’

57.7 “Subhūti, inferior beings are incapable of training in this training. The bodhisattva great beings who train in this training want to extricate all beings from saṃsāra. Subhūti, the bodhisattva great beings training like that are not born in hell; are not born in the animal world, in the world of Yama, or in the border areas; and are not born in outcaste families, with a missing limb,⁶⁰⁵ crippled, deaf, with a goiter,⁶⁰⁶ or with one side of the body withered away. They will not have incomplete sense organs; their sense organs will be complete, not incomplete. They will not be involved with killing, *up to* have a wrong view, will not fashion a life on wrong livelihood, will not hold onto the unreal, will not be immoral, and will not hold on to immorality.

57.8 “Subhūti, the bodhisattva great beings training like that are not born among the long-lived gods. And why? Because those bodhisattva great beings have skillful means—a skillful means so that even though they become absorbed in the concentrations, become absorbed in the immeasurables, and become absorbed in the formless absorptions, still the concentrations, immeasurables, and formless absorptions do not dictate where they are born.

57.9 “Subhūti, the bodhisattva great beings training like that [F.248.a] attain the perfect purity of the power of all the buddhadharmas, which is to say, they do so because the śrāvaka and pratyekabuddha levels have been perfectly purified.”

57.10 The Lord having said this, venerable Subhūti then asked him, “Lord, if all dharmas are in their basic nature perfectly pure, what dharma’s perfect purity do bodhisattva great beings attain?”

57.11 “Exactly so, Subhūti, exactly so!” replied the Lord. “It is exactly as you say, Subhūti, all dharmas are in their basic nature perfectly pure. Subhūti, when, even with all dharmas being perfectly pure, bodhisattva great beings practicing the perfection of wisdom do not feel cowed and do not tense up, that is the perfection of wisdom of those bodhisattva great beings. Ordinary persons do not understand and do not see that true nature of dharmas, so for the sake of those beings the bodhisattva great beings practice the perfection of giving, *up to* practice the perfection of wisdom, and, Subhūti, the bodhisattva great beings practicing all dharmas like that accomplish the powers and fearlessnesses. Subhūti, bodhisattva great beings training like that go beyond the continually moving thought activity of all beings.

57.12 “To illustrate, Subhūti, there are not many places on the great earth where shiny nuggets of Jambū River gold and silver crop up. Similarly, there are not many beings practicing this practice—namely, the perfection of wisdom. Far

more than them are the beings standing on the śrāvaka and [F.248.b] pratyekabuddha levels.

57.13 “To illustrate further, Subhūti, there are not many beings who take up and remain at the work that transforms them into a wheel-turning emperor. Far more than them are the beings who take up and remain at the work that transforms them into local rulers. Similarly, Subhūti, there are not many beings who have set out on the path to the knowledge of all aspects. Far more than them are the beings who have set out on the śrāvaka and pratyekabuddha paths. Subhūti, there are far fewer bodhisattva great beings who practice for suchness than there are bodhisattva great beings who have set out for unsurpassed, perfect, complete awakening, and far more than them are those who will be in the state of a śrāvaka or pratyekabuddha. Subhūti, far more than the sons of a good family in the Bodhisattva Vehicle standing in the perfection of wisdom who will attain⁶⁰⁷ the irreversible level are those who will not attain the irreversible level. Therefore, Subhūti, bodhisattva great beings who want to reach the irreversible level and want to be counted among those at the irreversible level should train in this deep perfection of wisdom.

57.14 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom do not produce a thought associated with miserliness, do not produce a thought associated with immorality, do not produce a thought associated with disturbance, do not produce a thought associated with laziness, do not produce a thought associated with distraction, do not produce a thought associated with intellectual confusion, do not produce a thought associated with greed, do not produce a thought associated with hatred, do not produce a thought [F.249.a] associated with confusion, and do not produce a thought associated with hardheartedness. They do not produce a thought associated with form, and do not produce a thought associated with feeling, perception, volitional factors, or consciousness; *similarly, connect this with each, up to* they do not produce a thought associated with awakening. And why? Subhūti, it is because bodhisattva great beings practicing this deep perfection of wisdom do not apprehend any phenomenon, and while not apprehending do not produce any thought about any phenomenon. Bodhisattva great beings thus practicing this deep perfection of wisdom, Subhūti, have perfectly taken up all the perfections, have perfectly succeeded at all the perfections, and all the perfections accompany them. And why? Subhūti, it is because all the perfections are included within this deep perfection of wisdom. To illustrate, Subhūti, the sixty-two views are included in the view of the perishable collection. Similarly, Subhūti, all the perfections are included within this deep perfection of wisdom. To illustrate further, Subhūti, when a person’s time to

die has come and the life faculty shuts down, all the other faculties will shut down as well. Similarly, Subhūti, all the perfections accompany bodhisattva great beings practicing this deep perfection of wisdom. Therefore, Subhūti, bodhisattva great beings who want to go to the other side of all the perfections should train in this deep perfection of wisdom.

57.15 “Subhūti, bodhisattva great being practicing the perfection of wisdom train for the highest state [F.249.b] of all beings. Subhūti, what do you think, are there a lot of beings in a great billionfold world system?”

57.16 “Lord, given that just the beings of Jambudvīpa are many, what need is there to say more about beings in a great billionfold world system? There are a lot, Sugata, a lot,” he replied.

57.17 “Subhūti,” he continued, “were all the beings, as many as there are in a great billionfold world system, to have simultaneously obtained human bodies and to have fully awakened to unsurpassed, perfect, complete awakening, and were some bodhisattva great being to have attended on each of those tathāgatas, worthy ones, perfectly complete buddhas for as long as they live with the requirements—robes, alms, beds and seats, and medicines for sicknesses—what do you think? Based on that, would that bodhisattva great being create a lot of merit?”

“A lot, Lord; a lot, Sugata,” he replied.

57.18 “Subhūti,” said the Lord, “those sons of a good family or daughters of a good family who take up, bear in mind, read aloud, master, and properly pay attention to this deep perfection of wisdom create even more merit than that. And why? Subhūti, it is because this perfection of wisdom of the bodhisattva great beings brings about unsurpassed, perfect, complete awakening, serving a great purpose. Therefore, Subhūti, bodhisattva great beings who want to become the best of all beings, who want to become a protector [F.250.a] of beings without a protector, who want to be a refuge of those without a refuge, who want to be a final ally of those without a final ally, who want to be a lamp for those standing in darkness, who want to reach the state of a buddha, who want to have reached the range of a buddha,⁶⁰⁸ who want to live the life of a buddha,⁶⁰⁹ who want to roar the buddha lion’s roar, who want to beat the big buddha drum, who want to blow the buddha conch, and who want to engage in buddha discourse should thus train in this deep perfection of wisdom. And why? Subhūti, it is because there is no perfect state that bodhisattva great beings training in the perfection of wisdom have to obtain that they have not obtained.”

57.19 “Do they even have to obtain a śrāvaka’s perfect state, and do they even have to obtain a pratyekabuddha’s perfect state?” asked Subhūti.

57.20 The Lord said, “Even though they even have to obtain a śrāvaka’s perfect state, and even though they even have to obtain a pratyekabuddha’s perfect state, still they do not stand there and do not stay there. With knowledge and seeing they have to look and transcend, and they have to enter into the secure state of a bodhisattva. Subhūti, bodhisattva great beings training like that get close to the knowledge of all aspects and will fully awaken to unsurpassed, perfect, complete awakening. Bodhisattva great beings training like that are worthy of the offerings of the world with its gods, humans, and asuras. Subhūti, [F.250.b] bodhisattva great beings training like that surpass those others who are worthy of the offerings—all the śrāvakas and pratyekabuddhas, as many as there are—and get close to the knowledge of all aspects. Subhūti, bodhisattva great beings training like that do not give up the perfection of wisdom, practice the perfection of wisdom, and are not separated from the perfection of wisdom. Subhūti, you should know that the attribute of bodhisattva great beings practicing this deep perfection of wisdom like that is not abandoning the knowledge of all aspects.⁶¹⁰ They distance themselves from the śrāvaka level and the pratyekabuddha level and get close to unsurpassed, perfect, complete awakening.

57.21 “If it occurs to them to think, ‘This is the perfection of wisdom. In this perfection of wisdom, on account of this perfection of wisdom, I will accomplish the knowledge of all aspects’—if they form such a notion—they are not practicing the perfection of wisdom. But if they do not have the notion, ‘This is the perfection of wisdom. The perfection of wisdom is here’—if they do not know and do not see whose perfection of wisdom it would be, on account of what it would be a perfection of wisdom, and who, with the perfection of wisdom, would go forth and fully awaken to unsurpassed, perfect, complete awakening—and if it also occurs to them to think, ‘The dharma-constituent, suchness, and the very limit of reality remain, so this is not the perfection of wisdom, and the perfection of wisdom is not here, and there is no dharma at all that goes forth on account of this perfection of wisdom,’ in that case, Subhūti, the bodhisattva [F.251.a] great beings practicing like that are practicing the perfection of wisdom.”

57.22 *This was the fifty-seventh chapter, “Practice,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

58. CHAPTER 58: EXPOSITION OF THE ABSENCE
OF THOUGHT CONSTRUCTION

58.1 Then it occurred to Śatakratu, head of the gods, to think, “Here, since even bodhisattva great beings practicing the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom, *connect this in the same way with each, up to* and the eighteen distinct attributes of a buddha surpass all beings, what need is there to say more about when they have fully awakened to unsurpassed, perfect, complete awakening? Since those beings whose thought is going toward the knowledge of all aspects get things easily and stay alive easily, what need is there to say more about those who have produced the thought of unsurpassed, perfect, complete awakening? The beings who will have produced the thought of unsurpassed, perfect, complete awakening are pleasing to me. The beings who produce the thought of unsurpassed, perfect, complete awakening are also pleasing to me.”

58.2 Thinking that, Śatakratu, head of the gods, took up coral tree flowers and approached the Lord. Going close he strewed those coral tree flowers near, strewed them around the tathāgata, worthy one, perfectly complete Buddha, and having strewed them in front and strewed them around him, made this statement: “On account of this wholesome root may those persons in the Bodhisattva Vehicle holding unsurpassed, perfect, complete awakening as a support complete the buddhadharmas; [F.251.b] may they also complete the dharmas of the knowledge of all aspects, may they complete just these self-originated dharmas, and on account of this may they complete the uncontaminated qualities. Lord, I do not produce even the mere arising of a thought that those persons in the Bodhisattva Vehicle who have set out for unsurpassed, perfect, complete awakening turn back from unsurpassed, perfect, complete awakening. Lord, I do not produce even the mere arising of a thought that those bodhisattva great beings turn back from awakening and

become śrāvakas or pratyekabuddhas; rather, that the bodhisattvas wanting the welfare, benefit, and security of the world with its gods, humans, and asuras would, having seen those sufferings of those wandering through cycles of existence, produce a longing for unsurpassed, perfect, complete awakening and would thus produce the thought, and would make this fervent prayer that is a vow for unsurpassed, perfect, complete awakening: ‘One way or the other I, who have gone beyond, must liberate beings who have not gone beyond; one way or the other I, who have been freed, must free beings who have not been freed; one way or the other I, who have sighed with relief, must give beings who have not sighed with relief a sigh of relief; and one way or the other I, who have passed into nirvāṇa, must cause beings who have not passed into nirvāṇa to pass into complete nirvāṇa.’

58.3 “Lord, how big is the wholesome root grown by those sons of a good family and daughters of a good family who rejoice in the thought of enlightenment of bodhisattva great beings who have newly set out in the Bodhisattva Vehicle, who rejoice in the thought of enlightenment of bodhisattva great beings who have practiced in the Bodhisattva Vehicle for a long distance, who rejoice in the thought of enlightenment of bodhisattva great beings [F.252.a] who are irreversible, and who rejoice in the thought of enlightenment of bodhisattva great beings who are interrupted by a single birth?”

58.4 Śatakratu, head of the gods, having asked about this, the Lord replied to him, “Kauśika, it is possible you can take the measure of a four-continent world system by weighing it against some unit of weight, but the measure of the merit of those thoughts that has arisen from the presence of rejoicing is not like that. Kauśika, it is possible you can take the measure of the oceans in a great billionfold world system by taking each drop of water out⁶¹¹ with the tip of a strand of hair split into a hundred finer strands,⁶¹² but the measure of the merit of those thoughts that has arisen from the presence of rejoicing is not like that.”

58.5 The Lord having said this, Śatakratu, head of the gods, said to him, “Lord, those beings who will not rejoice in those thoughts will be possessed by Māra. Lord, those beings who will not rejoice in those thoughts will be on the side of Māra. Lord, those beings who will not rejoice in those thoughts came here having died where Māra dwells. And why? Lord, it is because those beings who find and produce rejoicing within themselves for those thoughts, turning it over to unsurpassed, perfect, complete awakening, are those who pulverize the dwelling of Māra. Lord, those [F.252.b] thoughts that produce the thought of unsurpassed, perfect, complete awakening are the ones in which they should rejoice. Lord, those who have not given up

the Buddha, who have not given up the Dharma, and who have not given up the Saṅgha, they too should rejoice in these thoughts, and, having rejoiced, one way or the other they should turn it over to unsurpassed, perfect, complete awakening in such a way that there is no notion of duality and no notion of nonduality.”

58.6 “Exactly so, Kauśika, exactly so! It is exactly as you say!” said the Lord. “Kauśika, those who rejoice in those thoughts will please the tathāgatas, worthy ones, perfectly complete buddhas extremely quickly, and having pleased them they will not again displease them. Those endowed with the wholesome roots from those thoughts arisen from the presence of rejoicing will become respected, revered, honored, and worshiped wherever they are born. They will never, ever see a form not pleasing to the mind, hear a sound not pleasing to the mind, smell a smell not pleasing to the mind, taste a taste not pleasing to the mind, feel a feeling not pleasing to the mind, or become conscious of a dharma not pleasing to the mind. They will never, ever be separated from the lord buddhas. They will pass on from buddhafiield to buddhafiield and also attend on those lord buddhas and produce wholesome roots.

58.7 “And why? Kauśika, it is because those sons of a good family or daughters of a good family have rejoiced in the wholesome roots of countless bodhisattva great beings who have newly set out in the Bodhisattva Vehicle [F.253.a] and turned the merit over to unsurpassed, perfect, complete awakening; have rejoiced in the wholesome roots of bodhisattva great beings standing on the first level, standing on the second level, *up to* and standing on the tenth level; *up to* and have rejoiced in the wholesome roots of bodhisattva great beings who are interrupted by a single birth and turned the merit over to unsurpassed, perfect, complete awakening. They get close to unsurpassed, perfect, complete awakening because their wholesome roots have grown, and having fully awakened to unsurpassed, perfect, complete awakening they then cause immeasurable, incalculable, infinite beings to enter into complete nirvāṇa.

58.8 “Kauśika, because of this one of many explanations, those sons of a good family or daughters of a good family should rejoice in the wholesome roots of bodhisattva great beings who have produced the first thought, turn the merit over to unsurpassed, perfect, complete awakening, and one way or the other they should turn it over in such a way that awakening will not be in that thought, nor in another thought either.⁶¹³ They should rejoice in the wholesome roots of bodhisattva great beings who have practiced the practice, who are irreversible, and who are interrupted by a single birth; turn

the merit over to unsurpassed, perfect, complete awakening; and one way or the other they should turn it over in such a way that awakening will not be in that thought, nor in any other thought either.”

58.9 Then venerable Subhūti asked the Lord, “Lord, in what way will a thought that is like an illusion fully awaken to unsurpassed, perfect, complete awakening?”

58.10 Venerable Subhūti having asked this, the Lord asked him in return, [F.253.b] “Subhūti, what do you think, do you see that thought that is like an illusion?”

58.11 “Lord, I do not see it,” he said. “Lord, I do not see an illusion or an illusion-like thought either.”

58.12 “Subhūti, what do you think, will that thought—that thought in which you do not see illusion or illusion-like thought—fully awaken to unsurpassed, perfect, complete awakening?”

“No, Lord.”

58.13 “Subhūti, what do you think, do you see a dharma different than an illusion and an illusion-like thought that will fully awaken to unsurpassed, perfect, complete awakening?”

58.14 “No, Lord,” he said. “Lord, I do not see a dharma other than an illusion and an illusion-like thought that will fully awaken to unsurpassed, perfect, complete awakening, and given that I do not see another dharma, Lord, what dharma will I teach to ‘exist’ or ‘not exist’? The dharma that is extremely isolated⁶¹⁴ will not be existent or nonexistent; the dharma that is extremely isolated will not fully awaken to unsurpassed, perfect, complete awakening; and a dharma that does not exist will not fully awaken to unsurpassed, perfect, complete awakening either. And why? Lord, it is because all those dharmas that are defiled or purified do not exist and are not apprehended. And why? [F.254.a] Lord, it is because the perfection of wisdom is also extremely isolated, *and similarly, up to* the perfection of giving is also extremely isolated, *and similarly, up to* and awakening is also extremely isolated, and a dharma that is extremely isolated is not something you cultivate and not something you analyze. The perfection of wisdom is extremely isolated so it does not bring about any dharma, and given that the perfection of wisdom is extremely isolated, how will bodhisattva great beings, thanks to the perfection of wisdom, fully awaken to unsurpassed, perfect, complete awakening? Given that unsurpassed, perfect, complete awakening is extremely isolated, how will there be a realization of the isolated by the isolated?”

58.15 Venerable Subhūti having said that, the Lord said to him, “Excellent, excellent, Subhūti! Exactly so, Subhūti, exactly so! The perfection of wisdom is extremely isolated, the perfection of concentration is extremely isolated,

and similarly, up to the perfection of morality is extremely isolated, the perfection of giving is extremely isolated, and similarly, up to awakening is extremely isolated, and the knowledge of all aspects is extremely isolated. Subhūti, just as the perfection of wisdom is extremely isolated, up to the knowledge of all aspects is extremely isolated, so too is full awakening to unsurpassed, perfect, complete awakening extremely isolated. Subhūti, were the perfection of wisdom not extremely isolated, and similarly, connect this with each, up to were the knowledge of all aspects [F.254.b] not extremely isolated, it would not be the perfection of wisdom, up to it would not be the knowledge of all aspects. Therefore, Subhūti, in line with the perfection of wisdom being extremely isolated, up to the knowledge of all aspects being extremely isolated, so too, Subhūti, there will be no full awakening to unsurpassed, perfect, complete awakening thanks to the perfection of wisdom. There is no full awakening to the isolated by the isolated. Still there is full awakening, but there is no full awakening to unsurpassed, perfect, complete awakening unless it is thanks to the perfection of wisdom.”⁶¹⁵

“Lord, bodhisattva great beings practice a deep reality,” said Subhūti.

58.16 *“Exactly so, Subhūti, exactly so!” replied the Lord. “Subhūti, bodhisattva great beings practice the two deep realities.⁶¹⁶ Subhūti, bodhisattva great beings who practice a deep reality but do not actualize that reality—namely, the śrāvaka level or pratyekabuddha level—are those who do what is difficult.”*

58.17 *Subhūti then said, “The way I understand the meaning of what you, Lord, have said, is that bodhisattva great beings are not those who do what is difficult. And why? Lord, it is because a reality to be actualized cannot be apprehended, the perfection of wisdom through which it might be realized cannot be apprehended, and the phenomenon that might actualize cannot be apprehended either. Lord, given that all phenomena cannot be apprehended, what reality will be awakened to, [F.255.a] what perfection of wisdom will be awakened to, what phenomenon will be awakened to, and what will have been realized such that unsurpassed, perfect, complete awakening will be awakened to?*

58.18 *“Lord, this course of action where nothing is apprehended is the course of action of bodhisattvas. Bodhisattva great beings practicing it reach a freedom from darkness in respect to all phenomena. Lord, if bodhisattva great beings’ minds are not cowed, if they do not tense up, tremble, feel frightened, or become terrified when there is an exposition of this, the bodhisattva great beings practicing like that, Lord, are practicing the perfection of wisdom. They do not see a causal sign, they also do not see the perfection of wisdom, and they also do not see that ‘I will fully awaken to unsurpassed, perfect, complete awakening.’ Lord, it does not occur to those bodhisattva great*

beings practicing the perfection of wisdom to think, 'I am distant from the śrāvaka level or pratyekabuddha level, but I am close to the knowledge of all aspects.'

58.19 "To illustrate, Lord, it does not occur to a space to think, 'I am near one thing and distant from another.' And why? Lord, it is because a space does not have specific features, because a space is without thought construction.⁶¹⁷ Similarly, Lord, it does not occur to the perfection of wisdom to think, 'I am distant from the śrāvaka level or pratyekabuddha level, but I am close to unsurpassed, perfect, complete awakening.' [F.255.b] And why? Lord, it is because the perfection of wisdom is without thought construction.

58.20 "To illustrate further, Lord, it does not occur to an illusory person to think, 'I am distant from the illusion but close to the magician,' or 'I am close to' or 'distant from the crowd of people who have gathered together.' And why? Lord, it is because an illusory person is without thought construction.

58.21 "To illustrate further, Lord, it does not occur to a reflection in a mirror to think, 'I am close to the objective support on account of which this reflection has arisen, but I am distant from those that have not arisen in that mirror or container of water.' And why? Lord, it is because a reflection in a mirror is without thought construction. Similarly, Lord, it does not occur to a bodhisattva great being practicing the perfection of wisdom to think, 'I am distant from the śrāvaka level or pratyekabuddha level, but I am close to unsurpassed, perfect, complete awakening.' And why? Because the perfection of wisdom is without thought construction.

58.22 "Lord, the perfection of wisdom does not have likes or dislikes. And why? Because an intrinsic nature that is likable or dislikable cannot be apprehended in it. To illustrate, Lord, just as tathāgatas, worthy ones, perfectly complete buddhas [F.256.a] do not have anything they might like or dislike, similarly the perfection of wisdom does not have anything it might like or dislike. To illustrate, Lord, just as a tathāgata, worthy one, perfectly complete buddha has abandoned all thought construction, similarly, Lord, the perfection of wisdom has abandoned all thought construction because it is without thought construction.

58.23 "To illustrate further, Lord, it does not occur to a tathāgata's magical creation to think, 'I am distant from the śrāvaka level or pratyekabuddha level, but I am close to unsurpassed, perfect, complete awakening.' And why? Lord, it is because a tathāgata and a tathāgata's magical creation are without thought construction. Similarly, Lord, it does not occur to a bodhisattva great being practicing the perfection of wisdom to think, 'I am distant from the śrāvaka level or pratyekabuddha level but I am close to unsurpassed, perfect, complete awakening.' And why? It is because the perfection of wisdom is without thought construction.

58.24 “To illustrate further, Lord, a tathāgata creates a magical creation, but even when that magical creation does that deed it was created to do, still it is without conceptualization and without thought construction. Similarly, Lord, the perfection of wisdom too is cultivated for what it does, but even when it does what it does, still that perfection of wisdom is without conceptualization and without thought construction.

58.25 “To illustrate further, Lord, a skilled contractor or contractor’s apprentice puts together a contraption in the shape of a woman, or in the shape of a man, or in the shape of an elephant, [F.256.b] or in the shape of a bull. It is made for what the contraption does, but even when it does what it does, still that contraption is without conceptualization and without thought construction.”

58.26 Then venerable Śāriputra asked venerable Subhūti, “Venerable Subhūti, is only the perfection of wisdom without conceptualization and without thought construction, or is the perfection of concentration also without conceptualization and without thought construction, *up to* is the perfection of giving without conceptualization and without thought construction too?”

58.27 “Venerable Śāriputra, ... *up to* the perfection of giving is without conceptualization and without thought construction too,” said Subhūti.

58.28 “Well then, Venerable Subhūti,” Śāriputra further inquired, “is form without conceptualization and without thought construction, and are feeling, perception, volitional factors, and consciousness also without conceptualization and without thought construction? Venerable Subhūti, are the eyes without conceptualization and without thought construction, and are the ears, nose, tongue, body, and thinking mind also without conceptualization and without thought construction? Venerable Subhūti, is a form without conceptualization and without thought construction, and are a sound, a smell, a taste, a feeling, and dharmas also without conceptualization and without thought construction? Is eye consciousness, *up to* thinking-mind consciousness; eye contact, *up to* thinking-mind contact; and feeling that arises from the condition of contact with the eyes, *up to* feeling that arises from the condition of contact with the thinking mind also without conceptualization and without thought construction? Venerable Subhūti, are the concentrations, [F.257.a] immeasurables, and formless absorptions also without conceptualization and without thought construction? Are the applications of mindfulness, *connect this in the same way with each, up to* the eightfold noble path, and the emptiness, signlessness, and wishlessness meditative stabilization also without conceptualization and without thought construction? Are the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, great love, and great compassion without conceptualization and without thought construction; *up to* and are

the eighteen distinct attributes of an awakened one and an awakened one also without conceptualization and without thought construction? Is awakening also without conceptualization and without thought construction? Are the compounded element and the uncompounded element also without conceptualization and without thought construction?"

58.29 "Venerable Śāriputra, all phenomena are without conceptualization and without thought construction," said Subhūti.

58.30 Śāriputra further asked, "Venerable Subhūti, if all phenomena are without conceptualization and without thought construction, how has this division of *cyclic existence* into the five forms of life—in the hells, animal world, world of Yama, and as a human and god—come about, and how do the categorizations of *stream enterer*, *up to awakening of the lord buddhas* come about?"

58.31 Venerable Śāriputra having asked this, venerable Subhūti replied to him, "Venerable Śāriputra, these beings pile up karmic actions of body, speech, and mind motivated by error. Based on that they saddle themselves with, and pile up, karmic maturations that have arisen from the root—the desire-to-do. Saddled with them they enact the forms of life arisen from thought construction in the hells, [F.257.b] animal world, world of Yama, and as a human and god.

58.32 "Venerable Śāriputra, you have said, 'How do the categorizations of *stream enterer*, *once-returner*, *non-returner*, *worthy one*, and *pratyekabuddha* come about, *up to* how does the categorization of *lord buddha* come about?' Venerable Śāriputra, *stream enterer* and *result of stream enterer* are categories because of being without thought construction, *up to the state of a worthy one*, *the state of a pratyekabuddha* and *a pratyekabuddha's awakening* are categories because of being without thought construction; *buddha* is a category because of being without thought construction, and *awakening* too is a category because of being without thought construction.

58.33 "Venerable Śāriputra, those lord buddhas, the tathāgatas, worthy ones, perfectly complete buddhas who have appeared in times past, were also without thought construction, were free from thought construction, and had abandoned thought construction. Similarly, those in the future will abandon thought construction, and, Venerable Śāriputra, those lord buddhas who have appeared at the present time, the lord buddhas who have fully awakened to unsurpassed, perfect, complete awakening in world systems in the ten directions, they too are without thought construction, are free from thought construction, and have abandoned thought construction. Because of this one of many explanations, Venerable Śāriputra, having taken the suchness that is the absence of thought construction, the suchness that is

the very limit of reality, and the suchness that is the dharma-constituent as authority, you should know that all phenomena are without thought construction.

58.34 “Venerable Śāriputra, bodhisattva great beings [F.258.a] should practice the perfection of wisdom like that without thought construction. Practicing the perfection of wisdom without thought construction there is a full awakening to dharmas without thought construction.”

58.35 *This was the fifty-eighth chapter, “Exposition of the Absence of Thought Construction,” of “The Perfection of Wisdom in Eighteen Thousand Lines.” [B42]*

CHAPTER 59: NONATTACHMENT

- 59.1 Then venerable Śāriputra said to venerable Subhūti, “Ah! Venerable Subhūti, those bodhisattva great beings who are practicing this perfection of wisdom make a practice of something really worthwhile. Ah! The bodhisattva great beings practicing this perfection of wisdom make a practice of something really worthwhile.”
- 59.2 Venerable Śāriputra having said this, venerable Subhūti said to him, “Ah! Venerable Śāriputra, the bodhisattva great beings practicing this perfection of wisdom make a practice of something that is not worthwhile! And why? Venerable Śāriputra, it is because the perfection of wisdom is not worthwhile, *up to* the knowledge of all aspects is not worthwhile. And why? Venerable Śāriputra, it is because bodhisattva great beings practicing this perfection of wisdom do not apprehend and do not see even something not worthwhile, so however could they apprehend something really worthwhile? *Similarly, connect this with each, up to* the knowledge of all aspects is not worthwhile, so however could they apprehend something really worthwhile?”
- 59.3 Then it occurred to the gods living in the desire realm and living in the form realm to think, “It is right to bow down to those sons of a good family or daughters of a good family [F.258.b] who have produced the thought of unsurpassed, perfect, complete awakening, to those who practice this deep perfection of wisdom as it has been taught, and to those who practice that reality but still do not actualize the very limit of reality, the very limit of reality which, were they to have actualized it, would have them standing on the śrāvaka level or the pratyekabuddha level. By the same token, it is right to bow down to those bodhisattva great beings who do not actualize these dharmas as being the same.”
- 59.4 Then venerable Subhūti said to those gods, “Gods! For those bodhisattva great beings it is not difficult to refrain from actualizing those dharmas as being the same, dharmas which, were they to have actualized them, would

have left them standing on the śrāvaka level or the pratyekabuddha level, but, gods, it is difficult for them to buckle on the armor of ‘we will place infinite, countless beings without measure in complete nirvāṇa,’ and still absolutely not apprehend those beings they have to discipline. Gods! Bodhisattva great beings practicing like that have set out for unsurpassed, perfect, complete awakening with the thought, ‘I will discipline all beings,’ and that aspiration—‘I will discipline beings’—is the aspiration, ‘I will discipline space.’ And why? It is because they have to view beings as isolated because space is isolated, view beings as empty because space is empty, view beings as worthless because space is worthless, and view beings as in vain because space is in vain. Gods! In this way those bodhisattva great beings [F.259.a] buckling on armor for the sake of nonexistent beings are those who do what is difficult. Gods, someone with the thought to buckle on armor for the sake of beings wants to argue with space. Bodhisattva great beings have buckled on that armor but still do not apprehend those beings for whose sake they have buckled on the armor. And why? Because they view armor as isolated because beings are isolated. If the bodhisattva great beings’ minds are not cowed when this is taught, they are practicing the perfection of wisdom.

59.5 “And why? Because they view beings as isolated because form is isolated; beings as isolated because feeling, perception, volitional factors, and consciousness are isolated; the perfection of wisdom as isolated because form is isolated; *connect this in the same way with each, up to* and the knowledge of all aspects as isolated because form is isolated. If bodhisattva great beings’ minds are not cowed, if they do not tense up, tremble, feel frightened, or become terrified when this explanation of the isolation of all phenomena is being given, those bodhisattva great beings are practicing the perfection of wisdom.”

59.6 “Subhūti, why are bodhisattva great beings not cowed by the perfection of wisdom?” asked the Lord.

59.7 “Lord,” replied Subhūti, “bodhisattva great beings are not cowed by the perfection of wisdom because it is nonexistent. Lord, bodhisattva great beings are not cowed by the perfection of wisdom because it is isolated, calm, and unproduced. It is because of that, Lord, that bodhisattva great beings [F.259.b] are not cowed by the perfection of wisdom. And why? Lord, it is because those who are cowed, or that on account of which they are cowed, or about which they are cowed—all those dharmas do not exist and are not apprehended. Lord, if bodhisattva great beings do not become depressed, do not become despondent, do not feel cowed, do not tense up, do not tremble, do not feel frightened, and do not become terrified when this explanation is being given, those bodhisattva great beings are practicing the

perfection of wisdom. And why? Lord, it is because those who are cowed, or that on account of which they are cowed, or about which they are cowed—all those dharmas do not exist and are not apprehended. Lord, the gods—those with the Indras, those with the Brahmās, and those with the Prajāpatis—will bow down to bodhisattva great beings practicing the perfection of wisdom like that.”

59.8 Venerable Subhūti having responded like this, the Lord said to him, “Subhūti, not only should the gods—those with the Indras, those with the Brahmās, and those with the Prajāpatis as their leaders—bow down to bodhisattva great beings practicing the perfection of wisdom like that, but the Śubhakarṣṇa gods of surpassing color, the Br̥hatphala..., *up to* the Śuddhāvāsa classes of gods should also bow down to bodhisattva great beings practicing the perfection of wisdom like that as well.

59.9 “Subhūti, the tathāgatas, worthy ones, perfectly complete buddhas dwelling and maintaining themselves [F.260.a] in infinite, countless world systems—those tathāgatas, worthy ones, perfectly complete buddhas too watch over those bodhisattva great beings practicing the perfection of wisdom, having in mind, ‘This bodhisattva great being is practicing the perfection of wisdom, completing the perfection of concentration...,’ *connect this in the same way with each, up to* ‘... completing the knowledge of all aspects.’ Subhūti, those bodhisattva great beings practicing the perfection of wisdom, the bodhisattva great beings whom the lord buddhas watch over, should be treated as candidates for buddhahood.

59.10 “If all the beings in world systems as many as there are sand particles in the Gaṅgā River, as many as there are, were to become wicked Māras, and if each of those wicked Māras were to magically create that many wicked Māras, they would be incapable of hindering those bodhisattva great beings practicing the perfection of wisdom. Subhūti, the Māras, the wicked ones, cannot break bodhisattva great beings endowed with two dharmas. Which two? They view all dharmas as emptiness and they do not give up on all beings. Endowed with those two dharmas, Subhūti, the Māras, the wicked ones, cannot break bodhisattva great beings.

59.11 “There are a further two dharmas, Subhūti, endowed with which bodhisattva great beings practicing the perfection of wisdom are not broken by the Māras, the wicked ones. Which two? They are true to their word and watched out for by the lord buddhas. [F.260.b] Endowed with those two dharmas, Subhūti, the Māras, the wicked ones, cannot break bodhisattva great beings practicing the perfection of wisdom.

59.12 “The gods will think that they should approach bodhisattva great beings practicing like that to attend on them, to question them and make inquiries, and they convey their enthusiasm, saying, ‘Son of a good family, you are

going to quickly and fully awaken to unsurpassed, perfect, complete awakening, so, son of a good family, you should dwell by dwelling in these, namely, by dwelling in emptiness, dwelling in signlessness, and dwelling in wishlessness. And why? Son of a good family, it is because if you dwell in those dwellings you will become the protector of beings without a protector, you will become the refuge of beings without a refuge, you will become the support of beings without a support, you will become the final ally of beings without a final ally, you will become the resting place of beings without a resting place, you will become the island of beings without an island, and you will become the sight of beings who have gone blind. And why? Because the lord buddhas dwelling and maintaining themselves in infinite, countless world systems, lord buddhas surrounded by communities of monks, also teach the Dharma to the bodhisattva great beings dwelling in this dwelling of the perfection of wisdom, expressing delight in the form of proclamations of the name and the lineage of those bodhisattva great beings practicing the perfection of wisdom like that, which is to say, those bodhisattva great beings endowed with the requirements [F.261.a] for the good qualities of the perfection of wisdom.

- 59.13 “To illustrate, Subhūti, I now express delight and teach the Dharma in the form of a proclamation of the name of the bodhisattva great being Ratnaketu; express delight and teach the Dharma in the form of a proclamation of the name of the bodhisattva great being Śikhin; and I also express delight and teach the Dharma in the form of proclamations of the names of those bodhisattva great beings living a celibate life, those bodhisattva great beings inseparable from the perfection of wisdom in the presence of the lord, the tathāgata, worthy one, perfectly complete buddha Akṣobhya. Subhūti, the lord buddhas dwelling and maintaining themselves in the eastern direction, those lord buddhas also teach the Dharma, they too express delight and teach the Dharma by way of being delighted by those bodhisattva great beings living such a celibate life there. Similarly, the lord buddhas dwelling and maintaining themselves in world systems in the south, west, and north, below and above, and the intermediate directions, those lord buddhas also teach the Dharma, they too express delight and teach the Dharma by way of being delighted by those bodhisattva great beings inseparable from the perfection of wisdom living a celibate life. Subhūti, the lord buddhas also express delight and teach the Dharma by way of being delighted by those bodhisattva great beings who, starting from the first production of the thought, [F.261.b] complete the awakening path, until they reach the knowledge of all aspects. And why? Subhūti, it is because those bodhisattva

great beings who have thus set out to ensure that there will be no interruption to a buddha's guiding principle are those who do what is difficult."

59.14 The Lord having said this, venerable Subhūti then asked him, "Lord, do those lord buddhas teach the Dharma in the form of a proclamation of the names of, and by way of being delighted by, those bodhisattva great beings who turn back or those who do not turn back?"

59.15 Venerable Subhūti having asked this, the Lord replied to him, "Subhūti, there are bodhisattva great beings practicing the perfection of wisdom who are irreversible from awakening, and there are also those bodhisattva great beings practicing the perfection of wisdom who have not been prophesied—and those lord buddhas express delight and teach the Dharma to them by way of being delighted by them."

59.16 "Lord, who are they?" asked Subhūti.

"Subhūti," said the Lord, "those bodhisattva great beings who, when they practice a bodhisattva's practice, practice by way of following the lord, the tathāgata, worthy one, perfectly complete buddha Akṣobhya in training—they, Subhūti, are irreversible bodhisattva great beings. Those lord buddhas express of delight and teach the Dharma to them by way of being delighted by them. [F.262.a] Subhūti, those lord buddhas also express delight and teach the Dharma by way of being delighted by them to those bodhisattva great beings who, when they practice a bodhisattva's practice, practice by way of following the bodhisattva Ratnaketu in training.

59.17 "Furthermore, Subhūti, those bodhisattva great beings practicing the perfection of wisdom who believe all dharmas are not produced but still have not gained forbearance for the nonproduction of dharmas, who believe all dharmas are 'empty' but still have not gained forbearance for the nonproduction of dharmas, who believe all dharmas are 'calm,' who believe all dharmas are 'free from greed,' 'in vain,' 'a fraud,' and 'pointless,' but still have not gained forbearance for the nonproduction of dharmas—the lord buddhas, Subhūti, express delight and by way of being delighted by them teach the Dharma to them. Subhūti, those bodhisattva great beings in regard to whom those lord buddhas express delight and teach the Dharma in the form of a proclamation of their names, teach the Dharma by way of being delighted by them, those bodhisattva great beings will shun the śrāvaka level and pratyekabuddha level, and their unsurpassed, perfect, complete awakening will be prophesied. Subhūti, those bodhisattva great beings practicing the perfection of wisdom, in regard to whom those lord buddhas express delight and teach the Dharma in the form of a proclamation of their names, those bodhisattva great beings will stand [F.262.b] in the irreversible state, and having stood there will reach the knowledge of all aspects.

- 59.18 “Furthermore, Subhūti, bodhisattva great beings who, having listened to the deep perfection of wisdom, are not unsure, not open to doubt, and not perplexed about whether it is exactly what the unsurpassed, perfectly complete buddha has said will again hear in detail about it later on from the tathāgata, worthy one, perfectly complete buddha Akṣobhya and from those sons of a good family in the Bodhisattva Vehicle. Those sons of a good family in the Bodhisattva Vehicle will also have a belief in this perfection of wisdom, and with a belief in this deep perfection of wisdom will believe it is exactly what the Tathāgata has said and will stand in the irreversible state.
- 59.19 “Subhūti, given that there is such a great boon for bodhisattva great beings who even hear the perfection of wisdom, what need is there to mention those who believe in it, and believing it stand in suchness and practice it for suchness, and having stood in suchness and practiced it for suchness will reach the knowledge of all aspects?”
- 59.20 “Lord,” Subhūti then inquired, “given that no phenomenon is apprehended when they have stood in suchness and practiced for suchness, how will they stand in the knowledge of all aspects? Lord, given that no phenomenon called ‘a tathāgata’s magical creation’ is apprehended at all,⁶¹⁸ who will stand in suchness, and who, having stood in suchness, will fully awaken to unsurpassed, perfect, complete awakening? Who, having stood in suchness, will teach the Dharma? [F.263.a] Given that even suchness is not apprehended, what need is there to say more about someone who will stand in suchness; someone who, having stood in suchness, will fully awaken to unsurpassed, perfect, complete awakening; and who, having stood in suchness, will teach the Dharma? It is impossible.”
- 59.21 Venerable Subhūti having thus inquired, the Lord said to him, “Subhūti, you have said, ‘Lord, given that no phenomenon called “a tathāgata’s magical creation” is apprehended at all, who will stand in suchness, and who, having stood in suchness, will fully awaken to unsurpassed, perfect, complete awakening? Who, having stood in suchness, will teach the Dharma? Given that even suchness is not apprehended, what need is there to say more about someone who will stand in suchness; someone who, having stood in suchness, will fully awaken to unsurpassed, perfect, complete awakening; and who, having stood in suchness, will teach the Dharma? It is impossible.’ Exactly so, Subhūti, exactly so! It is exactly as you say! Subhūti, given that apart from suchness no other phenomenon is apprehended, who will stand in suchness; who, having stood in suchness, will fully awaken to unsurpassed, perfect, complete awakening; and who, having stood in suchness, will teach the Dharma? Given that even suchness

is not apprehended, what need is there to say more about someone who will stand in suchness; *connect this in the same way with each, up to* who, having stood in suchness, will teach the Dharma? It is impossible.

59.22 “And why? [F.263.b] Subhūti, it is because whether the tathāgatas arise or whether the tathāgatas do not arise, suchness, unmistaken suchness, unaltered suchness, the true nature of dharmas, the dharma-constituent, the establishment of dharmas, the certification of dharmas, and the very limit of reality simply remain. Subhūti, there is nobody who stands in suchness, there is also no full awakening to unsurpassed, perfect, complete awakening having stood in suchness, and there is no teaching of the Dharma having stood in suchness either. And why? Because in suchness you cannot apprehend anyone who will stand in suchness; anyone who, having stood in suchness, will fully awaken to unsurpassed, perfect, complete awakening; or anyone who, having stood in suchness, will teach the Dharma. Thus, because even suchness cannot be apprehended, therefore production cannot be apprehended there, and there is no stopping, no remaining, and no changing into something else. Therefore, because production cannot be apprehended in that dharma, and there is no stopping, no lasting, and no changing into something else, who will stand there; who, having stood there, will fully awaken to unsurpassed, perfect, complete awakening; and who, having stood there, will teach the Dharma?”

59.23 Then Śatakratu, head of the gods, said to the Lord, “Lord, this perfection of wisdom is deep. Lord, those bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening are those who do what is difficult. And why? Because there is nobody [F.264.a] who will stand in suchness, there is nothing that is full awakening to unsurpassed, perfect, complete awakening, and there is nothing that is the teaching of the Dharma, but still they do not become unsure, do not become open to doubt, and do not become perplexed by that.”

59.24 Then venerable Subhūti said to Śatakratu, head of the gods, “Kauśika, you have said that bodhisattva great beings who do not become open to doubt, and do not become perplexed by the deep dharmas, are those who do what is difficult. Kauśika, all phenomena are emptiness, so who would doubt or become perplexed by that?”

59.25 The elder Subhūti having said this, Śatakratu, head of the gods, replied to him, “Whatever the elder Subhūti teaches, all of it is a teaching that takes emptiness as its point of departure and does not get attached to anything. Just as when an arrow is shot into the sky, it does not get attached to anything, similarly, even though the elder Subhūti teaches the Dharma, it does not get attached to anything.”

59.26 *This was the fifty-ninth chapter, "Nonattachment," of "The Perfection of Wisdom in Eighteen Thousand Lines."*

CHAPTER 60: ENTRUSTING

- 60.1 Then Śatakratu, head of the gods, asked the Lord, “Speaking like that and teaching like that, am I saying what the Lord has said, teaching the Dharma and perfectly giving expression to the Dharma in its totality?”
- 60.2 “Kauśika,” replied the Lord, “speaking like that and teaching like that you are saying what the Lord has said, teaching the Dharma and giving expression to the Dharma in its totality.”
- 60.3 Śatakratu said, “Lord, it is amazing how the elder Subhūti is confident in his readiness to speak about it [F.264.b] all with emptiness as the point of departure, is confident in his readiness to speak with signlessness and wishlessness as the point of departure, and is confident in his readiness to speak about the applications of mindfulness, *up to* awakening with that point of departure.”
- 60.4 Śatakratu, head of the gods, having said this, the Lord said to him, “Kauśika, Subhūti, dwelling in emptiness, does not apprehend even the perfection of giving, so what need is there to say more about those who might practice the perfection of giving. *Similarly, connect this with* he does not apprehend even the perfection of wisdom, so what need is there to say more about those who might practice the perfection of wisdom; he does not apprehend even the applications of mindfulness, so what need is there to say more about those who might cultivate the applications of mindfulness; *similarly, connect this with each, up to* he does not apprehend even the path, so what need is there to say more about those who might cultivate the path. *Similarly, connect this with* he does not apprehend even the concentrations..., immeasurables..., deliverances..., meditative stabilizations..., or absorptions, so what need is there to say more about those who might cultivate the absorptions; he does not apprehend even the powers, so what need is there to say more about those who might cultivate the powers; he does not apprehend even the fearlessnesses, so what need is there to say more about those who might accomplish the fearlessnesses; he does not apprehend

even the detailed and thorough knowledges, so what need is there to say more about those who might accomplish the detailed and thorough knowledges; he does not apprehend even great love, so what need is there to say more about those who might stand in great love; he does not apprehend even great compassion, so what need is there to say more about those [F.265.a] who might stand in great compassion; he does not apprehend even the distinct attributes of a buddha, so what need is there to say more about those who might accomplish the distinct attributes of a buddha; he does not apprehend even awakening, so what need is there to say more about those who might fully awaken to awakening; he does not apprehend even the knowledge of all aspects, so what need is there to say more about those who might reach the knowledge of all aspects; and he does not apprehend even the Tathāgata, so what need is there to say more about those who might become a tathāgata? He does not apprehend even nonproduction, so what need is there to say more about those who might directly realize nonproduction; he does not apprehend even the major marks, so what need is there to say more about those on whose bodies the major marks might appear; and he does not apprehend even the minor signs, so what need is there to say more about those on whose bodies the minor signs might appear. And why? Kauśika, it is because the monk Subhūti abides in the isolation of all dharmas. Kauśika, it is because the monk Subhūti dwells without apprehending anything, dwells in emptiness, dwells in signlessness, and dwells in wishlessness.

60.5 “Kauśika, the monk Subhūti’s dwelling is like that and yet, Kauśika, that dwelling of the monk Subhūti does not approach the bodhisattva great being’s dwelling in the perfection of wisdom even by a hundredth part; it does not approach it by a thousandth part, does not approach it by a hundred thousandth part, and does not approach it by a hundred thousandth one hundred millionth part—it does not approach it by any number, fraction, counting, example, or comparison.

60.6 “And why? Because, setting aside the dwelling of a tathāgata, those dwelling as bodhisattva great beings practicing the perfection of wisdom [F.265.b] are highest, foremost, special, best, superb, sublime, unsurpassed, and unrivaled among those dwelling in the dwellings of śrāvakas and pratyekabuddhas. Therefore, Kauśika, those who want to become the foremost of all beings should dwell in just this dwelling, namely, dwell in the perfection of wisdom.

60.7 “And why? Kauśika, it is because bodhisattva great beings practicing this perfection of wisdom pass beyond the śrāvaka level and the pratyekabuddha level, enter into the secure state of a bodhisattva, and,

having completed all the buddhadharmas, reach the knowledge of all aspects. Having reached the knowledge of all aspects, they obtain the elimination of all residual impressions, connections, and afflictions.”

60.8 Then the Trāyastriṃśa gods in that very retinue took up coral tree flowers and strewed them near, strewed them in front, and strewed them all around the Lord. Six thousand monks also got up from their seats, adjusted their upper robes so they hung down from one shoulder, knelt down with their right knees on the ground, cupped their palms together in a gesture of supplication specifically to the Lord, and bowed down toward him without closing their eyes. Through the power of the Buddha the palms of their hands cupped in the gesture of supplication were filled with coral tree flowers. They strewed the coral tree flowers near, strewed them in front, and strewed them all around [F.266.a] the tathāgata, worthy one, perfectly complete Buddha. While strewing them near, strewing them in front, and strewing them all around him, they made this statement: “Lord, on account of this wholesome root may we dwell in this loftiest of dwellings that is not the dwelling of all the śrāvakas and pratyekabuddhas.”

60.9 Then at that time the Lord, knowing the aspiration of those monks, smiled. And it is in the very nature of a lord buddha that at the time of the smile, from the opening of the lord’s mouth issue forth light rays of many colors, of a variety of colors, namely, blue, yellow, red, white, reddish brown, crystalline, and silver-like. Having spread through the great billionfold world system and lit it up, they retract back, circling around the lord three times and disappearing into the lord from the top of his head.

60.10 Venerable Ānanda then got up from his seat, adjusted his upper robe so it hung down from one shoulder, knelt down with his right knee on the ground, cupped his palms together in a gesture of supplication specifically to the Lord, bowed forward to him, and said to the Lord, “Lord, the tathāgatas, worthy ones, perfectly complete buddhas do not give a smile without a cause, without a condition. So why did you smile? What is the cause, what is the condition?”

60.11 Venerable Ānanda having asked this, the Lord said to him, “Ānanda, during the eon called Tārakopama these six thousand monks will fully awaken to unsurpassed, perfect, complete awakening. All will become [F.266.b] a tathāgata, worthy one, perfectly complete buddha called Avakīrṇakusuma. Ānanda, those tathāgatas, worthy ones, perfectly complete buddhas called Avakīrṇakusuma will have a comparable community of monks, will have a comparable buddhafiield, and will have a comparable thousand-year lifespan too. Having gone forth from wherever they go forth, they will go forth to homelessness, and having gone forth to homelessness, wherever they dwell, there a rain of five-colored flowers will

rain down. Therefore, Ānanda, bodhisattva great being who want to dwell in the loftiest dwelling should practice the perfection of wisdom, and bodhisattva great beings who want to dwell in the Tathāgata's dwelling should practice the perfection of wisdom.

60.12 “Ānanda, as for any son of a good family or daughter of a good family practicing this deep perfection of wisdom, that son of a good family or daughter of a good family should have this unquestioned certainty: ‘I have thus died a human and taken birth here, or have died among the Tuṣita class of gods and taken birth here. I have heard this deep perfection of wisdom in detail from humans or heard this deep perfection of wisdom in detail from the Tuṣita class of gods.’ Ānanda, the tathāgatas have kept their eye on those bodhisattva great beings practicing this deep perfection of wisdom. Ānanda, any son of a good family or daughter of a good family who hears this deep perfection of wisdom and, having heard it, takes it up, bears it in mind, reads it aloud, masters it, properly [F.267.a] pays attention to it, and instructs persons in the Bodhisattva Vehicle in this deep perfection of wisdom, Ānanda, those sons of a good family or daughters of a good family should have this unquestioned certainty: ‘We have heard this deep perfection of wisdom from the tathāgatas, worthy ones, perfectly complete buddhas, and have taken it up, borne it in mind, read it aloud, and mastered it. We have produced wholesome roots sprung from those tathāgatas, worthy ones, perfectly complete buddhas.’ Ānanda, those sons of a good family or daughters of a good family should know, ‘We have not produced wholesome roots sprung from śrāvakas, and we have not heard this deep perfection of wisdom from śrāvakas.’ Ānanda, any son of a good family or daughter of a good family who hears this deep perfection of wisdom, and takes it up, bears it in mind, reads it aloud, masters it, and understands it from the meaning, the Dharma, and the [Vi]naya,⁶¹⁹ those sons of a good family or daughters of a good family, Ānanda, should have this unquestioned certainty: ‘We have been face to face with the tathāgatas, worthy ones, perfectly complete buddhas.’

60.13 “Ānanda, when any son of a good family or daughter of a good family hears an explanation of this deep perfection of wisdom and does not reject it, does not argue against it, and gains a serene confidence in it, Ānanda, that son of a good family or daughter of a good family should know, ‘I have served well the victors of the past and have been assisted by spiritual friends.’

60.14 “Ānanda, a son of a good family or daughter of a good family who has planted wholesome roots from [F.267.b] the tathāgatas, worthy ones, perfectly complete buddhas does not falsify⁶²⁰ the state of a śrāvaka or the state of a pratyekabuddha or the state of a buddha, but still, Ānanda, as

bodhisattva great beings practicing the perfection of giving, *connect this in the same way with each, up to* practicing the knowledge of all aspects should have understood those states well. Ānanda, bodhisattva great beings practicing the perfection of giving, *connect this in the same way with each, up to* practicing the knowledge of all aspects who have understood them well do not dwell in the state of a śrāvaka or the state of a pratyekabuddha.

60.15 “Therefore, Ānanda, I entrust this deep perfection of wisdom to you. Ānanda, of all the Dharma I have taught, with the exception of the perfection of wisdom, if you, having taken up and mastered all the Dharma I have taught, afterward let it go to waste, and afterward reject it, you will not, just on that account, be at fault as far as I am concerned. But, Ānanda, should you, having taken up this deep perfection of wisdom, afterward let even a single line of it go to waste you will, just on that account, be at fault as far as I am concerned. Ānanda, if you, having taken up this deep perfection of wisdom, afterward do not let it go to waste and do not throw it away, Ānanda, you will be faultless as far as I am concerned.

60.16 “So, Ānanda, I entrust this deep perfection of wisdom to you. One way or the other take it up, bear it in mind, read it aloud, master it, and always pay proper attention to it. Take it up well, bear it in mind well, with the letters, stems, and inflected words perfectly received and having fully grasped the excellent explanation. Ānanda, any son of a good family or daughter of a good family who [F.268.a] takes up this deep perfection of wisdom, bears it in mind, reads it aloud, masters it, and properly pays attention to it will have taken up⁶²¹ the entire awakening of past, future, and present lord buddhas. Ānanda, any son of a good family or daughter of a good family who takes up and assists with this deep perfection of wisdom will have assisted with the awakening of past, future, and present lord buddhas.

60.17 “Ānanda, any sons of a good family or daughters of a good family who want to respect, revere, honor, and worship me directly now with flowers, or incense, or garlands, or perfumes, or creams, or powders, or robes, or parasols, or flags, or banners, should all take up this deep perfection of wisdom, bear it in mind, read it aloud, and master it, and having taken it up, borne it in mind, read it aloud, and mastered it, they should respect, should revere, should honor, and should worship this deep perfection of wisdom with flowers, incense, garlands, perfumes, creams, powders, robes, parasols, flags, and banners. Those who respect, revere, honor, and worship the perfection of wisdom also worship me as well, and they worship the past, future, and present lord buddhas too. Ānanda, any sons of a good family or daughters of a good family who foster feelings of veneration, liking, and

faith when this deep perfection of wisdom is being explained foster feelings of veneration, liking, faith, and adoration [F.268.b] for past, future, and present lord buddhas too.

60.18 “Ānanda, if you love me, if I am dear to you and you have not given up on me, then, Ānanda, love this deep perfection of wisdom, make it dear and do not give up on it. One way or the other you must not let even just a single line of this deep perfection of wisdom go to waste.

60.19 “Ānanda, I have said much to you concerning the complete instructions for this deep perfection of wisdom, but in short, just as I am your teacher so too is this deep perfection of wisdom your teacher. Therefore, Ānanda, I deliver over to you this perfection of wisdom in an immeasurable delivery. Therefore, Ānanda, I declare to the world with its gods, humans, and asuras that those who have not given up the Buddha, who have not given up the Dharma, who have not given up the Saṅgha, and who have not given up the awakening of the past, future, and present lord buddhas should not give up this deep perfection of wisdom. This is my instruction.

60.20 “Ānanda, any son of a good family or daughter of a good family who takes up this deep perfection of wisdom, bears it in mind, reads it aloud, masters it, and pays proper attention to it; who perfectly reveals it to others in detail with one of many explanations; and who expounds, explains, gives an exposition on, makes known, advances, gives a commentary on, sorts out, and makes clear this deep perfection of wisdom, Ānanda, that son of a good family or daughter of a good family will quickly and fully awaken to unsurpassed, perfect, complete awakening and be near the knowledge of all aspects. [F.269.a] And why? Ānanda, it is because the unsurpassed, perfect, complete awakening of the lord buddhas has come about from the perfection of wisdom. Ānanda, the unsurpassed, perfect, complete awakening of those lord buddhas who were tathāgatas, worthy ones, perfectly complete buddhas in times gone by has come about from this perfection of wisdom; Ānanda, the unsurpassed, perfect, complete awakening of those lord buddhas who will be tathāgatas, worthy ones, perfectly complete buddhas in times yet to come will come about from this perfection of wisdom; and, Ānanda, the unsurpassed, perfect, complete awakening of those lord buddhas who are tathāgatas, worthy ones, perfectly complete buddhas presently standing in the eastern direction, in the south, west, and north, below and above, and the intermediate directions too, Ānanda, comes about from this perfection of wisdom as well.

60.21 “Therefore, Ānanda, bodhisattva great beings who want to awaken fully to unsurpassed, perfect, complete awakening should train in these six perfections. And why? Ānanda, it is because these—namely, the six perfections—give birth to bodhisattva great beings.

60.22 “Ānanda, all those bodhisattva great beings who are training in the six perfections will go forth to unsurpassed, perfect, complete awakening. Therefore, Ānanda, I deliver over these six perfections in a detailed description. And why? Ānanda, it is because this—namely, [F.269.b] the perfections treasure house—is the treasure house of the Dharma of the tathāgatas, worthy ones, perfectly complete buddhas. It is an inexhaustible treasure house. Ānanda, those lord buddhas teaching the Dharma who are tathāgatas, worthy ones, perfectly complete buddhas dwelling and maintaining themselves in world systems in the east, south, west, and north, below and above, and in the intermediate directions, they too, Ānanda, teach the Dharma from just this treasure house of the perfections. Ānanda, those lord buddhas who were tathāgatas, worthy ones, perfectly complete buddhas in times gone by, they too, having trained in just these six perfections, fully awakened to unsurpassed, perfect, complete awakening; Ānanda, those lord buddhas who will be tathāgatas, worthy ones, perfectly complete buddhas in times yet to come, they too will train in just these six perfections, fully awaken to unsurpassed, perfect, complete awakening, and teach the Dharma. And, Ānanda, those śrāvakas of past, future, and present lord buddhas, as many as there are, they too, having trained in just this perfection of wisdom, have entered complete nirvāṇa, will enter complete nirvāṇa, and are entering complete nirvāṇa.

60.23 “Ānanda, were you to teach the Dharma that has to do with the śrāvaka level to persons in the Śrāvaka Vehicle, and were all the beings in a great billionfold world system to actualize the state of a worthy one through that teaching of the Dharma, Ānanda, you still would not have done the work to be done by my śrāvakas. But, [F.270.a] Ānanda, were you for bodhisattva great beings to throw light on just one line of Dharma associated with the perfection of wisdom, that would make you a śrāvaka pleasing to me, and you would have done the work to be done by a śrāvaka.

60.24 “Ānanda, what do you think, were all the beings, as many as there are, in a great billionfold world system to have simultaneously obtained human bodies and to have actualized the state of a worthy one through that earlier teaching of the Dharma, in regard to those bases of meritorious action arisen from giving, those bases of meritorious action arisen from morality, and those bases of meritorious action arisen from meditation of those worthy ones—would there be a lot of those bases of meritorious action?”

 “A lot, Lord; a lot, Sugata,” he said.

60.25 “Ānanda,” he continued, “were anyone in the Śrāvaka Vehicle to teach the Dharma associated with the perfection of wisdom to a bodhisattva great being for even just one single day, they would create even more merit than that. Ānanda, let alone they would create more than that in one day, Ānanda,

were anyone in the Śrāvaka Vehicle to teach the Dharma associated with the perfection of wisdom to a bodhisattva great being for even half a day; or let alone half a day, Ānanda, for even just a morning; or let alone just a morning, Ānanda, for down to even less than half an hour, or down to half a minute, or a few seconds, or just the time it takes to blink, they still would create even more merit than that, and surpass the wholesome root of all those in the Śrāvaka Vehicle and Pratyekabuddha Vehicle. [F.270.b]

60.26 “Ānanda, were bodhisattva great beings to teach the Dharma associated with the perfection of wisdom to persons in the Bodhisattva Vehicle for even just one single day, or half a day, or a morning, or down to less than half an hour, or down to half a minute, or a few seconds, or just the time it takes to blink, Ānanda, those bodhisattva great beings would surpass the wholesome roots of all those persons in the Śrāvaka Vehicle and Pratyekabuddha Vehicle. And why? It is because of wanting personally to fully awaken to unsurpassed, perfect, complete awakening, and to inspire and teach others to take it up, to motivate them, and to cause them to enter into, and establish them in, unsurpassed, perfect, complete awakening.

60.27 “Thus, Ānanda, because bodhisattva great beings practicing the six perfections, practicing the applications of mindfulness, practicing..., *up to* the knowledge of path aspects grow from those wholesome roots, it is impossible and there is no chance they will be lacking in what is necessary for unsurpassed, perfect, complete awakening. It is impossible.”

60.28 When this exposition of the perfection of wisdom was being given, the Lord enacted such an enactment of miraculous power in front of the four retinues, gods, humans, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas that those retinues, because of such an enactment of miraculous power, all beheld the tathāgata, worthy one, perfectly complete buddha Akṣobhya teaching the Dharma to bodhisattva great beings, with a retinue like a great sea without a ripple, surrounded by a community of monks, at the head of a community of monks, [F.271.a] all worthy ones with outflows dried up, without afflictions, fully controlled, quite freed in their hearts, well freed and wise, thoroughbreds, great bull elephants, with their work done, their task accomplished, with their burden laid down, with their own goal accomplished, with the fetters that bound them to existence broken, and with their hearts well freed by right understanding, in perfect control of their whole mind.

60.29 Then the Lord drew back that miraculous power, and having drawn back that miraculous power, all the four retinues, the persons in the Śrāvaka Vehicle, the persons in the Pratyekabuddha Vehicle, and so on no longer saw the tathāgata, worthy one, perfectly complete buddha Akṣobhya, and no longer saw the tathāgata, worthy one, perfectly complete buddha

Akṣobhya's buddhafiield. The buddha and so on, and those communities of monks, no longer appeared within the range of their eye sense-power. And why? The Tathāgata had drawn back the enactment of miraculous power. That is why they no longer saw.

60.30 Then the Lord said to venerable Ānanda, "Ānanda, do you see that buddhafiield of the tathāgata Akṣobhya, that tathāgata Akṣobhya himself, that community of monks, and that community of bodhisattvas?"

60.31 "Lord," he replied, "the buddhafiield of the tathāgata Akṣobhya, that tathāgata Akṣobhya himself, that community of monks, and that community of bodhisattvas are not within the field of vision." [F.271.b]

60.32 "Similarly, Ānanda," he replied, "all dharmas are not within the field of vision. A dharma does not appear to a dharma. A dharma does not see a dharma. Just as the tathāgata, worthy one, perfectly complete buddha Akṣobhya, those śrāvakas, those persons in the Bodhisattva Vehicle, and that buddhafiield are not within the field of vision, similarly, Ānanda, all dharmas are not within the field of vision either. A dharma does not see a dharma. A dharma does not know all dharmas, because all dharmas are without knowing, without seeing, and incapable of doing anything. And why? Ānanda, it is because all dharmas are without movement and ungraspable based on the fact that they have no essential nature; being without movement and ungraspable,⁶²² Ānanda, all dharmas are inconceivable, and, Ānanda, like a person conjured up by magic, all dharmas are without experience.

60.33 "Ānanda, bodhisattva great beings practicing like that are practicing the perfection of wisdom and do not settle down on any dharma at all. Ānanda, bodhisattva great beings training like that train in the perfection of wisdom, and, Ānanda, bodhisattva great beings who want to reach all the perfections should train in the perfection of wisdom too. Such a training is most excellent, foremost, best, superb, sublime, unsurpassed, and unrivaled, for the benefit of the whole world, for the happiness of the whole world, a protector of beings without a protector, endorsed by the buddhas and extolled by the buddhas. While remaining in it, even were the tathāgatas, worthy ones, perfectly [F.272.a] complete buddhas to raise up this great billionfold world system with their right hand and place it down again it would not occur to those beings that this great billionfold world system had been raised up or placed down. And why? Ānanda, it is because, having trained in this perfection of wisdom, an insight has arisen in the lord buddhas into knowledge free from attachment to past, future, and present dharmas. Ānanda, of all trainings that exist, as many as there are, this perfection of wisdom training is the highest, most excellent, foremost, best, superb, sublime, unsurpassed, and unrivaled.

60.34 “Ānanda, to think that you can get the measure or limit of the perfection of wisdom is simply to think that you can get the measure or limit of space. And why? Ānanda, it is because the perfection of wisdom is immeasurable. Ānanda, I do not speak about the measure of the perfection of wisdom. You can get the measure of a collection of letters, a collection of stems, and a collection of inflected words, but you cannot get the measure of the perfection of wisdom.”

60.35 The Lord having said this, venerable Ānanda asked him, “Why is it that the perfection of wisdom is without measure and cannot be given a size?”

60.36 “Ānanda,” replied the Lord, “the perfection of wisdom is immeasurable because it is inexhaustible. Ānanda, the perfection of wisdom is immeasurable because it is isolated. Ānanda, those tathāgatas, [F.272.b] worthy ones, perfectly complete buddhas who appeared in times gone by were generated from just this perfection of wisdom, but the perfection of wisdom is still not exhausted. Ānanda, those tathāgatas, worthy ones, perfectly complete buddhas who will come about in times yet to come will be generated from just this perfection of wisdom, but the perfection of wisdom will still not be exhausted. And those present tathāgatas, worthy ones, perfectly complete buddhas presently dwelling and maintaining themselves in world systems in the ten directions—those lord buddhas too are generated from just this perfection of wisdom, but the perfection of wisdom still has not been exhausted, will not be exhausted, and is not exhausted. And why? Ānanda, it is because accepting that the perfection of wisdom can be exhausted is simply to accept that space can be exhausted, but the perfection of wisdom has not been exhausted, will not be exhausted, and is not exhausted. *Connect this in the same way with the perfection of concentration, up to the perfection of giving has not been exhausted, will not be exhausted, and is not exhausted, and connect this in the same way with each, up to the knowledge of all aspects has not been exhausted, will not be exhausted, and is not exhausted, because those dharmas have no production, and dharmas that have no production have never come to an end.*”

60.37 Thereupon the Lord extended his tongue and, having covered the entire circle of his face with his tongue, said to venerable Ānanda, “Ānanda, what do you think, would one with such a tongue speak untruthfully, speak falsely?”

“No, Lord; no, [F.273.a] Sugata,” said Ānanda.

60.38 “So then, Ānanda,” continued the Lord, “reveal this perfection of wisdom to the four retinues in detail. Teach it, establish it, settle it, sort it out, make it clear, and illuminate it. Ānanda, all the dharmas in which persons in the Śrāvaka Vehicle, in the Pratyekabuddha Vehicle, and in the Bodhisattva

Vehicle should train are revealed in detail in just this deep perfection of wisdom, and if they train in them as they have been taught they will each stand at their own level. Ānanda, this deep perfection of wisdom is the entrance into all letters, and the entrance into all for which there are no letters. Ānanda, this deep perfection of wisdom is the gateway to all the dhāraṇīs—the dhāraṇī gateways in which bodhisattva great beings should train. Bodhisattva great beings who take up those dhāraṇīs obtain all the types of confidence giving a readiness to speak, and the detailed and thorough knowledges.

60.39 “Ānanda, I have taught that this deep perfection of wisdom is the inexhaustible treasure house of the good Dharma of the past, future, and present lord buddhas. Therefore, Ānanda, you should believe and know that whoever will take up, bear in mind, read aloud, and master this deep perfection of wisdom will have taken up the awakening of the past, future, and present lord buddhas. Ānanda, I have taught that this deep perfection of wisdom is *the* dhāraṇī. If you take up this perfection of wisdom dhāraṇī you will take possession of all dharmas.”

60.40 *This was the sixtieth chapter, “Entrusting,” [F.273.b] of “The Perfection of Wisdom in Eighteen Thousand Lines.” [B43]*

61.

CHAPTER 61: INEXHAUSTIBLE

- 61.1 Then it occurred to venerable Subhūti to think, “Ah! This awakening of the tathāgatas is deep, so without a doubt I am going to have to question the Tathāgata.” Then venerable Subhūti asked the Lord, “Lord, is this perfection of wisdom not exhausted?”⁶²³
- 61.2 “Subhūti,” he replied, “because space is inexhaustible⁶²⁴ the perfection of wisdom is not exhausted.”
- 61.3 “Lord, how are bodhisattva great beings to accomplish the perfection of wisdom?”⁶²⁵ he asked.
- 61.4 “Subhūti,” he replied, “because form is inexhaustible they will accomplish the perfection of wisdom. Subhūti, because feeling, perception, volitional factors, and consciousness are inexhaustible they will accomplish the perfection of wisdom. Subhūti, because the perfection of giving is inexhaustible they will accomplish the perfection of wisdom. *Connect this in the same way with each, up to Subhūti, because the knowledge of all aspects is inexhaustible they will accomplish the perfection of wisdom.*
- 61.5 “Through form and space being inexhaustible, Subhūti, bodhisattva great beings will accomplish the perfection of wisdom. Through feeling and space being inexhaustible, Subhūti, bodhisattva great beings will accomplish the perfection of wisdom. Through perception and space being inexhaustible, Subhūti, bodhisattva great beings will accomplish the perfection of wisdom. Through volitional factors and space being inexhaustible, Subhūti, bodhisattva great beings will accomplish [F.274.a] the perfection of wisdom. Through consciousness and space being inexhaustible, Subhūti, bodhisattva great beings will accomplish the perfection of wisdom. Through the aggregates and space being inexhaustible, Subhūti, bodhisattva great beings will accomplish the perfection of wisdom. *Connect this in the same way with through the constituents and space being inexhaustible, and through the sense fields and space being inexhaustible, Subhūti, bodhisattva great beings will accomplish the perfection of wisdom.*

61.6 “Through dependent origination and space being inexhaustible, Subhūti, bodhisattva great beings will accomplish the perfection of wisdom. Through ignorance and space being inexhaustible, Subhūti, bodhisattva great beings will accomplish the perfection of wisdom. Through volitional factors and space being inexhaustible, Subhūti, bodhisattva great beings will accomplish the perfection of wisdom. Through consciousness and space being inexhaustible, Subhūti, bodhisattva great beings will accomplish the perfection of wisdom. Through name and form and space being inexhaustible, Subhūti, bodhisattva great beings will accomplish the perfection of wisdom. Through the six sense fields and space being inexhaustible, Subhūti, bodhisattva great beings will accomplish the perfection of wisdom. Through contact and space being inexhaustible, Subhūti, bodhisattva great beings will accomplish the perfection of wisdom. Through feeling and space being inexhaustible, Subhūti, bodhisattva [F.274.b] great beings will accomplish the perfection of wisdom. Through craving and space being inexhaustible, Subhūti, bodhisattva great beings will accomplish the perfection of wisdom. Through appropriation and space being inexhaustible, Subhūti, bodhisattva great beings will accomplish the perfection of wisdom. Through existence and space being inexhaustible, Subhūti, bodhisattva great beings will accomplish the perfection of wisdom. Through birth and space being inexhaustible, Subhūti, bodhisattva great beings will accomplish the perfection of wisdom. Through old age, death, pain, lamentation, suffering, depression, and grief and space being inexhaustible, Subhūti, bodhisattva great beings will accomplish the perfection of wisdom.

61.7 “Subhūti, this is how bodhisattva great beings should accomplish the perfection of wisdom, and this, Subhūti, is the bodhisattva great beings’ insight into dependent origination and insight into avoiding a beginning and an end. Such insight into dependent origination is the distinctive attribute of bodhisattva great beings seated at the site of awakening, and with such insight into dependent origination they will reach the knowledge of all aspects. Subhūti, any bodhisattva great beings practicing the perfection of wisdom by way of this space-like inexhaustible accomplishment have insight into dependent origination and will not stand on the śrāvaka level or the pratyekabuddha level. They will stand [F.275.a] in unsurpassed, perfect, complete awakening. When any son of a good family or daughter of a good family in the Bodhisattva Vehicle turns back, they turn back on account of not having resorted to paying attention to the perfection of wisdom. Subhūti, they do not understand how bodhisattva great beings practicing the perfection of wisdom by way of this space-like inexhaustible accomplishment get insight into dependent origination and

accomplishment. Subhūti, those persons in the Bodhisattva Vehicle who will turn back from unsurpassed, perfect, complete awakening will turn back on account of not having resorted to this skill in means. Subhūti, those bodhisattva great beings who are irreversible from unsurpassed, perfect, complete awakening are irreversible from unsurpassed, perfect, complete awakening thanks to this perfection of wisdom because of skillful means. Therefore, bodhisattva great beings practicing the perfection of wisdom should get insight into dependent origination and accomplishment through the space-like inexhaustible accomplishment.

61.8 “Subhūti, bodhisattva great beings with such insight into dependent origination do not see any causeless phenomenon being produced at all, do not view any ceasing permanent phenomenon at all, do not view any phenomenon as a self at all, and do not view any phenomenon at all as a being, a living being, a creature, one born of Manu, a child of Manu, one who lives, a person, one who does, one who makes someone else do, a motivator, one who motivates, one who feels, one who makes someone else feel, one who knows, one who sees, or as permanent, impermanent, suffering, [F.275.b] happiness, self, selfless, calm, or not calm. Subhūti, that is how bodhisattva great beings practicing the perfection of wisdom should have insight into dependent origination. Subhūti, when bodhisattva great beings are practicing the perfection of wisdom they do not view form as permanent or impermanent, as happiness or suffering, as self or no self, or as calm or not calm. *Connect this in the same way with each, up to* they do not view the knowledge of all aspects as permanent or impermanent, as happiness or suffering, as self or no self, or as calm or not calm.

61.9 “Subhūti, when bodhisattva great beings are practicing the perfection of wisdom, by practicing the perfection of wisdom they do not at that time see the perfection of wisdom, and they do not see a phenomenon with which they would see the perfection of wisdom, *and so too with* the perfection of concentration, *up to* the perfection of giving. *Connect this in the same way with each, up to* they do not see awakening, and they do not see a phenomenon with which they would see awakening. Subhūti, bodhisattva great beings practicing the perfection of wisdom should thus practice the perfection of wisdom without apprehending any phenomena.

61.10 “Subhūti, when a bodhisattva great being practices the perfection of wisdom like this without apprehending any phenomena, at that time, Subhūti, Māra the wicked one gets a sharp stab of pain. [F.276.a] For example, Subhūti, just as a human being whose mother and father die gets a sharp stab of pain, gets a huge sharp stab of pain, so too, Subhūti, Māra the wicked one gets a sharp stab of pain when a bodhisattva great being practices the perfection of wisdom without apprehending all phenomena.”

- 61.11 The Lord having said this, venerable Subhūti asked him, “Lord, will one single wicked Māra get a sharp stab of pain when a bodhisattva great being practices the perfection of wisdom without apprehending all dharmas, or will all the wicked Māras standing in a great billionfold world system get a sharp stab of pain and not sit easily on their own seats?”
- 61.12 “Subhūti,” replied the Lord, “when a bodhisattva great being is inseparable from the dwelling that is the perfection of wisdom, all the wicked Māras standing in a great billionfold world system will get an excruciatingly sharp stab of pain and not sit easily on their own seats. The world with its gods, humans, and asuras will not find any opportunity to get hold of and hurt a bodhisattva great being in a life like that.
- 61.13 “Therefore, Subhūti, bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening should dwell in the dwelling that is this perfection of wisdom. When bodhisattva great beings are dwelling in this dwelling that is this perfection of wisdom, the cultivation of the perfection of giving reaches completion. *Connect this in the same way with each, up to* the cultivation of the perfection of concentration reaches completion. [F.276.b] When bodhisattva great beings are practicing this perfection of wisdom, the cultivation of all the perfections reaches completion.”
- 61.14 Then venerable Subhūti asked the Lord, “Lord, how does the cultivation of the perfection of giving reach completion in bodhisattva great beings practicing this perfection of wisdom? How does the cultivation of the perfection of morality reach completion..., *and so too, up to* how does the cultivation of the perfection of wisdom reach completion?”
- 61.15 Venerable Subhūti having inquired about this, the Lord said to him, “Subhūti, here bodhisattva great beings giving a gift give the gift while dedicating it to the knowledge of all aspects. In that way, Subhūti, the bodhisattva great beings’ cultivation of the perfection of giving reaches completion.
- 61.16 “Subhūti, here bodhisattva great beings guarding morality guard morality while dedicating it to the knowledge of all aspects. In that way, Subhūti, the bodhisattva great beings’ cultivation of the perfection of morality reaches completion.
- 61.17 “Subhūti, here bodhisattva great beings making a practice of patience cultivate patience while dedicating it to the knowledge of all aspects. In that way, Subhūti, the bodhisattva great beings’ cultivation of the perfection of patience reaches completion.
- 61.18 “Subhūti, when bodhisattva great beings make an effort at perseverance, how does the cultivation of the perfection of perseverance reach completion? Subhūti, here bodhisattva great beings making an effort [F.277.a] at

perseverance do so while dedicating it to the knowledge of all aspects. In that way, Subhūti, the bodhisattva great beings' cultivation of the perfection of perseverance reaches completion.

61.19 "Subhūti, here bodhisattva great beings becoming absorbed in concentration become absorbed in concentration while dedicating it to the knowledge of all aspects. In that way, Subhūti, the bodhisattva great beings' cultivation of those perfections of concentration reaches completion.

61.20 "Subhūti, how does the bodhisattva great beings' cultivation of the perfection of wisdom reach completion? Subhūti, here bodhisattva great beings cultivating the perfection of wisdom cultivate wisdom while dedicating those perfections of wisdom to the knowledge of all aspects. In that way, Subhūti, the bodhisattva great beings' cultivation of the perfection of wisdom reaches completion."

61.21 Then venerable Subhūti asked the Lord, "Lord, how do bodhisattva great beings standing in the perfection of giving incorporate the perfection of morality?"⁶²⁶

61.22 "Subhūti," replied the Lord, "here bodhisattva great beings giving a gift and dedicating it to the knowledge of all aspects attend on all beings with kindly physical action, attend on all beings with kindly verbal action, and with kindly mental action. When they do so, the bodhisattva great beings incorporate the perfection of morality." [F.277.b]

61.23 "Lord, how do bodhisattva great beings standing in the perfection of giving incorporate the perfection of patience?" asked Subhūti.

61.24 "Subhūti," replied the Lord, "here, when bodhisattva great beings give a gift, even if the recipients criticize or humiliate or refuse to associate with and swear at them, they do not bear them any malice. In that case, Subhūti, the bodhisattva great beings standing in the perfection of giving incorporate the perfection of patience."

61.25 "Lord, how do bodhisattva great beings standing in the perfection of giving incorporate the perfection of perseverance?" he asked.

61.26 "Subhūti," he replied, "when bodhisattva great beings give a gift and those recipients criticize or humiliate or refuse to associate with and swear at them, if, even while being criticized or humiliated or sworn at they keep on being generous, keep on giving things away, willing themselves to persevere physically and mentally with the thought, 'Mine is simply the giving of gifts, mine is not the withholding of them,' in that case, Subhūti, the bodhisattva great beings standing in the perfection of giving incorporate the perfection of perseverance."

61.27 "Lord, how do bodhisattva great beings standing in the perfection of giving incorporate the perfection of concentration?" he asked.

- 61.28 “Subhūti,” he replied, “here bodhisattva great beings giving a gift, when giving that gift away dedicate it to the knowledge of all aspects. They do not dedicate it in their minds to the śrāvaka level [F.278.a] or the pratyekabuddha level, but rather focus their thought only on the knowledge of all aspects. In that way, Subhūti, the bodhisattva great beings standing in the perfection of giving incorporate the perfection of concentration.”
- 61.29 “Lord, how do bodhisattva great beings standing in the perfection of giving incorporate the perfection of wisdom?” asked Subhūti.
- 61.30 “Subhūti,” replied the Lord, “here while bodhisattva great being are giving a gift, giving that gift away and dedicating it to the knowledge of all aspects, they continually bring to mind the fact that the giving is like an illusion and they do not see that giving as helping or harming any being at all. In that way, Subhūti, the bodhisattva great beings practicing the perfection of giving incorporate the perfection of wisdom.”
- 61.31 *This was the sixty-first chapter, “Inexhaustible,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

62. CHAPTER 62: LEAPING ABOVE ABSORPTION

62.1 Then venerable Subhūti asked the Lord, “Lord, how do bodhisattva great beings standing in the perfection of morality incorporate the perfection of giving?”

62.2 Venerable Subhūti having asked this, the Lord replied to him, “Subhūti, here bodhisattva great beings standing in the perfection of morality do not grasp the śrāvaka level or pratyekabuddha level as absolute on account of any rule, be it a rule to do with body or speech or mind.⁶²⁷ Standing in the perfection of morality they do not kill beings. They do not steal, do not engage in illicit sex because of lust, do not lie, [F.278.b] do not insult, do not engage in backbiting, do not babble nonsense, do not covet, do not bear malice, and do not have a wrong view. Standing in that perfection of morality, whatever the gift they give, be it food to those who are begging for food, something to drink to those who want something to drink, incense to those who want incense,⁶²⁸ transport to those who want transport, clothes to those who want clothes, flower garlands to those who want flower garlands, creams to those who want creams, beds to those who want beds, seats to those who want seats, a lamp to those who want a lamp, prerequisites for those who need the prerequisites,⁶²⁹ up to whatever human requirements are appropriate,⁶³⁰ they make that gift into something shared in common by all beings and dedicate it to unsurpassed, perfect, complete awakening. They make a dedication in such a way that it is not a dedication to the śrāvaka level or the pratyekabuddha level. In that way, Subhūti, the bodhisattva great beings practicing the perfection of morality incorporate the perfection of giving.”

62.3 “Lord, how do bodhisattva great beings standing in the perfection of morality incorporate the perfection of patience?”

62.4 “Subhūti, here if every being were to chop and carry off every major or minor part of the body of bodhisattva great beings standing in the perfection of morality, it would not disturb even a single production of their thought of

- awakening. They would not nurse pent-up anger and would not bear malice. Rather, it would occur to them to think, ‘I have found every being chopping and carrying off the major or minor parts of my body [F.279.a] like that as something very useful.’ In that way, Subhūti, the bodhisattva great beings standing in the perfection of morality incorporate the perfection of patience.”
- 62.5 “Lord, how do bodhisattva great beings standing in the perfection of morality incorporate the perfection of perseverance?”
- 62.6 “Subhūti, here bodhisattva great beings thinking, ‘I will free every being from saṃsāra and establish them in the realm of immortality,’ do not slacken off from physical and mental perseverance. In that way, Subhūti, the bodhisattva great beings standing in the perfection of morality incorporate the perfection of perseverance.”
- 62.7 “Lord, how do bodhisattva great beings standing in the perfection of morality incorporate the perfection of concentration?”
- 62.8 “Subhūti, here bodhisattva great beings, having become absorbed in and abiding in the first concentration, and having become absorbed in and abiding in the second, third, and fourth concentration, do not hold the śrāvaka level or the pratyekabuddha level as a support, but rather think, ‘Absorbed in this perfection of meditative stabilization I will free every being from saṃsāra.’ In that way, Subhūti, the bodhisattva great beings standing in the perfection of morality incorporate the perfection of concentration.”
- 62.9 “Lord, how do bodhisattva great being standing in the perfection of morality incorporate the perfection of wisdom?” [F.279.b]
- 62.10 “Subhūti, here bodhisattva great beings standing in the perfection of morality do not see any phenomenon other than all those that do not pass beyond suchness. They do not see any phenomenon as compounded, nor do they see it as uncompounded. They do not see an existent thing as compounded, nor do they see a nonexistent thing as uncompounded, nor do they see a causal sign that is compounded, nor do they see the absence of a causal sign that is uncompounded, nor do they see any phenomenon as there or not there. With that perfection of wisdom and skillful means they do not fall to the śrāvaka level or the pratyekabuddha level. In that way, Subhūti, the bodhisattva great beings standing in the perfection of morality incorporate the perfection of wisdom.”
- 62.11 “Lord, how do bodhisattva great beings standing in the perfection of patience incorporate the perfection of giving?” asked Subhūti.
- 62.12 “Subhūti, here, starting from their first production of the thought up until seated at the site of awakening, were all beings to criticize, humiliate, and chop off the major or minor parts of the body of bodhisattva great beings, it would occur to those bodhisattva great beings standing in the perfection of patience to think, ‘Mine is simply the giving of gifts, mine is not the

withholding of them.’ They give food to those who want food, something to drink to those who want something to drink, *and similarly, up to* they give whatever human requirements are appropriate, and they make that gift into something shared in common by all beings and dedicate it to unsurpassed, perfect, complete awakening. One way or the other they make the dedication in such a way that the dedication operates without the threefold intellectual apprehension of [F.280.a] someone who is dedicating, something being dedicated, or something to which the dedication is made. In that way, Subhūti, the bodhisattva great beings standing in the perfection of patience incorporate the perfection of giving.”

62.13 “Lord, how do bodhisattva great beings standing in the perfection of patience incorporate the perfection of morality?” asked Subhūti.

62.14 “Subhūti, here, starting from their first production of the thought up until seated at the site of awakening, bodhisattva great beings do not deprive any being of its life. They do not steal, *and similarly, up to* they do not have a wrong view. Also, their minds are not occupied with the śrāvaka or pratyekabuddha level. They make those wholesome roots into something shared in common by all beings and dedicate them to unsurpassed, perfect, complete awakening, and one way or the other they make the dedication in such a way that the dedication operates without the threefold intellectual apprehension..., *up to* of something to which the dedication is made. In that way, Subhūti, the bodhisattva great beings standing in the perfection of patience incorporate the perfection of morality.”

62.15 “Lord, how do bodhisattva great beings standing in the perfection of patience incorporate the perfection of perseverance?”

62.16 “Subhūti, here bodhisattva great beings standing in the perfection of patience will themselves to persevere, thinking, ‘I would go a single yojana, go a hundred yojanas, go a thousand yojanas, go to a single world system, or go to a hundred thousand one hundred million world systems [F.280.b] if I could make even just one single being train in the points of training, if I could establish them in the result of stream enterer, *up to* the state of a worthy one, or a pratyekabuddha’s awakening, or if I could establish them in unsurpassed, perfect, complete awakening.’ They make those wholesome roots into something shared in common by all beings and dedicate them to unsurpassed, perfect, complete awakening. In that way, Subhūti, the bodhisattva great beings standing in the perfection of patience incorporate the perfection of perseverance.”

62.17 “Lord, how do bodhisattva great beings standing in the perfection of patience incorporate the perfection of concentration?”

- 62.18 “Subhūti, here bodhisattva great beings standing in the perfection of patience are detached from sense objects and detached from wrong unwholesome dharmas. *Connect this in the same way with each, up to* they perfectly accomplish and dwell in the fourth concentration.⁶³¹ They dedicate whatever mind and mental factor dharmas furnished with the wholesome that they have produced to the knowledge of all aspects, and at that time they make the dedication in such a way that they do not apprehend the concentrations or the branches of the concentrations. In that way, Subhūti, the bodhisattva great beings standing in the perfection of patience incorporate the perfection of concentration.”
- 62.19 “Lord, how do bodhisattva great beings standing in the perfection of patience incorporate the perfection of wisdom?”
- 62.20 “Subhūti, here when bodhisattva great beings are standing in the perfection of patience [F.281.a] they dwell as those who view the dharmas in their isolated aspect, or calm aspect, or extinct aspect, but they do not actualize that true nature of dharmas up until they are seated at the site of awakening. Having sat down there they reach the knowledge of all aspects, and arising from there they turn the wheel of the Dharma. In that way, Subhūti, the bodhisattva great beings standing in the perfection of patience incorporate the perfection of wisdom, but incorporate it in such a way that they do not take up and do not reject anything at all.”
- 62.21 “Lord, how do bodhisattva great beings standing in the perfection of perseverance incorporate the perfection of giving?”
- 62.22 “Subhūti, here, bodhisattva great beings standing in the perfection of perseverance do not slacken off from physical and mental perseverance. They think, ‘Mine is the full awakening to unsurpassed, perfect, complete awakening, mine is not *not* fully awakening to unsurpassed, perfect, complete awakening,’ and they go one yojana, or a hundred yojanas, or a thousand yojanas, or to a single world system, or to one hundred million world systems, or to a hundred thousand one hundred million world systems for the sake of beings, keeping on in the perfection of perseverance even if it is just to establish one single being in awakening. If they do not find a bodhisattva-vehicle person, still they establish a śrāvaka-vehicle person in the state of a śrāvaka and they establish a pratyekabuddha-vehicle person in the state of a pratyekabuddha. At the very least they establish just one being [F.281.b] in the path of the ten wholesome actions. They satisfy beings with the gift of Dharma and material gifts, but they do not dedicate those wholesome roots to the śrāvaka level or the pratyekabuddha level. Rather they make those gifts into something shared in common by all beings

and dedicate them to unsurpassed, perfect, complete awakening. In that way, Subhūti, the bodhisattva great beings standing in the perfection of perseverance incorporate the perfection of giving.”

62.23 “Lord, how do bodhisattva great beings standing in the perfection of perseverance incorporate the perfection of morality?”

62.24 “Subhūti, here, starting from their first production of the thought up until seated at the site of awakening, bodhisattva great beings standing in the perfection of perseverance personally stop killing, inspire others to stop killing, speak in praise of stopping killing, and speak in praise of others stopping killing as well, welcoming it. *Connect this is in the same way with each, up to* they personally stop wrong view, inspire others to stop wrong view, speak in praise of stopping wrong view, and speak in praise of others stopping wrong view as well, welcoming it.⁶³² With that morality they do not yearn for the desire realm and they do not yearn for the form realm or the formless realm. They do not yearn for the śrāvaka level and they do not yearn for the pratyekabuddha level. Rather, they make those wholesome roots into something shared in common by all beings and dedicate them to unsurpassed, perfect, complete awakening, [F.282.a] and one way or the other they make the dedication in such a way that the dedication occurs without the threefold intellectual apprehension of someone who is dedicating, something being dedicated, and something to which the dedication is made. In that way, Subhūti, the bodhisattva great beings standing in the perfection of perseverance incorporate the perfection of morality.”

62.25 “Lord, how do bodhisattva great beings standing in the perfection of perseverance incorporate the perfection of patience?”

62.26 “Subhūti, here, starting from their first production of the thought up until seated at the site of awakening, if those in human form, *up to*⁶³³ in nonhuman form have disturbed the minds of bodhisattva great beings, or have chopped and carried off the major or minor parts of their bodies, still it does not occur to those bodhisattva great beings standing in the perfection of perseverance to think, ‘They are chopping something off me, or cutting me into pieces, or depriving me of something.’ Rather, it occurs to them to think, ‘Those who have come here and chopped and carried off the major or minor parts of my body are exactly those for whose sake I have taken care of my body, so I have found something very useful here.’ They have paid attention excellently to the basic nature of the true nature of dharmas. They do not dedicate those wholesome roots to the śrāvaka level or the pratyekabuddha level, but rather, having made them into something shared in common by all

beings, they dedicate them to unsurpassed, perfect, complete awakening. In that way, Subhūti, the bodhisattva great beings standing in the perfection of perseverance incorporate the perfection of patience.”

62.27 “Lord, how do bodhisattva [F.282.b] great beings standing in the perfection of perseverance incorporate the perfection of concentration?”

62.28 “Subhūti, here bodhisattva great beings detached from sense objects, detached from wrong unwholesome dharmas, perfectly accomplish and dwell in the first concentration that has applied thought and has sustained thought and joy and happiness born of detachment; *up to* perfectly accomplish and dwell in the fourth concentration, in love, *up to* equanimity, *up to* in the station of neither perception nor nonperception absorption. But they do not appropriate the maturations of those concentrations, immeasurables, and formless absorptions; rather, they are born in them to work for the welfare of all beings, and with the six perfections—the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom—they bring those beings to maturity, passing on from buddhafiield to buddhafiield in order to attend on the lord buddhas and plant wholesome roots. In that way, Subhūti, the bodhisattva great beings standing in the perfection of perseverance incorporate the perfection of concentration.”

62.29 “Lord, how do bodhisattva great beings standing in the perfection of perseverance incorporate the perfection of wisdom?”

62.30 “Subhūti, here bodhisattva great beings standing in the perfection of perseverance [F.283.a] do not view the perfection of giving as a material reality, as a real thing, or as a causal sign, *up to* they do not view the perfection of concentration as a material reality, as a real thing, or as a causal sign. *Connect this is in the same way with each, up to* they do not view the applications of mindfulness, *up to* the knowledge of all aspects as a material reality, as a real thing, or as a causal sign. They do not view all dharmas as a material reality, and they do not view them as a real thing, or as a causal sign. They do not make their home in any dharma. They live up to their words. In that way, Subhūti, the bodhisattva great beings standing in the perfection of perseverance incorporate the perfection of wisdom.”

62.31 “Lord, how do bodhisattva great beings standing in the perfection of concentration incorporate the perfection of giving?”

62.32 “Subhūti, here bodhisattva great beings detached from sense objects, detached from wrong unwholesome dharmas, perfectly accomplish and dwell in the first concentration.⁶³⁴ *Connect this is in the same way with each, up to* they perfectly accomplish and dwell in the station of neither perception nor nonperception absorption. Standing in the perfection of concentration they give the gift of material possessions and the gift of Dharma to those beings,

without mental distraction. They personally⁶³⁵ give the gift of material possessions and the gift of Dharma. They inspire others to give the gift of material possessions and the gift of Dharma, speak in praise of giving the gift of material possessions and the gift of Dharma, [F.283.b] and speak in praise of others giving the gift of material possessions and the gift of Dharma as well, welcoming it. They do not dedicate those wholesome roots to the śrāvaka level or the pratyekabuddha level. Rather, having made them into something shared in common by all beings, they dedicate them to unsurpassed, perfect, complete awakening. In that way, Subhūti, the bodhisattva great beings standing in the perfection of concentration incorporate the perfection of giving.”

62.33 “Lord, how do bodhisattva great beings standing in the perfection of concentration incorporate the perfection of morality?”

62.34 “Subhūti, here bodhisattva great beings standing in the perfection of concentration do not produce a thought associated with greed, do not produce a thought associated with hatred or one associated with confusion, and do not produce a thought associated with violence. Rather, they dwell with attention connected to the knowledge of all aspects. They do not dedicate those wholesome roots to the śrāvaka level or the pratyekabuddha level. Rather, having made them into something shared in common by all beings, they dedicate them to unsurpassed, perfect, complete awakening. In that way, Subhūti, the bodhisattva great beings standing in the perfection of concentration incorporate the perfection of morality.”

62.35 “Lord, how do bodhisattva great beings standing in the perfection of concentration incorporate the perfection of patience?”

62.36 “Subhūti, here bodhisattva great beings standing in the perfection of concentration [F.284.a] analytically understand form to be like a mass of foam, understand feeling to be like a water bubble, understand perception to be like a mirage, understand volitional factors to be like a plantain tree, and analytically understand consciousness to be like something conjured up by magic. When they analytically understand the five aggregates to be like that, the perception that they are worthless becomes available. With such an analytical understanding, even when a major or minor part of their body is chopped off it occurs to them to think, ‘Who is chopping this off? Whose feeling is it? Whose perception is it? Whose volitional factors are they? Whose consciousness is it?’ With such an analytical understanding it also occurs to them to think, when abusive things have been done, ‘In whom does malice arise when abused and humiliated, and who is abusing and humiliating here?’ In that way, Subhūti, the bodhisattva great beings standing in the perfection of concentration incorporate the perfection of patience.”

62.37 “Lord, how do bodhisattva great beings standing in the perfection of concentration incorporate the perfection of perseverance?”

62.38 “Subhūti, here bodhisattva great beings detached from sense objects, detached from wrong unwholesome dharmas, perfectly accomplish and dwell in the first concentration. *Connect this is in the same way with each, up to* perfectly accomplish and dwell in the fourth concentration. Without apprehending the concentrations or the branches of the concentrations and with a mind in meditative equipoise like that, they experience the performance of miraculous power in its various aspects (*supply the details here*);⁶³⁶ hear human and divine sounds with the divine ear constituent; with their minds know the thought processes of other beings, other persons ... ; *connect this is in the same way with each, up to* know an unsurpassed thought for what it is, [F.284.b] an unsurpassed thought; recollect past lives in their various aspects (*also supply the details here*); *up to* and see with their purified divine eyes that transcend the human how beings fare according to the karma they have accumulated. Standing in those five clairvoyances they pass on from buddhafield to buddhafield in order to attend on the lord buddhas, and in order to plant wholesome roots, bring beings to maturity, and purify a buddhafield. They do not dedicate those wholesome roots to the śrāvaka level or the pratyekabuddha level. Rather, having made them into something shared in common by all beings, they dedicate them to unsurpassed, perfect, complete awakening. In that way, Subhūti, the bodhisattva great beings standing in the perfection of concentration incorporate the perfection of perseverance.”

62.39 “Lord, how do bodhisattva great beings standing in the perfection of concentration incorporate the perfection of wisdom?”

62.40 “Subhūti, here bodhisattva great beings standing in the perfection of concentration do not apprehend form; do not apprehend feeling, perception, volitional factors, or consciousness; do not apprehend the perfection of giving, do not apprehend the perfection of morality, do not apprehend the perfection of patience, do not apprehend the perfection of perseverance, do not apprehend the perfection of concentration, and do not apprehend the perfection of wisdom; do not apprehend the applications of mindfulness, do not apprehend the right efforts, *connect this in the same way with each, up to* [F.285.a] and do not apprehend the knowledge of all aspects. They do not apprehend the compounded element and do not apprehend the uncompounded element. Since they do not apprehend anything, they do not occasion anything, and since they do not occasion anything, they do not make anything arise and do not make anything stop. And why? Subhūti, it is because whether the tathāgatas arise or whether the tathāgatas do not arise, this true dharmic nature of dharmas simply remains, this establishment of

dharma simply remains, this dharma-constituent simply remains, so with regard to it there is no arising and no stopping. They stand with undistracted minds inseparable from attention connected with the knowledge of all aspects. In that way, Subhūti, the bodhisattva great beings standing in the perfection of concentration incorporate the perfection of wisdom.”

62.41 “Lord, how do bodhisattva great beings standing in the perfection of wisdom incorporate the perfection of giving?”

62.42 “Subhūti, here bodhisattva great beings practicing the perfection of wisdom view all phenomena as empty.”

62.43 “Lord, how do bodhisattva great beings view all phenomena as empty?”

“Subhūti, here bodhisattva great beings practicing the perfection of wisdom do not apprehend inner emptiness as ‘inner emptiness,’ do not apprehend outer emptiness as ‘outer emptiness,’ do not apprehend inner and outer emptiness as ‘inner and outer emptiness,’ *connect this in the same way with* do not apprehend the emptiness of emptiness..., *up to* the emptiness that is the nonexistence of an intrinsic nature as [F.285.b] ‘the emptiness that is the nonexistence of an intrinsic nature.’ Having stood in those fourteen emptinesses, bodhisattva great beings do not apprehend ‘form is empty’ or ‘is not empty,’ do not apprehend ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ or ‘consciousness is empty’ or ‘is not empty’; do not apprehend ‘the applications of mindfulness..., the right efforts...,’ *connect this in the same way with each, up to* ‘awakening is empty’ or ‘is not empty’; do not apprehend ‘the compounded element...’ or ‘the un compounded element is empty’ or ‘is not empty.’ Those bodhisattva great beings practicing this perfection of wisdom give away gifts. They give the gifts of food, drink, clothes, transport, beds, seats, *up to* whatever human requirements are appropriate, but they view those gifts as empty, and view the giver and the ones to whom the gifts are given as empty as well, so there is no opportunity for a miserly thought or a stingy thought. And why? Because starting from their first production of the thought up until seated at the site of awakening, those bodhisattva great beings practicing this perfection of wisdom do not have all those thought constructions. Just as a tathāgata, worthy one, perfectly complete buddha who has fully awakened to unsurpassed, perfect, complete awakening does not have a miserly thought or a stingy thought, similarly bodhisattva great beings practicing this perfection of wisdom do not have a miserly thought or a stingy thought either, so just this—namely, the perfection of wisdom—[F.286.a] is the teacher of bodhisattva great beings. In that way, Subhūti, the bodhisattva great beings practicing the perfection of wisdom incorporate the perfection of giving.”

- 62.44 “Lord, how do bodhisattva great beings standing in the perfection of wisdom incorporate the perfection of morality?”
- 62.45 “Subhūti, here bodhisattva great beings standing in the perfection of wisdom do not provide an opportunity for śrāvaka or pratyekabuddha thoughts. And why? Because they do not even apprehend a śrāvaka or pratyekabuddha level, and do not apprehend the thought that dedicates to the śrāvaka level or pratyekabuddha level.
- 62.46 “Starting from their first production of the thought up until seated at the site of awakening, they generate the intention to stop the taking of life. They personally stop killing, speak in praise of stopping killing, inspire others to stop killing, and speak in praise of others stopping killing as well, welcoming it. They generate the intention that they personally will stop..., *up to* wrong view. They stop wrong view, inspire others to stop wrong view, speak in praise of stopping wrong view, and speak in praise of others stopping wrong view as well, welcoming it. They do not grasp any dharma as an absolute, even the state of a worthy one, the state of a pratyekabuddha, or the state of a buddha, let alone anything other than those. In that way, Subhūti, the bodhisattva great beings practicing the perfection of wisdom incorporate [F.286.b] the perfection of morality.”
- 62.47 “Lord, how do bodhisattva great beings standing in the perfection of wisdom incorporate the perfection of patience?”
- 62.48 “Subhūti, here patience arises in bodhisattva great beings standing in the perfection of wisdom in a natural order. It occurs to them to think, ‘Here no dharma at all is produced or ceases, or is born or dies, or is abused, or humiliated, or chopped, or cut, or struck, or obstructed.’ From the first production of the thought up until seated at the site of awakening, even if all beings were to come up to them and abuse or humiliate, or strike, chop, or pierce them with a stone, a stick, a weapon, or a tool used as a weapon, still it would occur to them to think, ‘Ah! No dharma at all that is being abused, or humiliated, or chopped, or cut to pieces, or struck is apprehended in the true dharmic nature of dharmas.’ In that way, Subhūti, the bodhisattva great beings practicing the perfection of wisdom incorporate the perfection of patience.”
- 62.49 “Lord, how do a bodhisattva great beings standing in the perfection of wisdom incorporate the perfection of perseverance?”
- 62.50 “Subhūti, here bodhisattva great beings standing in the perfection of wisdom with skillful means stand on the legs of miraculous powers and work at physical and mental perseverance. They go to one world system, go to a hundred world systems, go to a hundred thousand one hundred million billion world systems and teach the Dharma to beings. They establish them in the perfection of giving; [F.287.a] *connect this in the same way with each, up to*

they establish them in the perfection of wisdom; they establish them in the dharma on the side of awakening; they establish them in the result of stream enterer; *connect this in the same way with each, up to* they establish them in a pratyekabuddha's awakening; and they establish them in unsurpassed, perfect, complete awakening. They establish them such that one way or the other they do not establish them in the compounded element and do not establish them in the un compounded element. In that way, Subhūti, the bodhisattva great beings standing in the perfection of wisdom incorporate the perfection of perseverance."

62.51 "Lord, how do bodhisattva great beings standing in the perfection of wisdom incorporate the perfection of concentration?"

62.52 "Subhūti, with the exception of the meditative stabilization of a tathāgata, here bodhisattva great beings standing in the perfection of wisdom become absorbed in and emerge from all the śrāvaka meditative stabilizations or pratyekabuddha meditative stabilizations or any other meditative stabilizations, as many as there may be. Standing in those meditative stabilizations they become absorbed in and emerge from the eight deliverances in conforming order and nonconforming order. What are the eight? With form they see form. This is the first deliverance. With the perception of no form inside they see form outside. This is the second deliverance. Having directly experienced the pleasant deliverance with the body,⁶³⁷ they perfectly accomplish and dwell in it. This is the third deliverance. Totally transcending perceptions of form, setting to rest perceptions of obstruction, not paying attention [F.287.b] to perceptions of difference, in *endless space* they perfectly accomplish and dwell in the station of endless space. This is the fourth deliverance. Totally transcending the station of endless space, in *endless consciousness* they perfectly accomplish and dwell in the station of endless consciousness. This is the fifth deliverance. Totally transcending the station of endless consciousness, in *nothing-at-all* they perfectly accomplish and dwell in the station of nothing-at-all. This is the sixth deliverance. Totally transcending the station of nothing-at-all, in *neither perception nor nonperception* they perfectly accomplish and dwell in the station of neither perception nor nonperception. This is the seventh deliverance. Totally transcending the station of neither perception nor nonperception, they perfectly accomplish and dwell in the cessation of perception and feeling. This is the eighth deliverance. They become absorbed in and emerge from these eight deliverances in conforming order and nonconforming order.

62.53 "They also become absorbed in and emerge from the nine serial absorptions in conforming order and nonconforming order. What are the nine?⁶³⁸ Detached from sense objects, detached from wrong unwholesome

dharmas, they perfectly accomplish and dwell in the first concentration that has applied thought and has sustained thought and joy and happiness born of detachment. *Connect this in the same way with each, up to* they perfectly accomplish and dwell in the fourth concentration, *and* totally transcending the station of neither perception nor nonperception, they perfectly accomplish and dwell in the cessation of perception and feeling. They become absorbed in and emerge from those nine serial absorptions [F.288.a] in conforming order and nonconforming order.

62.54 “Having thus made a classification of those eight deliverances and nine attainments of successive stations, they become absorbed in the *śiṃhaviṣṇubhita*⁶³⁹ meditative stabilization. And what, Subhūti, is the bodhisattva great beings’ *śiṃhaviṣṇubhita* meditative stabilization? Here, Subhūti, bodhisattva great beings detached from sense pleasures, detached from wrong unwholesome dharmas, perfectly accomplish and dwell in the first concentration that has applied thought and has sustained thought and joy and happiness born of detachment, *up to* perfectly accomplish and dwell in the cessation of feeling and perception. Having emerged from the cessation absorption, they perfectly accomplish and dwell in the station of neither perception nor nonperception. Having emerged from the station of neither perception nor nonperception, they perfectly accomplish and dwell in..., *up to* the first concentration.⁶⁴⁰

62.55 “Having thus given a breakdown of the *śiṃhaviṣṇubhita* meditative stabilization, they become absorbed in the *viṣṇukandaka* meditative stabilization.⁶⁴¹ And what is the bodhisattva great beings’ *viṣṇukandaka* meditative stabilization? Here, Subhūti, bodhisattva great beings detached from sense pleasures, detached from wrong unwholesome dharmas, perfectly accomplish and dwell in the first concentration that has applied thought and has sustained thought and joy and happiness born of detachment; and, having emerged from the first concentration..., *connect this in the same way with each, up to* they perfectly accomplish and dwell in the station of neither perception nor nonperception. Having emerged from the station of neither perception nor nonperception, they become absorbed in the cessation of feelings and discriminations. Having emerged from the cessation absorption, [F.288.b] they become absorbed in the second concentration. Having emerged from the second concentration, they become absorbed in the cessation absorption. Having emerged from the cessation absorption, they become absorbed in the third concentration. Having emerged from the third concentration, they become absorbed in the cessation absorption. Having emerged from the cessation absorption, they become absorbed in the fourth concentration. Having emerged from the fourth concentration, they become absorbed in the cessation absorption.

Having emerged from the cessation absorption, they become absorbed in the station of endless space absorption. Having emerged from the station of endless space absorption, they become absorbed in the cessation absorption. Having emerged from the cessation absorption, they become absorbed in the station of endless consciousness absorption. Having emerged from the station of endless consciousness absorption, they become absorbed in the cessation absorption. Having emerged from the cessation absorption, they become absorbed in the station of nothing-at-all absorption. Having emerged from the station of nothing-at-all absorption, they become absorbed in the cessation absorption. Having emerged from the cessation absorption, they become absorbed in the station of neither perception nor nonperception absorption. Having emerged from the station of neither perception nor nonperception absorption, they become absorbed in the cessation absorption. Having emerged from that, they fall into an uncollected state of mind, [F.289.a] and from that uncollected state of mind, they become absorbed in the cessation absorption. Having emerged from the cessation absorption, they abide in an uncollected state of mind. From that uncollected state of mind, they become absorbed in the station of neither perception nor nonperception absorption. Having emerged from the station of neither perception nor nonperception absorption, they abide in an uncollected state of mind. From that uncollected state of mind, they become absorbed in the station of nothing-at-all absorption. Having emerged from the station of nothing-at-all absorption, they abide in an uncollected state of mind. From that uncollected state of mind, they become absorbed in the station of endless consciousness absorption. Having emerged from the station of endless consciousness absorption, they fall into an uncollected state of mind. From that uncollected state of mind, they become absorbed in the station of endless space absorption. Having emerged from the station of endless space absorption, they fall into an uncollected state of mind. From that uncollected state of mind, they become absorbed in the fourth concentration. Having emerged from the fourth concentration, they abide in an uncollected state of mind. From that uncollected state of mind, they become absorbed in the third concentration. Having emerged from the third concentration, they abide in an uncollected state of mind. From that uncollected state of mind, they become absorbed in the second concentration. Having emerged from the second concentration, they abide in an uncollected state of mind. From that uncollected state of mind, they become absorbed in the first concentration. [F.289.b] Having emerged from the first concentration, they abide in an uncollected state of mind.

62.56 “Having stood in this *viṣkandaka* meditative stabilization, they reach the sameness of all dharmas. In that way, Subhūti, the bodhisattva great beings standing in the perfection of wisdom incorporate the perfection of concentration.”

62.57 *This was the sixty-second chapter, “Leaping Above Absorption,” of “The Perfection of Wisdom in Eighteen Thousand Lines.” [B44]*

63. CHAPTER 63: MANY INQUIRIES ABOUT THE
 TWO DHARMAS

- 63.1 Then venerable Subhūti asked the Lord, “Lord, how long a time has it been since bodhisattva great beings with such skillful means set out?”
- 63.2 Venerable Subhūti having asked this, the Lord said to him, “Subhūti, it is a countless one hundred million billion eons since the bodhisattva great beings with such skillful means set out.”
- 63.3 “Lord, how many lord buddhas have the bodhisattva great beings with such skillful means attended on?”
- 63.4 “Subhūti, you should know that the bodhisattva great beings with such skillful means have attended on as many lord buddhas as there are sand particles in the Gaṅgā River.”
- 63.5 “Lord, how large is the wholesome root the bodhisattva great beings with such skillful means have planted?”
- 63.6 “Subhūti, starting from the first [F.290.a] production of the thought, there is no perfection of giving the bodhisattva great beings have not completed. There is no perfection of morality, there is no perfection of patience, there is no perfection of perseverance, and there is no perfection of concentration they have not completed. There is no perfection of wisdom the bodhisattva great beings with such skillful means have not completed.”
- 63.7 “Lord, those bodhisattva great beings with such skillful means are totally amazing!”
 “Exactly so, Subhūti, exactly so! It is a countless one hundred million billion eons since those bodhisattva great beings with such skillful means have set out.
- 63.8 “To illustrate, Subhūti, the circle of the sun and the moon illuminate the four continents, moving in harmony with and revolving in harmony around the four continents. Similarly, Subhūti, the perfection of wisdom does its work through the five perfections, operating in harmony with and revolving in harmony around the five perfections. When the five perfections are not

separated from the perfection of wisdom, they get the name *perfection*. Were the five perfections to become separated from the perfection of wisdom, they would not get the name *perfection*.

63.9 “To illustrate further, Subhūti, were a wheel-turning emperor to be separated from the seven precious stones, he would not get the name *wheel-turning emperor*. Similarly, Subhūti, were the five perfections to become separated from the perfection of wisdom, they would not get the name *perfection*.

63.10 “To illustrate further, Subhūti, it is easy for scoundrels [F.290.b] to violate women who have no husbands. Similarly, Subhūti, it is easy for Māra and the Māra class of gods to overpower the five perfections when they are separated from the perfection of wisdom. When the five perfections are not separated from the perfection of wisdom, Māra and the Māra class of gods do not overpower them, but when the five perfections are separated from the perfection of wisdom, Māra and the Māra class of gods try to do so.

63.11 “To illustrate further, Subhūti, it is hard for a hostile king, or an opponent, or an enemy to overpower in the thick of battle a person who heads into battle having buckled on a complete set of armor. Similarly, Subhūti, it is hard for Māra, or the Māra class of gods, or persons with a pride in being superior, *up to vulgar bodhisattvas*⁶⁴² to overpower the five perfections when they are not separated from the perfection of wisdom.

63.12 “To illustrate further, Subhūti, local rulers harmonize with a wheel-turning emperor and every morning and evening go in order to attend on him. Similarly, Subhūti, when the five perfections are assisted by the perfection of wisdom, they proceed in harmony specifically to the knowledge of all aspects.

63.13 “To illustrate further, Subhūti, streams, as many as there are, flow down specifically into the Gaṅgā River and together they flow down to the ocean. Similarly, Subhūti, when the five perfections are assisted by the perfection of wisdom, they proceed in harmony specifically to the knowledge of all aspects.

63.14 “To illustrate further, Subhūti, a person’s right hand does all the work. [F.291.a] Subhūti, view the perfection of wisdom like that, and view the five perfections as being like the left hand.

63.15 “To illustrate further, Subhūti, once the water in streams and the water in rivers have flowed into the ocean, they become of one taste. Similarly, Subhūti, once the five perfections assisted by the perfection of wisdom have entered in harmony specifically into the knowledge of all aspects, they get the name *perfection*.

- 63.16 “To illustrate further, Subhūti, the precious wheel of a wheel-turning emperor goes in front of the mass of four-unit forces and is positioned there. Wherever a wheel-turning emperor stops for food, the wheel-turning emperor’s mass of four-unit forces is refreshed but still the precious wheel does not move from its place. Similarly, Subhūti, the perfection of wisdom is also the leader of these five perfections, going specifically to the knowledge of all aspects and remaining there. Once positioned there it does not pass beyond it.
- 63.17 “To illustrate further, Subhūti, the precious wheel of a wheel-turning emperor, the precious minister, the precious chamberlain, the precious queen, the precious jewel, the precious elephant, and the precious horse go in front of the mass of four-unit forces. Similarly, Subhūti, the perfection of wisdom also goes in front of these five perfections. Having gone in front of them, it remains specifically at the knowledge of all aspects, but it does not occur to the perfection of wisdom to think, ‘The perfection of giving should follow me, and the perfection of morality, perfection of patience, perfection of perseverance, [F.291.b] and perfection of concentration should follow me.’ It also does not occur to the perfection of giving to think, ‘I should follow the perfection of wisdom.’ *Similarly*, it also does not occur to the perfection of morality, perfection of patience, perfection of perseverance, or perfection of concentration to think, ‘I should follow the perfection of wisdom.’ And why? Because in their intrinsic nature they are impotent, empty of an intrinsic nature, in vain, and the same as a mirage.”
- 63.18 Then venerable Subhūti inquired of the Lord, “Lord, if all phenomena are empty of an intrinsic nature, how will bodhisattva great beings practicing the perfection of giving, the perfection of morality, the perfection of patience, the perfection of perseverance, the perfection of concentration, and the perfection of wisdom fully awaken to unsurpassed, perfect, complete awakening?”
- 63.19 “Subhūti,” replied the Lord, “here it occurs to bodhisattva great beings practicing the six perfections to think, ‘Ah! This ordinary state of being is a distorted state of mind. It is incapable of release from saṃsāra without skillful means, so, for the sake of those beings, I must practice the perfection of giving, the perfection of morality, the perfection of patience, the perfection of perseverance, the perfection of concentration, and the perfection of wisdom.’
- 63.20 “They give away inner and outer things [F.292.a] for the sake of those beings. When they are giving them away it occurs to them to think, ‘I have not given anything away.’⁶⁴³ Why? Because these things are empty of an intrinsic nature.’ Bodhisattva great beings reflecting deeply like that, Subhūti, complete the perfection of giving.

- 63.21 “They provide no opportunity for immorality, for the sake of those beings. Why? Because they think, ‘Insofar as I have set out for unsurpassed, perfect, complete awakening I should not kill, *up to* have a wrong view, or yearn for the śrāvaka level or pratyekabuddha level.’ Bodhisattva great beings reflecting deeply like that, Subhūti, practice the perfection of morality.
- 63.22 “For the sake of those beings they do not let any mental disturbance at all arise. Bodhisattva great beings reflecting deeply like that, Subhūti, practice the perfection of patience.
- 63.23 “During the period up to when they have fully awakened to unsurpassed, perfect, complete awakening, for the sake of those beings they do not have a lazy thought. Bodhisattva great beings reflecting deeply like that, Subhūti, practice the perfection of perseverance.
- 63.24 “During the period up to when they have fully awakened to unsurpassed, perfect, complete awakening, for the sake of those beings they do not have a scattered thought. Bodhisattva great beings reflecting deeply like that, Subhūti, practice the perfection of concentration.
- 63.25 “During the period up to when they have fully awakened to unsurpassed, perfect, complete awakening, [F.292.b] for the sake of those beings they are never separated from wisdom. And why? Because it occurs to them to think, ‘Except for those who have entered into the perfection of wisdom, the others are incapable of bringing beings to maturity.’ Bodhisattva great beings reflecting deeply like that, Subhūti, practice the perfection of wisdom.”
- 63.26 The Lord having said this, venerable Subhūti then asked him, “Lord, if the perfections are not different, why is the perfection of wisdom said to be the highest, and is said to be the most excellent, foremost, best, superb, sublime, unsurpassed, unrivaled, and equal to the unequaled when it comes to the five perfections?”
- 63.27 Venerable Subhūti having asked this, the Lord said to him, “Exactly so, Subhūti, exactly so! The perfections are not different in the slightest. Were there to be no perfection of wisdom these five perfections would not get the name *perfection*, so it is thanks to the perfection of wisdom, Subhūti, that these five perfections get the name *perfection*.
- 63.28 “To illustrate, Subhūti, when various sorts of physical beings have come into the presence of Sumeru, the king of mountains, those physical beings become a single color. Similarly, Subhūti, thanks to the perfection of wisdom these five perfections get the name *perfection* and, having entered into the knowledge of all aspects, they become a single color, which is to say there is no specific feature—‘This is the perfection of giving,’ *connect this in the same way with each, up to* ‘This is the perfection of wisdom’—at all. [F.293.a] And why? Because there they have no intrinsic nature. For that reason, there is no specific feature.”

- 63.29 “Lord, given that there is no specific feature or variation in any phenomenon for someone who has entered into reality, why is the perfection of wisdom said to be the highest, and is said to be the most excellent, foremost, best, superb, sublime, unsurpassed, unrivaled, and equal to the unequaled, when it comes to the five perfections?”
- 63.30 “Exactly so, Subhūti, exactly so! There is no specific feature or variation in any phenomenon for someone who has entered into reality, but still, in order to release beings from saṃsāra, because of the ordinary convention and conventional term there is the designation *perfection of giving*, and there are the designations *perfection of morality*, *perfection of patience*, *perfection of perseverance*, *perfection of concentration*, and *perfection of wisdom*.
- 63.31 “Furthermore, in regard to those beings, they are not born, they do not die, they do not leave, and they do not come forth. They do not exist. You should know that, since beings do not exist, all phenomena do not exist. Therefore, Subhūti, the perfection of wisdom is said to be the highest, and is said to be the most excellent, foremost, best, superb, sublime, unsurpassed, unrivaled, and equal to the unequaled when it comes to the five perfections.
- 63.32 “To illustrate, Subhūti, just as the precious lady is said to be the foremost, *up to* equal to the unequaled when it comes to the women in the world, as many as there are, similarly, Subhūti, the perfection of wisdom [F.293.b] is said to be the highest, *up to* equal to the unequaled when it comes to the five perfections.”
- 63.33 “Lord, what do you intend by saying the perfection of wisdom is the highest, *up to* equal to the unequaled?”
- 63.34 “Subhūti, it is because this perfection of wisdom will take hold of all wholesome dharmas and stand specifically in the knowledge of all aspects, by way of not taking a stand.”
- 63.35 “Lord, does the perfection of wisdom take hold of or release any dharma?”
 “No it does not, Subhūti; Subhūti, the perfection of wisdom does not take hold of or release any dharma. And why? Subhūti, it is because all dharmas are not grasped and are not released.”
- 63.36 “Lord, what are all the dharmas the perfection of wisdom does not take hold of or release?”
- 63.37 “Subhūti, the perfection of wisdom does not grasp or release form, *connect this in the same way with each, up to* and does not grasp or release awakening.”
- 63.38 “Lord, how is form, *up to* awakening not taken hold of and not released?”
 “Subhūti, those who do not pay attention to form, *up to* do not pay attention to awakening do not take hold of form.”
- 63.39 “Lord, if there is no attention being paid to form, *up to* there is no attention being paid to the knowledge of all aspects, how, Lord, without attention to form, *up to* without attention to the knowledge of all aspects will the

wholesome roots flourish? And if the wholesome roots do not flourish, [F.294.a] how will the perfections be completed? And if the perfections are not completed, how will the knowledge of all aspects be reached?"

63.40 "Subhūti, when bodhisattva great beings do not pay attention to form, *connect this in the same way with each, up to* do not pay attention to awakening, then those bodhisattva great beings' wholesome roots flourish and..., *up to* the knowledge of all aspects is reached. And why? Because when no attention has been paid to form, *up to* no attention has been paid to awakening there will be full awakening."

63.41 "Lord, why, when they thus do not pay attention to form, *up to* do not pay attention to awakening do they reach the knowledge of all aspects?"

63.42 "Subhūti, by paying attention they cling to the desire realm, or to the form realm, or to the formless realm; and when they have not paid attention they do not cling to anything. Therefore, Subhūti, bodhisattva great beings practicing the perfection of wisdom should not cling to any dharma."

63.43 "Lord, where will bodhisattva great beings practicing the perfection of wisdom stand?"

"Subhūti, bodhisattva great beings practicing like that will not stand in form, *up to* will not stand in the knowledge of all aspects."

63.44 "Lord, how will they not stand in form, *up to* not stand in the knowledge of all aspects?"

"Subhūti, they do not stand anywhere because of not settling down. And why? [F.294.b] It is because they do not see any dharma on which they might 'settle down' or 'stand.' In that way, Subhūti, by way of not settling down, bodhisattva great beings practice the perfection of wisdom.

63.45 "Subhūti, were it to occur to bodhisattva great beings to think, 'Meditating like that and practicing like that is meditating on the perfection of wisdom. That is the meditation on the perfection of wisdom, so I too will practice the perfection of wisdom, I too will meditate on the perfection of wisdom'—were they to form such a notion they would be distant from the perfection of wisdom. Those who become distant from the perfection of wisdom become distant from the perfection of giving, *connect this in the same way with each, up to* and become distant from the knowledge of all aspects. And why? Because the perfection of wisdom does not settle down on any dharma and there is no settling down on the perfection of wisdom at all. And why? Because the intrinsic nature of anything on which there might be 'settling down' does not exist.⁶⁴⁴

63.46 "If bodhisattva great beings form a notion of the perfection of wisdom, those bodhisattva great beings fall back from the perfection of wisdom, and those who have fallen back from the perfection of wisdom have fallen back from all dharmas. Bodhisattva great beings have fallen back from the

perfection of wisdom if it occurs to them to think, 'The perfection of wisdom incorporates the five perfections, incorporates..., *up to* [F.295.a] the knowledge of all aspects.' They are separated from the perfection of wisdom and not able to fully awaken to unsurpassed, perfect, complete awakening.

63.47 "Bodhisattva great beings have fallen back from the perfection of wisdom if it occurs to them to think, 'There will be a prophecy of the unsurpassed, perfect, complete awakening of someone who has stood in this perfection of wisdom.' They have fallen back from this perfection of wisdom, and having fallen back from this perfection of wisdom there will not be a prophecy of their unsurpassed, perfect, complete awakening.

63.48 "Bodhisattva great beings have fallen back from this perfection of wisdom if it occurs to them to think, 'I will stand in this perfection of wisdom and accomplish the perfection of giving, *up to* accomplish great compassion.' And why? Because those who have fallen back from the perfection of wisdom will not be able to accomplish the perfection of giving, *up to* will not be able to accomplish great compassion either.

63.49 "Furthermore, those bodhisattva great beings have fallen back from the perfection of wisdom if it occurs to them to think, 'The Tathāgata, not having taken hold of all dharmas, fully awakened, and having fully awakened, personally taught, explained, and clarified.' And why? Because tathāgatas have not fully awakened to any dharma. And why? Because they do not apprehend even this very life,⁶⁴⁵ so what need is there to say more about fully awakening to some dharma? It is impossible."

63.50 Then venerable Subhūti asked the Lord, [F.295.b] "Lord, how will these faults of bodhisattva great beings practicing the perfection of wisdom not occur?"

63.51 "Subhūti, when bodhisattva great beings practicing the perfection of wisdom think thus: 'All phenomena are without attachment⁶⁴⁶ and have not been taken hold of. There is no phenomenon that will fully awaken to a phenomenon that is free from attachment and has not been taken hold of.' If they practice like that, they practice the perfection of wisdom. But if bodhisattva great beings settle down on a phenomenon that has not been taken hold of, they are separated from the perfection of wisdom. And why? Because the perfection of wisdom cannot be spoken of as 'settling down.' "

63.52 "Lord, is the perfection of wisdom not separated from the perfection of wisdom, *up to* the perfection of giving is not separated from the perfection of giving, *up to* the knowledge of all aspects is not separated from..., *up to* the knowledge of all aspects? Lord, if the perfection of wisdom is not separated from the perfection of wisdom, *up to* the knowledge of all aspects is not

separated from the knowledge of all aspects, how, then, is the perfection of wisdom to be accomplished? How is the perfection of giving..., *up to* the knowledge of all aspects to be accomplished?"

63.53 "Subhūti," replied the Lord, "here bodhisattva great beings [F.296.a] practicing the perfection of wisdom do not settle down on form, nor do they settle down on 'this is form, this is its form.' *Connect this in the same way with each, up to* all dharmas. They do not settle down on form as 'permanent' or 'impermanent,' 'happiness,' or 'suffering,' 'self' or 'selfless,' pleasant' or 'unpleasant,' 'calm' or 'not calm,' 'empty' or 'not empty,' 'isolated' or 'not isolated.' *Connect this in the same way with each, up to* the knowledge of all aspects. And why? Because they cannot accomplish 'permanence' or 'impermanence,' 'happiness,' or 'suffering,' 'self' or 'selfless,' pleasant' or 'unpleasant,' 'calm' or 'not calm,' 'empty' or 'not empty,' 'isolated' or 'not isolated' in a dharma that has no intrinsic nature, because they cannot accomplish 'an intrinsic nature that is empty of its intrinsic nature.' Subhūti, bodhisattva great beings practicing the perfection of wisdom..., *connect this in the same way with each, up to* and the perfection of giving like that will stand in the knowledge of all aspects.

63.54 "Take as an illustration, Subhūti, the mass of four-unit forces of a wheel-turning emperor. Wherever the wheel-turning emperor goes, the mass of four-unit forces of a wheel-turning emperor goes there too. Similarly, with those five perfections, wherever the perfection of wisdom goes those five perfections go there too, and will stand specifically in the knowledge of all aspects.

63.55 "To illustrate further, Subhūti, a driver [F.296.b] mounts on a chariot with four horses and goes smoothly on his way. Similarly, the perfection of wisdom is the driver of those five perfections and goes smoothly on its way specifically to the knowledge of all aspects."

63.56 "Lord, what is the path of bodhisattva great beings, and what is not the path?"

"Subhūti, the śrāvaka path is not the path of bodhisattva great beings, and the pratyekabuddha path is not the path of bodhisattva great beings. The path of the knowledge of all aspects is the path. Subhūti, that is the path of bodhisattva great beings. That is not the path."⁶⁴⁷

63.57 "Lord, the perfection of wisdom teaching, 'this is the path; this is not the path,' has been made available because it is of great value to⁶⁴⁸ bodhisattva great beings."

63.58 "Exactly so, Subhūti, exactly so!" replied the Lord. "The perfection of wisdom teaching, 'this is the path and not the path,' has been made available because it is of great value to bodhisattva great beings—it has been made available because it is of great value to countless beings—but, Subhūti, the

perfection of wisdom does not teach anything at all. It does not incorporate form. It does not incorporate feeling, perception, volitional factors, or consciousness. It has not been set up in order to incorporate the śrāvaka level or the pratyekabuddha level. This perfection of wisdom [F.297.a] is the bodhisattva great beings' guide to unsurpassed, perfect, complete awakening. It is not the guide to the śrāvaka or pratyekabuddha level. It causes attainment of the knowledge of all aspects.

63.59 "Thus, this perfection of wisdom, having taken the establishment of dharma as authority, does not produce any phenomenon and does not stop any phenomenon."

63.60 "Lord, if the perfection of wisdom does not produce and does not stop any phenomenon, how do bodhisattva great beings practicing the perfection of wisdom give gifts, how do they guard morality, how do they cultivate patience, how do they make an effort at perseverance, how do they become absorbed in concentration, and how do they cultivate wisdom?"

63.61 "Subhūti, having turned the knowledge of all aspects into an objective support they should give gifts, having turned the knowledge of all aspects into an objective support they should guard morality, having turned the knowledge of all aspects into an objective support they should cultivate patience, having turned the knowledge of all aspects into an objective support they should make an effort at perseverance, having turned the knowledge of all aspects into an objective support they should become absorbed in concentration, having made the knowledge of all aspects into an objective support they should cultivate wisdom, and having made those wholesome roots into something shared in common by all beings they should dedicate them to unsurpassed, perfect, complete awakening. When they have dedicated those wholesome roots to unsurpassed, perfect, complete awakening like that, the cultivation [F.297.b] of the six perfections becomes complete, *up to* the bodhisattva great beings' cultivation of love becomes complete, *up to* cultivation of the knowledge of all aspects becomes complete. Any bodhisattva great being inseparable from the six perfections is inseparable from the knowledge of all aspects.

63.62 "Therefore, Subhūti, bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening should train in the six perfections; they should practice the six perfections. Bodhisattva great beings practicing the six perfections complete all the wholesome roots and, having done so, gain the knowledge of all aspects.

63.63 "Therefore, Subhūti, bodhisattva great beings should make an effort at the six perfections."

63.64 "Lord, how should bodhisattva great beings make an effort at the six perfections?"

“Subhūti, here bodhisattva great beings should understand analytically like this, that form is not conjoined and not disjoined; feeling, perception, volitional factors, and consciousness are not conjoined and not disjoined; *and similarly, up to* the knowledge of all aspects is not conjoined and not disjoined. Subhūti, bodhisattva great beings should make an effort at the six perfections like that.

63.65 “Furthermore, Subhūti, here bodhisattva great beings should not work with the idea, ‘I will stand in form’; *up to* should not work with the idea, [F.298.a] ‘I will stand in consciousness’; *up to* and should not work with the idea, ‘I will stand in the knowledge of all aspects.’ And why? Because form is not situated anywhere, *up to* the knowledge of all aspects is not situated anywhere. That is the way bodhisattva great beings should fully awaken to unsurpassed, perfect, complete awakening, by way of not standing.

63.66 “To illustrate, Subhūti, a man might want to eat the fruit of a mango tree or the fruit of a jackfruit tree.⁶⁴⁹ He would have to plant a mango or a jackfruit. Having planted it he would have to water it and have to weed it from time to time until, gradually growing branches and ripening, having found all the necessary conditions, mangos or jackfruit become complete in all their richness. Then he will eat the mangos or jackfruit. Similarly, Subhūti, bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening, should train in the six perfections, look after beings with giving, look after beings with morality, patience, perseverance, concentration, and wisdom, and liberate beings from saṃsāra.

63.67 “Therefore, Subhūti, bodhisattva great beings who want to reach the state where they do not have to place trust in others, want to purify a buddhafiield, want to be seated at the site of awakening, and want to turn the wheel of the Dharma should train in the six perfections.” [F.298.b]

63.68 “Lord, are you saying⁶⁵⁰ they have to train in the perfection of wisdom with the perfection of wisdom?”

63.69 “Subhūti, I am saying they have to train in the perfection of wisdom with the perfection of wisdom. I am saying they have to train in the perfection of wisdom if they want to accomplish the development of control over all dharmas. And why? Because this perfection of wisdom causes the accomplishment of the state where all dharmas have become fully controlled. This perfection of wisdom is the gateway of all dharmas.

63.70 “To illustrate, Subhūti, the ocean is the gateway of all rivers⁶⁵¹ and when all the river waters flow into the ocean they become of one taste. Similarly, Subhūti, the perfection of wisdom is the gateway to all dharmas, and all dharmas, when they have been categorized, turn into the perfection of wisdom.⁶⁵²

- 63.71 “Therefore, Subhūti, persons in the Śrāvaka Vehicle and in the Pratyekabuddha Vehicle as well as persons in the Bodhisattva Vehicle should train in just this perfection of wisdom. Therefore, bodhisattva great beings should train in the perfection of giving, and should train in the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom, *up to* and should train in the knowledge of all aspects.
- 63.72 “To illustrate, Subhūti, opponents or enemies are hard pressed to overpower a master archer shooting with a customized bow. Similarly, Subhūti, Māra and the Māra class of gods are hard pressed to overpower [F.299.a] a bodhisattva great being practicing the perfection of wisdom. Therefore, Subhūti, bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening should train in the perfection of wisdom.
- 63.73 “Past, future, and present lord buddhas watch over those practicing the perfection of wisdom.”
- 63.74 The Lord having said this, venerable Subhūti asked him, “Lord, how do the lord buddhas watch over those practicing the perfection of giving? How do they watch over those practicing the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom?”
- 63.75 Venerable Subhūti having asked this, the Lord replied to him, “Subhūti, here the lord buddhas watch over the bodhisattva great beings practicing the perfection of wisdom, but they do not apprehend giving, morality, patience, perseverance, concentration, or wisdom at all. Thus, without apprehending anything they watch over the bodhisattva great beings. *Similarly, connect this in full with each, up to* the knowledge of all aspects.
- 63.76 “Furthermore, Subhūti, the lord buddhas do not watch over bodhisattva great beings [F.299.b] as form, *up to* do not watch over them as the knowledge of all aspects.”
- 63.77 “Lord, bodhisattva great beings who want to train in many places should not train anywhere.”
- 63.78 “Exactly so, Subhūti, exactly so! Subhūti, bodhisattva great beings who want to train in many places should not train anywhere. And why? Because those dharmas in which bodhisattva great beings have to train cannot be apprehended.”
- 63.79 Then venerable Subhūti said to the Lord, “Lord, given that the Tathāgata has taught the dharmas briefly and in detail, there bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening should master these six perfections until they can recite them perfectly by

heart. Having perfectly recited them by heart they should mentally reflect on them, but reflect on them in such a way that the mind and mental factor dharmas are not set in motion at all."

63.80 "Exactly so, Subhūti, exactly so! Subhūti, bodhisattva great beings training in those six perfections taught briefly and in detail will come to know all dharmas in brief and in detail."

63.81 "Lord, how will bodhisattva great beings come to know all dharmas in brief and in detail?" [F.300.a]

63.82 "Subhūti, when they know the suchness of form, or feeling, or perception, or volitional factors, or consciousness, *up to* know the suchness of the knowledge of all aspects, they will come to know all dharmas in brief and in detail."

63.83 "Lord, what is the suchness of form?"

"Subhūti, the suchness of form is that in which there is no production, there is no stopping, there is no lasting, and there is no changing into something else. Bodhisattva great beings should train in that.

63.84 "When they know the very limit of reality, they will come to know all dharmas in brief and in detail."

63.85 "Lord, what is the very limit of reality?"

He said, "Subhūti, the very limit of reality is the limitless. Bodhisattva great beings training at that limit will come to know all dharmas in brief and in detail.

63.86 "When bodhisattva great beings know the dharma-constituent, they will come to know all dharmas in brief and in detail."

63.87 "Lord, what is the dharma-constituent?"

"Subhūti, the dharma-constituent is constituentless and there is no severance or limitation of that dharma-constituent. Bodhisattva great beings who know the dharma-constituent like that will come to know all dharmas in brief and in detail."

63.88 "Lord, how should all dharmas be known in brief and in detail?"

"Subhūti, all dharmas should be known as not conjoined and not disjoined." [F.300.b]

63.89 "Lord, what are the dharmas that are not conjoined and are not disjoined?"

"Subhūti, form is not conjoined and is not disjoined; feeling, perception, volitional factors, and consciousness are not conjoined and is not disjoined; *connect this in the same way with each, up to* the compounded element and the un-compounded element are not conjoined and are not disjoined. And why? Because that which might become conjoined or disjoined has no intrinsic

nature, and that which has no intrinsic nature is a nonexistent thing,⁶⁵³ and a nonexistent thing is not conjoined with and is not disjoined from a nonexistent thing.

63.90 “Subhūti, this is the summation for the bodhisattva great beings. Subhūti, bodhisattva great beings beginning the work should train in this perfection summation, and those on the tenth level should train in just this summation too. Subhūti, bodhisattva great beings training in this summation will come to know all dharmas in brief and in detail.”

“Lord, this is the entrance for bodhisattva great beings with keen faculties.”

63.91 “Subhūti, this is the entrance for bodhisattva great beings with dull faculties as well. This is also the entrance for those with middling faculties, and for those with faculties not yet stabilized in meditation. For any bodhisattva great beings who want to train it is not *not* an entrance. But it is not the entrance for the lazy, it is not the entrance [F.301.a] for those deficient in perseverance, robbed of mindfulness, and mentally distracted. It is the entrance for those who are energetic, not lazy, and with applied mindfulness. It is the entrance for those who want to train on the irreversible level and who want to reach the knowledge of all aspects.

63.92 “If they train in the perfection of wisdom as it has been taught, having trained in the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, and perfection of concentration, they will reach the knowledge of all aspects. Subhūti, for bodhisattva great beings who go on practicing the perfection of wisdom, the works of Māra, whatever they are, are eliminated the moment they happen. Therefore, bodhisattva great beings who want to fully grasp skillful means should train in the perfection of wisdom.

63.93 “Subhūti, when bodhisattva great beings practice the perfection of wisdom, cultivate the perfection of wisdom, and make an effort at the perfection of wisdom, the lord buddhas dwelling and maintaining themselves in countless world systems, those lord buddhas also watch over those bodhisattva great beings practicing the perfection of wisdom. And why? Because those past, future, and present lord buddhas have issued forth from this, namely these six perfections. Therefore, Subhūti, bodhisattva great beings practicing the perfection of wisdom [F.301.b] should also be optimistic and think like this: ‘I too will gain the dharmas those past, future, and present lord buddhas gained.’

63.94 “Subhūti, bodhisattva great beings practicing the perfection of wisdom should make such an effort. Bodhisattva great beings making such an effort will quickly and fully awaken to unsurpassed, perfect, complete awakening.

Therefore, Subhūti, bodhisattva great beings should not become separated from attention to the knowledge of all aspects.

63.95 “Subhūti, if, when bodhisattva great beings are practicing the perfection of wisdom, they cultivate the perfection of wisdom even for as long as a finger snap, those bodhisattva great beings will create a lot more merit. Those who have satisfied beings included in a great billionfold world system with gifts; have established them in morality; have established them in meditative stabilization, wisdom, freedom, and the knowledge and seeing of liberation; have established them in the result of stream enterer, *up to* in the state of a worthy one; and have established them in a pratyekabuddha’s awakening do not do so. When they have cultivated this deep perfection of wisdom for as long as a finger snap, just that creates a lot more merit. And why? Because giving, morality, meditative stabilization, wisdom, freedom, and the knowledge and seeing of liberation, the result of stream enterer, *up to* a pratyekabuddha’s awakening have been born from her. The lord buddhas dwelling and maintaining themselves in world systems in the ten directions [F.302.a] have also issued forth from just this perfection of wisdom, and those categories of past, future, and present lord buddhas are because of just this perfection of wisdom as well.

63.96 “Furthermore, Subhūti, if someone cultivates this deep perfection of wisdom with attention connected to the knowledge of all aspects just for the time it takes to blink, or for one day or a hundred days, or a year or a hundred years, or an eon or more than an eon, *up to* an *asaṃkhyeya* of eons, just that will create a lot more merit. Establishing beings included in world systems as many as there are sand particles in the Gaṅgā River in giving, *up to* establishing them in a pratyekabuddha’s awakening will not do so. And why? Because those lord buddhas who have designated this as the basis of meritorious action arisen from giving, designated..., *up to* a pratyekabuddha’s awakening have also issued forth from just her.

63.97 “You should know that bodhisattva great beings thus standing in this perfection of wisdom as it has been taught are the bodhisattva great beings who will not turn back. You should know that those bodhisattva great beings are looked out⁶⁵⁴ for by the tathāgatas. You should know that bodhisattva great beings who are endowed with these skillful means are those who have attended on many hundred thousand one hundred million billion buddhas. You should know that those bodhisattva great beings have planted wholesome roots; you should know that those bodhisattva great beings have been assisted by spiritual friends; [F.302.b] you should know that those bodhisattva great beings have practiced the practice of the six perfections; and you should know that those bodhisattva great beings have meditated on and thought about the fourteen emptinesses. *Connect this in the*

same way with each, up to you should know that those bodhisattva great beings have meditated on the four detailed and thorough knowledges. You should know that those bodhisattva great beings have the six clairvoyances; that those bodhisattva great beings have become the heirs apparent; and that those bodhisattva great beings have fulfilled all their ambitions. You should know that those bodhisattva great beings are not separated from the buddhas, are not separated from wholesome roots, are not separated from a buddhafiield, and have obtained an unbroken confidence giving a readiness to speak, and the dhāraṇīs. You should know that those bodhisattva great beings have perfected bodies. You should know that those bodhisattva great beings are in possession of a prophecy. You should know that those bodhisattva great beings are born in a suffering existence at will. You should know that those bodhisattva great beings are skilled in entering into aspects⁶⁵⁵ and are skilled in the conventional. You should know that those bodhisattva great beings are skilled in entering into what does not have letters and are skilled in entering into the unconventional.⁶⁵⁶ You should know that those bodhisattva great beings are skilled in singular words, skilled in plural words, skilled in feminine words, and skilled in masculine words; are skilled in form, *up to* and skilled in consciousness; [F.303.a] *connect this in the same way with each, up to* are skilled in nirvāṇa, and skilled in the dharma-constituent; are skilled in marks, skilled in the marks of compounded things, and skilled in things without a mark; are skilled in being, skilled in nonbeing, skilled in intrinsic existence, and skilled in dependent existence;⁶⁵⁷ are skilled in conjunction, skilled in disjunction, skilled in the accompanied, skilled in the unaccompanied, and skilled in the neither accompanied nor unaccompanied; are skilled in suchness, skilled in unmistaken suchness, skilled in unaltered suchness, skilled in the dharma-constituent, skilled in the establishment of dharmas, and skilled in the certification of dharmas; are skilled in what has causes and conditions, skilled in the unconditioned, skilled in the aggregates, skilled in the constituents, skilled in the sense fields, skilled in the truths, and skilled in dependent origination; are skilled in the concentrations, skilled in the immeasurables, and skilled in the formless absorptions; are skilled in the perfections, skilled in the four applications of mindfulness, *up to* and skilled in the knowledge of all aspects; are skilled in the compounded element, skilled in the un compounded element, skilled in elements, and skilled in non-elements; skilled in attention to form, *up to* and skilled in attention to consciousness; *connect this in the same way with each, up to* and skilled in attention to the knowledge of all aspects; are skilled in ‘form is empty of form,’ *up to* skilled in ‘consciousness is empty of consciousness,’ *connect this in the same way with each, up to* skilled in ‘awakening is empty of awakening’;

[F.303.b] are skilled in the path with pliancy, and skilled in the path without pliancy; are skilled in production, stopping, and lasting and changing into something else; are skilled in greed, skilled in hatred, skilled in confusion, skilled in being without greed, skilled in being without hatred, skilled in being without confusion, skilled in the view and skilled in not the view, skilled in wrong view and not wrong view, *connect this in the same way with each, up to* and skilled in all forms of views; are skilled in name, skilled in name and form, skilled in objective supports, and skilled in dominant conditions; are skilled in aspects and skilled in marks; are skilled in suffering, skilled in origination, skilled in cessation, and skilled in the path; are skilled in hells, skilled in the animal world, skilled in the world of Yama, skilled in the path to the world of Yama, skilled in the path to the hells, skilled in the path to the animal world, skilled in the human's path, skilled in the gods, and skilled in the path to the gods; are skilled in the result of stream enterer, skilled in the path to the result of stream enterer, skilled in the result of once-returner, skilled in the path to the result of once-returner, skilled in the result of non-returner, skilled in the path to the result of non-returner, skilled in the result that is the state of a worthy one, skilled in the path to the result that is the state of a worthy one, skilled in the result that is a pratyekabuddha's awakening, and skilled in the path to the result that is a pratyekabuddha's awakening; are skilled in the knowledge of path aspects, [F.304.a] skilled in the knowledge of all aspects, and skilled in the path to the knowledge of all aspects; are skilled in faculties and skilled in completed faculties; are skilled in quick wisdom, skilled in keen wisdom, skilled in speedy wisdom, skilled in penetrating wisdom, skilled in expansive wisdom, and skilled in unequaled wisdom; are skilled in times gone by, skilled in times yet to come, and skilled in the present time; and are skilled in skillful means, skilled in the aspirations of beings, skilled in surpassing aspiration, skilled in meanings, skilled in letters, and skilled in the presentation of the three vehicles.

63.98 “Subhūti, you should know that those are the benefits when bodhisattva great beings have practiced the perfection of wisdom, have accomplished the perfection of wisdom, and have meditated on the perfection of wisdom.”

63.99 *ye dharmā hetu-prabhavā hetuṃ teṣāṃ tathāgato hy avadat. teṣāṃ ca yo nirodha evaṃ vādī mahāśramaṇa.*

ye dharmā hetu-prabhavā hetuṃ teṣāṃ tathāgato hy avadat. teṣāṃ ca yo nirodha evaṃ vādī mahāśramaṇa.

*ye dharmā hetu-prabhavā hetuṃ teṣāṃ tathāgato hy avadat. teṣāṃ ca yo nirodha evaṃ vādī mahāśramaṇa.*⁶⁵⁸ [V31] [F.1.b] [B45]

- 63.100 “Lord, how should bodhisattva great beings practice the perfection of wisdom, accomplish the perfection of wisdom, and meditate on the perfection of wisdom?”
- 63.101 “Subhūti,” replied the Lord, “they should practice the perfection of wisdom through the calmness of form, through the fraudulence of form, through the vanity of form, and through the pointlessness of form. They should practice the perfection of wisdom through the calmness of feeling..., perception..., volitional factors..., and consciousness, through the fraudulence of consciousness, through the vanity of consciousness, and through the pointlessness of consciousness.
- 63.102 “You ask, ‘How should they accomplish the perfection of wisdom?’ They should accomplish the perfection of wisdom [F.2.a] by accomplishing a space-like emptiness.
- 63.103 “You ask, ‘How should they meditate on the perfection of wisdom?’ They should meditate on the perfection of wisdom by meditating on a space-like emptiness.”
- 63.104 “Lord, for bodhisattva great beings practicing the perfection of wisdom, how long is the practice of the perfection of wisdom?”
- 63.105 “Subhūti,” replied the Lord, “starting from the first production of the thought up until seated at the site of awakening, they should practice the perfection of wisdom, and similarly accomplish it, and similarly meditate on it.”
- 63.106 “Lord, should they practice with an unbroken, unseparated stream of thoughts connected one after the other?”
- 63.107 “Subhūti,” replied the Lord, “they should practice the perfection of wisdom without providing an opportunity for other attention. They should practice the perfection of wisdom, should accomplish the perfection of wisdom, and should meditate on the perfection of wisdom without relaxing attention to the knowledge of all aspects. They should practice, and similarly should accomplish, and similarly should meditate on the perfection of wisdom in such a way that mind and mental factor dharmas are not set in motion at all.”
- 63.108 “Lord, will bodhisattva great beings who have practiced the perfection of wisdom, accomplished the perfection of wisdom, and meditated on the perfection of wisdom [F.2.b] reach the knowledge of all aspects?”
“No, Subhūti.”
- 63.109 “Well then, Lord, will they without having meditated?”
“No, Subhūti.”
- 63.110 “Well then, Lord, will they having meditated when they meditated, and without having mediated when they did not meditate?”
“No, Subhūti.”

- 63.111 “Well then, Lord, will they without having meditated and without having *not* meditated?”
 “No, Subhūti.”
- 63.112 “Well then, Lord, how will they reach the knowledge of all aspects?”
 “Just as suchness will, Subhūti.”
- 63.113 “Lord, how will suchness?”
 “Just as the very limit of reality will, Subhūti.”
- 63.114 “Lord, how will the very limit of reality?”
 “Just as the dharma-constituent will, Subhūti.”
- 63.115 “Lord, how will the dharma-constituent?”
 “Just as the self element, the being element, the living being element, and the person element will, Subhūti.”
- 63.116 “Lord, how will the self element, *up to* the person element?”
 “What do you think, Subhūti, can you apprehend a self and a being?”
 “No, Lord.”
- 63.117 “Subhūti, how will those who cannot apprehend a self or a being label a being element? Thus, Subhūti, those who do not label a being, do not label the perfection of wisdom, and do not label all dharmas will reach the knowledge of all aspects.”
- 63.118 “Lord, is the perfection of wisdom something that cannot be labeled? [F.3.a] Are the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving something that cannot be labeled?”
- 63.119 “Subhūti,” replied the Lord, “the perfection of wisdom cannot be labeled. Compounded or uncompounded, śrāvaka dharmas or pratyekabuddha dharmas, *up to* all dharmas cannot be labeled.”
- 63.120 “Lord, if all dharmas cannot be labeled, why, Lord, does hell have a label, the animal world have a label, the world of Yama have a label, humans and gods have labels, stream enterers *up to* worthy ones have labels, and why does unsurpassed, perfect, complete awakening have a label?”
- 63.121 “Subhūti,” asked the Lord in return, “what do you think, can a being that is a label be apprehended?”
 “No, Lord.”
- 63.122 “Subhūti, how, given that you cannot apprehend a being, will you label hell, the animal world, the world of Yama, humans and gods, stream enterers *up to* worthy ones, and unsurpassed, perfect, complete awakening? Subhūti, bodhisattva great beings practicing the perfection of wisdom should thus train in phenomena that cannot be labeled.”
- 63.123 “Well then, Lord, do bodhisattva great beings practicing the perfection of wisdom train in form; do they train in feeling, perception, volitional factors, and consciousness; [F.3.b] *up to* do they train in the knowledge of all

aspects?”

63.124 “Subhūti, they should train in form without taking anything away and without adding anything, *up to* they should train in the knowledge of all aspects without taking anything away and without adding anything.”

63.125 “Lord, how will they train in..., *up to* the knowledge of all aspects without taking anything away and without adding anything?”

“Subhūti, they should train in those as not produced and not stopping.”

63.126 “Lord, how should they train in form as not produced and not stopping, *up to* how should they train in the knowledge of all aspects as not produced and not stopping?”

“Subhūti, they should train without occasioning anything, without meditating on and without investigating volitional factors.”

63.127 “Lord, how should they train without occasioning anything?”

“Subhūti, they should train without occasioning anything by seeing that all dharmas are empty of their own marks.”

63.128 “Lord, how should they train in all dharmas empty of their own marks?”

“Subhūti, they should view form as empty of form, they should view feeling as empty of feeling, they should view perception as empty of perception, they should view volitional factors as empty of volitional factors, and they should view consciousness as empty of consciousness. They should view the eyes as empty of the eyes, *up to* they should view thinking mind as empty of thinking mind. They should view inner emptiness as empty of inner emptiness, *up to* they should view the emptiness of its own mark as empty of the emptiness of its own mark. They should view the concentrations as empty of the concentrations, *up to* they should view cessation absorption as empty of cessation absorption. [F.4.a] They should view the applications of mindfulness as empty of the applications of mindfulness, *up to* they should view awakening as empty of awakening. Subhūti, that is how bodhisattva great beings should train in all dharmas empty of their own marks.”

63.129 “Lord, if form is empty of form, *up to* even awakening is empty of awakening, well then, Lord, how will bodhisattva great beings practice the perfection of wisdom?”

“Subhūti, not practicing is the bodhisattvas’ practice of the perfection of wisdom.”

63.130 “Lord, why is not practicing the practice of the perfection of wisdom?”

“Subhūti, it is because a perfection of wisdom cannot be apprehended, a bodhisattva cannot be apprehended, a practice cannot be apprehended, and something being practiced, some way of practicing, and some place for

practice cannot be apprehended. The bodhisattva great beings' practice of the perfection of wisdom is there, Subhūti, where all those thought constructions are not apprehended."

63.131 "Lord, if not practicing is the practice of the perfection of wisdom, how then will bodhisattva great beings who are beginning the work practice the perfection of wisdom?"

63.132 "Subhūti, here, starting from the first production of the thought, thus⁶⁵⁹ bodhisattva great beings beginning the work train in all phenomena as providing no basis for apprehension.⁶⁶⁰ When they give a gift they should give the gift by way of not apprehending anything; when they guard morality, they should guard morality by way of not apprehending anything; when they make a practice of patience, they should make a practice of being patient by way of not apprehending anything; when they make a vigorous effort, they should make a vigorous effort [F.4.b] by way of not apprehending anything; when they become absorbed in meditative stabilization, they should become absorbed in meditative stabilization by way of not apprehending anything; and when they cultivate wisdom, they should cultivate wisdom by way of not apprehending anything, *and similarly, up to the knowledge of all aspects.*"

63.133 "Lord, to what extent does not apprehending come about, and to what extent does apprehending come about?"

63.134 "Subhūti, to the extent that there is duality, to that extent there is apprehending; nonduality is the absence of apprehending."

63.135 "Lord, what is *duality*?"

"Subhūti, to the extent that there are eyes and a form, *up to* a thinking mind and a dharma, and *up to* awakening and a buddha, Subhūti, that is duality."

63.136 "Lord, what is *nonduality*?"

"Subhūti, to the extent that there are no eyes and form, *up to* no thinking mind and dharma, and *up to* no awakening and a buddha, Subhūti, that is nonduality."

63.137 "Does the unfindable provide a basis for not apprehending or does the findable provide a basis for not apprehending?"⁶⁶¹

63.138 "Subhūti, neither does the findable provide a basis for not apprehending nor does the unfindable provide a basis for not apprehending, but still, Subhūti, the sameness of the findable and the unfindable is the unfindable.⁶⁶² Subhūti, bodhisattva great beings should thus train in the sameness of what does and does not provide a basis for apprehending. Training like that, bodhisattva great beings will not apprehend anything in the perfection of wisdom."

- 63.139 “Lord, if bodhisattva great beings practicing the perfection of wisdom are not attached to apprehending and are not attached to not apprehending, how, Lord, will bodhisattva great beings practicing the perfection of wisdom complete [F.5.a] level after level, and how, having completed level after level, will they reach the knowledge of all aspects?”
- 63.140 “Subhūti, bodhisattva great beings practicing the perfection of wisdom standing on a basis for apprehending will not complete level after level. Bodhisattva great beings practicing the perfection of wisdom will not, having stood on a basis for apprehending, be able to complete level after level. And why? Subhūti, it is because a perfection of wisdom cannot be apprehended, awakening cannot be apprehended, and someone practicing the perfection of wisdom cannot be apprehended either. Subhūti, bodhisattva great beings should train in the perfection of wisdom like that.”
- 63.141 “Lord, if a perfection of wisdom cannot be apprehended, awakening cannot be apprehended, and someone practicing the perfection of wisdom cannot be apprehended either, well then, how will bodhisattva great beings practicing the perfection of wisdom make an investigation—‘this is form, this is feeling, this is perception, these are volitional factors, this is consciousness,’ *up to* ‘this is awakening’—into all these dharmas that are without an intrinsic nature?”
- 63.142 “Subhūti, bodhisattva great beings practicing the perfection of wisdom who do it in such a way that they apprehend form, *up to* apprehend consciousness, *up to* apprehend awakening do not make an investigation into dharmas.”
- 63.143 “Lord, if bodhisattva great beings practicing the perfection of wisdom do not apprehend form, *up to* do not apprehend consciousness, *up to* do not apprehend awakening, well then, how will they complete the perfection of giving; enter into the secure state of a bodhisattva; [F.5.b] having entered into the secure state of a bodhisattva, purify a buddhafiield; having purified a buddhafiield, bring beings to maturity; having brought beings to maturity, gain the knowledge of all aspects; having gained the knowledge of all aspects, turn the wheel of the Dharma; having turned the wheel of the Dharma, do the work of a buddha; and having done the work of a buddha free all beings from saṃsāra?”
- 63.144 “Subhūti, bodhisattva great beings do not practice the perfection of wisdom for the sake of form, *up to* they do not practice the perfection of wisdom for the sake of awakening.”
- 63.145 “Well then, Lord, for the sake of what do bodhisattva great beings practice the perfection of wisdom?”

- 63.146 “Subhūti, bodhisattva great beings do not practice the perfection of wisdom for the sake of anything. And why? Subhūti, it is because all dharmas are unmade, all dharmas are unchanging; the perfection of wisdom is unmade and unchanging, awakening too is unmade and unchanging, and bodhisattvas are unmade and unchanging as well. Subhūti, bodhisattva great beings should practice the perfection of wisdom like that in an unmade and unchanging way.”
- 63.147 “Lord, if all dharmas are unmade and are unchanging, well then, Lord, how is there an arrangement of three vehicles—the Śrāvaka Vehicle, Pratyekabuddha Vehicle, and Buddha Vehicle?”
- 63.148 “Subhūti, no arrangement [F.6.a] at all can be apprehended in dharmas that are unmade and unchanging. An arrangement can be apprehended in dharmas that occasion something and have collected together. And why? Because simple, unlettered, ordinary folk settle down on the five aggregates. They settle down on a form aggregate, *up to* settle down on a consciousness aggregate, *up to* settle down on a knowledge of all aspects. They falsely project form, falsely consider form a fact, *up to* and they falsely project awakening, *up to* falsely consider awakening a fact. It occurs to them to think, ‘I will fully awaken to awakening. I will free beings from saṃsāra.’ And why? Subhūti, it is because even though that form, *up to* that awakening are not apprehended by the buddhas’ five eyes, still those ignorant persons speak ill of the buddha and want to free beings from saṃsāra.”
- 63.149 The Lord having said that, venerable Subhūti then asked him, “Lord, if a tathāgata, worthy one, perfectly complete buddha were not to apprehend with the five eyes those beings they free from saṃsāra, how then would the Lord, having fully awakened to unsurpassed, perfect, complete awakening, have prophesied beings in the three groups as those destined for the perfect state, those destined to be wrong, and those not necessarily destined?”
- 63.150 “Subhūti, I, having fully awakened to unsurpassed, perfect, complete awakening, have not apprehended any being at all destined for the perfect state, destined to be wrong, or not necessarily destined. Nevertheless, Subhūti, as an ordinary convention, but not ultimately, I keep these beings without a material reality [F.6.b] who perceive a material reality away from seizing on the unreal.”
- 63.151 “But Lord, the tathāgatas stood in the ultimate and fully awakened to unsurpassed, perfect, complete awakening.”
“No, Subhūti.”
- 63.152 “Well then, Lord, the tathāgatas stood in a succession of miraculous powers and fully awakened to unsurpassed, perfect, complete awakening.”
“No, Subhūti.”

- 63.153 “Lord, if they neither stood in the ultimate and fully awakened to unsurpassed, perfect, complete awakening nor stood in a succession of miraculous powers and fully awakened to unsurpassed, perfect, complete awakening, well then, Lord, it surely would not be the case that the tathāgatas, worthy ones, perfectly complete buddhas did *not* fully awaken to unsurpassed, perfect, complete awakening, would it?”
- 63.154 “Subhūti, it is not that the tathāgatas, worthy ones, perfectly complete buddhas have *not* fully awakened to unsurpassed, perfect, complete awakening. Subhūti, the tathāgatas, worthy ones, perfectly complete buddhas have indeed fully awakened to unsurpassed, perfect, complete awakening but do not stand in the compounded element or the uncompounded element.
- 63.155 “To illustrate, Subhūti, a tathāgata’s magical creation does not stand in the compounded element or the uncompounded element but still that tathāgata’s magical creation goes and comes, stands and sits. Were it to practice the perfection of giving; practice the perfection of morality, perfection of patience, [F.7.a] perfection of perseverance, perfection of concentration, and the perfection of wisdom; have accomplished and dwell in the four concentrations; cultivate the four immeasurables, four formless absorptions, five clairvoyances, four applications of mindfulness, *up to* the eightfold noble path; cultivate the emptiness meditative stabilization, signlessness meditative stabilization, and wishlessness meditative stabilization; cultivate inner emptiness, *up to* emptiness of its own mark; cultivate the eight deliverances, nine serial absorptions, ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, and great compassion; and have turned the wheel of the Dharma—and were that magical creation also to have magically created and made a prophecy about infinite beings in the three groups—what do you think, Subhūti, would that magical creation have made a prophecy about any being in the three groups?”
- “No, Lord.”
- 63.156 “Similarly, Subhūti, the tathāgatas understand that all phenomena are like magical creations, and, having understood that they are like magical creations, have not led any being at all. Subhūti, bodhisattva great beings should cultivate the perfection of wisdom like that, as it really is, like a tathāgata’s magical creation.”
- 63.157 “Lord, if all dharmas are like magical creations, then what distinction and what differentiation, Lord, is there between a tathāgata and a magical creation? What is your intention?”

- 63.158 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, there is no distinction at all between a tathāgata and a tathāgata’s magical creation; no differentiation at all can be apprehended. Subhūti, a tathāgata and a tathāgata’s magical creation [F.7.b] are without distinguishing features. And why? Because the magical creation does whatever the work a tathāgata does.”
- 63.159 “Lord, when there is no Tathāgata, does the Tathāgata’s magical creation do the work?”
 “It does, Subhūti.”
- 63.160 “Lord, when there is no tathāgata, how does the Tathāgata’s magical creation do the work?”
- 63.161 “To illustrate, people know, ‘The tathāgata Śāntamati, finding no bodhisattva, magically created a magical creation and passed into nirvāṇa. That magical creation did the work of a buddha for more than an eon. Later on, it prophesied the awakening of a bodhisattva and passed into nirvāṇa.’ Nevertheless, that magical creation was not born and did not pass into complete nirvāṇa. Similarly, Subhūti, bodhisattva great beings believing all dharmas to be like magical creations should practice the perfection of wisdom.”
- 63.162 “Lord, if there is no distinction at all between a magical creation and a tathāgata, how will there be a pure gift? Lord, the merit from the gifts beings set before the Tathāgata never finishes until they have passed into complete nirvāṇa in the element of nirvāṇa without any aggregates left behind. Similarly, Lord, does the merit from the gifts beings have set before a magical creation never finish until they have passed into complete nirvāṇa in the element of nirvāṇa without any aggregates left behind as well?”
- 63.163 “Subhūti, the true nature of dharmas on account of which the Tathāgata has become worthy of the offerings of the world with its celestial beings is just that true nature of dharmas on account of which the magical creation has become worthy [F.8.a] of the offerings of the world with its celestial beings.
- 63.164 “Let alone a gift presented to a tathāgata, Subhūti, and let alone a gift presented to a tathāgata’s magical creation, if some benevolent sons of a good family or daughters of a good family pay attention to the Tathāgata, that wholesome root will not come to an end and they will all reach the end of suffering. Subhūti, let alone benevolent attention to the Tathāgata, if some sons of a good family or daughters of a good family throw a flower in salutation into the sky while paying attention to the Tathāgata, that wholesome root will not come to an end and they will all reach the end of suffering. Subhūti, let alone benevolent attention to the Tathāgata, and let alone throwing a flower in salutation into the sky, Subhūti, if some sons of a

good family or daughters of a good family bow down to the buddha, they will all gradually reach the end of suffering. Subhūti, a gift presented to a tathāgata is so powerful and as greatly beneficial as that.

63.165 “Through this one of many explanations, Subhūti, you should take the mark that makes a dharma a dharma as your measure and know that there is not even the slightest distinction between a tathāgata and a tathāgata’s magical creation. Subhūti, bodhisattva great beings should practice the perfection of wisdom like that.

63.166 “Having entered into that true dharmic nature of dharmas they should not complicate the true nature of dharmas with the idea, ‘This is the perfection of wisdom, this is the true dharmic nature of the perfection of wisdom.’ *Similarly, connect this with each, up to all dharmas.*”

63.167 “Lord, the true dharmic nature of all dharmas should not be made complicated, but has the Lord not complicated the true dharmic nature of all dharmas on account of the Tathāgata saying ‘this is form,’ *up to* ‘this is consciousness,’ [F.8.b] *and similarly with* inner and outer dharmas, *and similarly with* wholesome and unwholesome dharmas, and dharmas with outflows and without outflows, ordinary and extraordinary, shared in common and not shared in common, and compounded and uncompounded?”

63.168 “No, Subhūti, I have simply taught the true dharmic nature of dharmas and explained dharmas with words and signs motivated by the thought, ‘How will others comprehend?’ So, the true dharmic nature of all dharmas has not been made complicated.”

63.169 “Lord, if the Lord has taught the true dharmic nature of dharmas and explained dharmas with words and signs in order that others will comprehend, why, Lord, have you given an explanation in words and signs of dharmas that have no names and have no signs?”

63.170 “Subhūti, conventional language is not to do with settling down on names and signs; otherwise, Subhūti, conventional language would be simply just suffering. There is no settling down to do with names and signs. Subhūti, a tathāgata and a tathāgata’s śrāvakas do not settle down on names and signs. Subhūti, were a name to settle down on a name, or were a sign to settle down on a sign, then emptiness would settle down on emptiness, signlessness would settle down on signlessness, wishlessness would settle down on wishlessness, and suchness too would settle down on suchness; the very limit of reality would settle down on the very limit of reality, the dharma-constituent would settle down on the dharma-constituent, and the uncompounded would settle down [F.9.a] on the uncompounded. Subhūti, all dharmas are thus simply mere names; they do not persist as mere names. Subhūti, bodhisattva great beings should thus practice the perfection of wisdom standing⁶⁶³ in a mere name and sign, without settling down on it.”

- 63.171 “Lord, if all dharmas finish as a mere name and sign, well then, for what do bodhisattva great beings produce the thought to be awakened, and having produced the thought experience the many various forms of volitional factors, pursue the bodhisattva way of life, give a gift, guard morality, make a practice of being patient, make a vigorous effort, become absorbed in meditative stabilization, cultivate wisdom, cultivate emptiness, keep on with the concentrations, immeasurables, and formless absorptions, keep on with the applications of mindfulness, keep on with the right efforts, keep on with the emptiness, signlessness, and wishlessness gateways to liberation, keep on with the ten tathāgata powers, and complete..., *up to* great compassion?”
- 63.172 “Subhūti, you have asked, ‘If all dharmas finish as a mere name and sign, well then, for what do bodhisattva great beings pursue the bodhisattva way of life?’ Subhūti, it is because all these volitional factors are simply mere names and signs, and those names and signs are empty of names and signs. That is why bodhisattva great beings pursue the bodhisattva way of life and gain the knowledge of all aspects, and having gained the knowledge of all aspects turn the wheel of the Dharma, [F.9.b] and having turned the wheel of the Dharma cause beings to pass into complete nirvāṇa in the three vehicles. The production, stopping, lasting, and changing of those names and signs into something else does not exist and cannot be apprehended.”
- 63.173 “Lord, you say ‘knowledge of all aspects’ again and again.”
“Subhūti, I do say ‘knowledge of all aspects’ again and again.”
- 63.174 “Lord, the Tathāgata has also said ‘all-knowledge,’ the Tathāgata has also said ‘knowledge of path aspects’ in the sutra,⁶⁶⁴ and the Tathāgata has also said ‘knowledge of all aspects.’ What distinction and what differentiation, Lord, is there between these three types of omniscience?”⁶⁶⁵
- 63.175 “Subhūti, all-knowledge belongs to śrāvakas and pratyekabuddhas; the knowledge of path aspects, Subhūti, to bodhisattva great beings; and the knowledge of all aspects, Subhūti, to the tathāgatas, worthy ones, perfectly complete buddhas.”
- 63.176 “Lord, why does the knowledge of all aspects belong to tathāgatas, why the knowledge of path aspects to bodhisattva great beings, and why all-knowledge to śrāvakas and pratyekabuddhas?”
- 63.177 “Subhūti,” replied the Lord, “it is because śrāvakas and pratyekabuddhas know all those inner and outer dharmas, as many as there are, but not all paths and all aspects.
- 63.178 “Subhūti, you have asked, ‘Lord, why [F.10.a] does the knowledge of path aspects belong to bodhisattva great beings?’ Subhūti, bodhisattva great beings have to produce all paths, have to understand all paths, and they

have to fully complete all paths—the śrāvaka paths, pratyekabuddha paths, and bodhisattva paths. On those paths they do the path work to be done but do not actualize the very limit of reality.”

63.179 “Lord, will bodhisattva great beings not complete the buddha path and will they also not actualize the very limit of reality?”

“Subhūti, those bodhisattva great beings do not actualize the very limit of reality until they have purified a buddhafield and brought beings to maturity.”

63.180 “Lord, do bodhisattva great beings actualize the very limit of reality having stood on the path?”

“No, Subhūti.”

63.181 “Well then, Lord, do bodhisattva great beings actualize the very limit of reality having stood on what is not the path?”

“No, Subhūti.”

63.182 “Well then, Lord, do bodhisattva great beings actualize the very limit of reality having stood on both the path and what is not the path?”

“No, Subhūti.”

63.183 “Well then, Lord, do bodhisattva great beings actualize the very limit of reality having stood on neither the path nor on what is not the path?”

“No, Subhūti.”

63.184 “Well then, Lord, how do bodhisattva great beings actualize the very limit of reality?”

“What do you think, Subhūti, have you stood on the path and stopped appropriating anything and become freed in your heart from outflows?”
[F.10.b]

“No, Lord,” replied Subhūti.

63.185 “Well then, Subhūti, have you from having stood on what is not the path?” he asked.

“No, Lord.”

63.186 “Well then, Subhūti, have you from having stood on both the path and what is not the path?”

“No, Lord.”

63.187 “Well then, Subhūti, have you stood on neither the path nor what is not the path and stopped appropriating anything and become freed in your heart from outflows?”

63.188 “No, Lord,” replied Subhūti. “Lord, I have not become freed in my heart from outflows having stood anywhere, but Lord, my heart, because I have not stood anywhere, is a heart that is freed.”

63.189 “Similarly, Subhūti,” said the Lord, “bodhisattva great beings actualize the very limit of reality without having stood anywhere.

- 63.190 “Subhūti, that one aspect on account of which the ‘knowledge of all aspects’ spoken of again and again is called ‘knowledge of all aspects’ is thus the calm aspect. Subhūti, also those aspects, tokens, and signs on account of which phenomena are described as ‘empty’—those aspects, tokens, and signs are understood by the Tathāgata as well. Therefore, it is called the ‘knowledge of all aspects.’ ”
- 63.191 “Lord,” he asked further, “from among the three types of omniscience— all-knowledge, knowledge of path aspects, and knowledge of all aspects—is there a difference in the abandonment of affliction such that it is said, ‘with its abandonment there is something left over,’ but ‘with its abandonment there is nothing left over’?”
- 63.192 “Subhūti, there is no difference in the abandonment of affliction, but still the Tathāgata has an abandonment of all residual impression connections. [F.11.a] Śrāvakas and pratyekabuddhas do not have the abandonment of all residual impression connections.”
- 63.193 “Lord, before reaching the knowledge of all aspects is there an uncompounded abandonment of afflictions?”
- “Indeed there is, Subhūti.”
- 63.194 “Lord, are differences apprehended in the uncompounded?”
- “No, Subhūti,” said the Lord. “Differences are not apprehended in the uncompounded.”
- 63.195 “Lord, if differences are not apprehended in the uncompounded, why does the Lord say, ‘This is an abandonment of residual impression connections. This is not an abandonment of residual impression connections’?”
- 63.196 “Subhūti, a residual impression connection is not an affliction. Śrāvakas and pratyekabuddhas have a separation from greed, hatred, and confusion, but they still do odd things with their bodies. These are not even bad in ordinary persons, and not in śrāvakas either, but they do not happen with a tathāgata.”
- 63.197 Then venerable Subhūti asked the Lord, “Lord, if the path is not an existent thing and nirvāṇa is not an existent thing, why is it taught that ‘this is a stream enterer; this is a once-returner; this is a non-returner; this is a worthy one; and this is a pratyekabuddha’?”
- 63.198 “Subhūti,” replied the Lord, “stream enterer, *up to* tathāgata, worthy one, perfectly complete buddha—all of these are categories of the uncompounded.”
- 63.199 “Lord, does something uncompounded make the categories ‘this is a stream enterer,’ *up to* ‘this is a tathāgata, worthy one, perfectly [F.11.b] complete buddha’?”

- 63.200 “Subhūti, the un compounded does not make categories, but still, having taken ordinary convention as the authority, they are simply spoken about, even though ultimately there cannot be categories. And why? Subhūti, it is because there is no opportunity for speech designation there.”
- 63.201 “Lord, how will a later limit be designated?”
 “Subhūti, having taken ordinary convention as the authority, those for whom an end is demarcated are designated as having a later limit, but not ultimately.”
- 63.202 “Lord, if in all phenomena empty of their own marks a prior limit is not apprehended, what need is there to say more about a later limit?”
- 63.203 “Exactly so, Subhūti, exactly so! Given that a prior limit of all phenomena empty of their own marks is not apprehended, what need is there to say more about a later limit? It is impossible. But still, Subhūti, there is simply an explanation that ‘this is the prior limit, this is the later limit’ for those beings who do not understand that all phenomena are empty of their own marks, even though, Subhūti, a prior limit and later limit of phenomena empty of their own marks cannot be apprehended. So, bodhisattva great beings, Subhūti, should thus practice the perfection of wisdom with⁶⁶⁶ all phenomena empty of their own marks. Practicing with all phenomena empty of their own marks, they do not settle down anywhere—on inner or outer, or compounded or un compounded, or śrāvaka dharmas or pratyekabuddha dharmas.”
- 63.204 The Lord having said this, venerable Subhūti said to him, “Lord, you say ‘perfection of wisdom’ again and again. Why,⁶⁶⁷ Lord, [F.12.a] is it called ‘perfection of wisdom’?”
- 63.205 “Subhūti,” he replied, “this perfection of wisdom is, of all dharmas, perfect,⁶⁶⁸ therefore, it is called *perfection of wisdom*.”
- 63.206 “Also, Subhūti, with this perfection of wisdom all śrāvakas, pratyekabuddhas, bodhisattva great beings, and tathāgatas, worthy ones, perfectly complete buddhas have reached the other side of all dharmas; therefore, it is called *perfection of wisdom*.”
- 63.207 “Also, Subhūti, with this perfection of wisdom the Tathāgata has fully awakened to the fact that all dharmas are not ultimately different; therefore, it is called *perfection of wisdom*.”
- 63.208 “Also, Subhūti, gone into this perfection of wisdom is suchness, gone into it is the very limit of reality, and gone into it is the true nature of dharmas; therefore, it is called *perfection of wisdom*.”
- 63.209 “Also, Subhūti, this perfection of wisdom is neither conjoined with nor disjoined from any dharma; it neither shows nor does not show itself, and is neither obstructed nor not obstructed. And why? Because this perfection of

wisdom is formless, does not show itself, is not obstructed, and has only one mark—that is, no mark.

63.210 “Also, Subhūti, this perfection of wisdom causes the practice of all dharmas, bestows all confidences and all insights, and is something that Māra and the Māra class of gods, and persons in the Śrāvaka and Pratyekabuddha Vehicles, cannot stop, *up to* and that other tīrthika opponents cannot stop. And why? Subhūti, [F.12.b] it is because all those who do the stopping, those who will stop, and the stopping—none of those can be apprehended in the perfection of wisdom. Subhūti, bodhisattva great beings should practice this perfection of wisdom like that.

63.211 “Furthermore, Subhūti, bodhisattva great beings should practice the reality⁶⁶⁹ of the perfection of wisdom—namely, they should practice the reality of impermanence, they should practice the reality of suffering, they should practice the reality of selfless, and they should practice the good of the knowledge of suffering, the good of the knowledge of origination, the good of the knowledge of cessation, the good of the knowledge of the path, the good of the knowledge of extinction, the good of the knowledge of nonproduction, the good of the knowledge of dharma,⁶⁷⁰ the good of the knowledge of subsequent realization, the good of the knowledge of the conventional, the good of the knowledge of mastery, the good of the knowledge in accord with sound, and the good of the knowledge of things as they really are. Subhūti, bodhisattva great beings should practice the reality of the perfection of wisdom like that according to the reality and the mode.”

63.212 Then venerable Subhūti asked the Lord, “Lord, if good and bad⁶⁷¹ are not found in this deep perfection of wisdom, how can bodhisattva great beings practice this deep perfection of wisdom’s reality?”

63.213 “Subhūti, here bodhisattva great beings practicing this deep perfection of wisdom’s reality should practice like this—namely, they should not practice with the idea ‘greed is good for me’ or ‘is bad for me’; they should not practice with the idea ‘hatred is good for me’ or ‘is bad for me’; they should not practice with the idea ‘confusion is good for me’ or ‘is bad for me’; they should not practice with the idea ‘greed, hatred, [F.13.a] and confusion are good for me’ or ‘are bad for me’; they should not practice with the idea ‘wrong view is good for me’ or ‘is bad for me’; *up to* they should not practice with the idea ‘all forms of view are good for me’ or ‘are bad for me.’ And why? Because the suchness of greed, hatred, and confusion does not do good to anything and does not do bad to anything, *up to* the suchness of the various views does not do good to anything and does not do bad to anything.

- 63.214 “They should not practice with the idea ‘form is good for me’ or ‘form is bad for me’; *up to* ‘consciousness is good for me’ or ‘consciousness is bad for me’; *similarly, connect this with each, up to* they should not practice with the idea ‘awakening is good for me’ or ‘awakening is bad for me.’ And why? Subhūti, it is because the Tathāgata, having fully awakened to unsurpassed, perfect, complete awakening, does not apprehend anything that is good or bad.
- 63.215 “Furthermore, Subhūti, whether the tathāgatas arise or whether the tathāgatas do not arise, the true dharmic nature of dharmas, the establishment of dharmas, the certification of dharmas, and the dharma-constituent remain. They do not do anything good or bad to anything. Subhūti, bodhisattva great beings should thus shun good and bad, and practice the perfection of wisdom.”
- 63.216 The Lord having said this, venerable Subhūti asked him, “Lord, why does the perfection of wisdom not do good and not do bad?”
- 63.217 “Subhūti,” replied the Lord, “it is because the perfection of wisdom does not cause any compounded or uncompounded dharma at all. It is because of that, Subhūti, [F.13.b] that the perfection of wisdom does not do good or bad to anything.”
- 63.218 “But Lord, the uncompounded is good for all noble buddhas and a buddha’s śrāvakas, is it not?”
- 63.219 “Subhūti, the uncompounded is indeed good for all noble buddhas and a buddha’s śrāvakas, but still, it is not there to be good or bad for anything.
- 63.220 “To illustrate, Subhūti, the suchness of space is not there to be good or bad for anything. Similarly, Subhūti, the perfection of wisdom of bodhisattva great beings is not there to be good or bad for anything.”
- 63.221 “Lord, having trained in the uncompounded perfection of wisdom, do bodhisattva great beings not reach the knowledge of all aspects?”
- 63.222 “Exactly so, Subhūti, exactly so!” replied the Lord. “Having trained in the uncompounded perfection of wisdom, bodhisattva great beings gain the knowledge of all aspects, but not in a dualistic way.”
- 63.223 “Lord, does a dual dharma reach a dual dharma?”
“No, Subhūti.”
- 63.224 “Lord, does a nondual dharma reach a nondual dharma?”
“No, Subhūti.”
- 63.225 “Well then, Lord, does a dual dharma reach a nondual dharma?”
“No, Subhūti.”
- 63.226 “Well then, Lord, does a nondual dharma reach a dual dharma?”⁶⁷²
“No, Subhūti.”
- 63.227 “Well then Lord, how is it reached?”

“Subhūti, because neither a dual dharma nor a nondual dharma [F.14.a] can be apprehended, the knowledge of all aspects is thus reached by way of not apprehending anything at all.”

63.228 *This was the sixty-third chapter, “Many Inquiries About the Two Dharmas,” of “The Perfection of Wisdom in Eighteen Thousand Lines.” [B46]*

CHAPTER 64: PERFECTLY DISPLAYED

- 64.1 The Lord having said this, venerable Subhūti said to him, “Deep, Lord, is the perfection of wisdom. Those who do what is difficult, Lord, are those bodhisattva great beings who have set out for unsurpassed, perfect, complete awakening. They have set out for unsurpassed, perfect, complete awakening for the sake of beings even though a being is not apprehended and the designation of a being is not apprehended.
- 64.2 “To illustrate, a person who wants to grow a cutting in space, where there is no firm ground—like that, Lord, is a bodhisattva great being who wants to reach the knowledge of all aspects for the sake of beings.”
- 64.3 “Exactly so, Subhūti, exactly so!” replied the Lord. “Those who do what is difficult are those bodhisattvas who set out for the knowledge of all aspects for the sake of beings and, having awakened to that knowledge of all aspects, liberate all beings from attachment. To illustrate, Subhūti, a person who wants to grow a cutting, without knowing its root, bud, leaf, and flower, still would grow a trunk from that cutting and, having grown it, tend and water it from time to time. Gradually there would be an abundance of branches from that trunk, there would be an abundance of leaves, there would be an abundance of flowers, [F.14.b] there would be an abundance of fruit, and they would make use of the leaves and so on. Similarly, Subhūti, bodhisattva great beings who have set out for unsurpassed, perfect, complete awakening for the sake of all beings practice the six perfections, gain the knowledge of all aspects, and as leaves, flowers, and fruit, as it were, provide sustenance to all beings. Subhūti, there, having resorted to the bodhisattva leaf, as it were, beings are liberated from the three terrible forms of life; and, having resorted to the bodhisattva flower, as it were, beings take birth in great sāla tree-like royal families, great sāla tree-like brahmin families, great sāla tree-like business families, and among the Cāturmahārājika gods, *up to* and take birth among the Naivasamjñānāsamjñāyatana gods. Similarly, bodhisattva great beings gain the knowledge of all aspects

and establish those beings in the result of stream enterer, establish them in the result of once-returner, establish them in the result of non-returner, establish them in the state of a worthy one, and establish them in a pratyekabuddha's awakening. They resort to those bodhisattva great beings, gain the knowledge of all aspects, and, having gained the knowledge of all aspects, as leaves, flowers, and fruit, as it were, also provide sustenance to all beings.

64.4 "All those who give gifts for religious services performed to them will gradually pass into complete nirvāṇa in the three vehicles, namely the Śrāvaka Vehicle, or the Pratyekabuddha Vehicle, or the Great Vehicle, and fully awaken to unsurpassed, [F.15.a] perfect, complete awakening, and even though a being is not apprehended and the designation of a being does not exist there, they liberate those beings from self-grasping.

64.5 "Subhūti, bodhisattva great beings should train in the perfection of wisdom like that, thinking, 'Here the beings or the designation of beings for the sake of whom I will gain the knowledge of all aspects cannot be apprehended at all.' "

64.6 The Lord having said that, venerable Subhūti said to him, "Lord, bodhisattva great beings should indeed be known as tathāgatas. And why? Because thanks to bodhisattva great beings the continuums of all the hells are cut, of all the birthplaces of the animal world are cut, of all the worlds of Yama are cut, of all the places that preclude a perfect human birth are cut, the continuum of all destitution is cut, the continuums of all forms of life that are wanting are cut, the continuum of all the desire realm is cut, the continuum of all the form realm is cut, and the continuum of all the formless realm is cut."

64.7 "Exactly so, Subhūti, exactly so!" replied the Lord. "Bodhisattva great beings should indeed be known as tathāgatas realized ones. And why? Subhūti, it is because if bodhisattva great beings were not to set out for unsurpassed, perfect, complete awakening, past, future, and present lord buddhas would not fully awaken to unsurpassed, perfect, complete awakening, pratyekabuddhas would not appear in the world, worthy ones would not appear in the world, [F.15.b] *up to* stream enterers would not appear in the world, *up to* the continuum of hells would not be cut, *up to* the continuums of the desire realm, the form realm, and the formless realm would not be cut.

64.8 "Again, Subhūti, what you have said, that 'bodhisattva great beings should indeed be known as tathāgatas,' is exactly so, Subhūti, exactly so! Bodhisattva great beings should indeed be known as tathāgatas. And why? Subhūti, it is because that suchness, on account of which tathāgatas are labeled, is just the suchness on account of which pratyekabuddhas are

labeled, is just the suchness on account of which all noble beings are labeled, is just the suchness on account of which form is labeled, *up to* is just the suchness on account of which consciousness is labeled, *up to* is just the suchness on account of which the compounded element and the uncompounded element are labeled, and is just the suchness on account of which the suchness of all beings and the suchness of the tathāgatas is labeled.

64.9 “Why, Subhūti, is suchness called *suchness*? Standing in this suchness, bodhisattva great beings gain the knowledge of all aspects, therefore it is called *suchness*. In this way, Subhūti, having taken suchness as their authority, bodhisattva great beings should indeed be known as tathāgatas. Subhūti, bodhisattva great beings should train like that in suchness, the perfection of wisdom.

64.10 “Subhūti, when bodhisattva great beings have trained thus in suchness, the perfection of the wisdom, they become skilled in the faculties of all beings and gain skill in the completion of the faculties. They understand that the work of all beings is their own responsibility. When they understand that the work of all beings is their own [F.16.a] responsibility, they complete knowledge from prayer.⁶⁷³ When they complete knowledge from prayer, they purify the knowledge of the three time periods; when they have cleansed the knowledge of the three time periods, they undertake the bodhisattva practices and work for the welfare of beings; when they work for the welfare of beings they purify a buddhafiield; when they have purified a buddhafiield, they gain the knowledge of all aspects; when they have gained the knowledge of all aspects, they turn the wheel of the Dharma; when they have turned the wheel of the Dharma, they establish beings in the three vehicles, and having established beings in the three vehicles, they will pass into complete nirvāṇa in the element of nirvāṇa without any aggregates left behind.

64.11 “Subhūti, bodhisattva great beings seeing all the good qualities and benefits like that should produce the thought of unsurpassed, perfect, complete awakening, and should inspire others to produce the thought of unsurpassed, perfect, complete awakening as well.”

64.12 Then venerable Subhūti said to the Lord, “Lord, the world with its gods, humans, and asuras should bow down to those bodhisattva great beings practicing this deep perfection of wisdom as it has been taught.”

64.13 “Exactly so, Subhūti, exactly so! It is exactly as you say!” replied the Lord. “Subhūti, the world with its gods, humans, and asuras should bow down to those bodhisattva great beings practicing this deep perfection of wisdom as it has been taught.”

- 64.14 “Lord, how much merit do bodhisattva great beings create, who have produced the first thought, and who want to fully awaken to unsurpassed, perfect, complete awakening [F.16.b] for the sake of all beings?”
- 64.15 Venerable Subhūti having asked that, the Lord asked him in return, “Subhūti, were all the beings, as many as there are in a thousandfold world system, to be located on the śrāvaka level or the pratyekabuddha level, would those beings create a lot of merit?”
- 64.16 “A lot, Lord; a lot, Sugata,” he replied. “It would be infinite, Lord; beyond measure, Sugata.”
- 64.17 “Subhūti,” he continued, “of the two—the bases of meritorious action of beings, as many as there are included in a thousandfold world system, in the Śrāvaka Vehicle or in the Pratyekabuddha Vehicle, and the bases of meritorious action of one bodhisattva great being who has produced the first thought—the bases of meritorious action of those in the Śrāvaka Vehicle or in the Pratyekabuddha Vehicle in a thousandfold world system does not approach the bases of meritorious action of one bodhisattva great being who has produced the first thought by a hundredth part, *up to* a hundred thousand one hundred millionth part. And why? Because those in the Śrāvaka and Pratyekabuddha Vehicles are born from bodhisattva great beings, but bodhisattva great beings are not born from śrāvakas or pratyekabuddhas. *Similarly, connect this with each, up to* all those beings in the Śrāvaka Vehicle or in the Pratyekabuddha Vehicle in a great billionfold world system do not approach even..., *up to* a hundred thousand one hundred millionth part of the merit of bodhisattva great beings who have produced the first thought.
- 64.18 “Subhūti, let alone beings in a great billionfold world system in the Śrāvaka Vehicle or in the Pratyekabuddha Vehicle, Subhūti, even if all the beings who are in the great billionfold world system were standing on the Śuklavipaśyanā level, their merit [F.17.a] would not approach even..., *up to* a hundred thousand one hundred millionth part of the merit of one bodhisattva great being who has produced the first thought. Subhūti, let alone those standing on the Śuklavipaśyanā level, Subhūti, even if all the beings included in the great billionfold world system were standing on the Gotra level, their merit would not approach even..., *up to* a hundred thousand one hundred millionth part of the merit of one bodhisattva great being who has produced the first thought. *Similarly, connect this with each, up to* the merit of those who have entered onto the Aṣṭamaka level, the Darśana level, the Tanū level, the Vītarāga level, the Kṛtāvin level, *up to* or the Pratyekabuddha level would not approach even..., *up to* a hundred thousand one hundred millionth part of the merit of one bodhisattva great being who has produced the first thought.

- 64.19 “Subhūti, even if all the beings included in the great billionfold world system were to have entered into the secure state of a bodhisattva, their merit would not approach even..., *up to* a hundred thousand one hundred millionth part of the merit of bodhisattva great beings who are candidates for awakening.⁶⁷⁴ Subhūti, even if all the beings who are in the great billionfold world system were to be candidates for awakening, their merit would not approach even..., *up to* a hundred thousand one hundred millionth part of the merit of a tathāgata, worthy one, perfectly complete buddha.”
- 64.20 “Lord, what should bodhisattva great beings who have produced the first thought pay attention to?” he asked.
- 64.21 “Subhūti,” he replied, “bodhisattva great beings who have produced the first thought should pay attention to the knowledge of all aspects.”
- 64.22 “Lord, [F.17.b] what sort of thing is the knowledge of all aspects—what is the objective support, what is the dominant factor, what is the aspect, and what is the defining mark?”
- 64.23 “Subhūti,” he replied, “the *knowledge of all aspects* is a nonexistent thing that is without a defining mark, without a causal sign, without effort, unproduced, and not appearing. As for what you asked, Subhūti—‘What is the objective support of the knowledge of all aspects, what is the dominant factor, what is the aspect, and what is the defining mark?’—Subhūti, the objective support of the knowledge of all aspects is a nonexistent thing; the dominant factor is mindfulness; the aspect is calmness; and the defining mark is the absence of a defining mark. Subhūti, that is the objective support of the knowledge of all aspects, that is the dominant factor, that is the aspect, and that is the defining mark.”
- 64.24 He then inquired further, “Lord, is only the knowledge of all aspects a nonexistent thing, or is form also a nonexistent thing? Are feeling, perception, volitional factors, and consciousness also nonexistent things? *Similarly*, are inner and outer dharmas also nonexistent things? And are the four concentrations, four immeasurables, four formless absorptions, four applications of mindfulness, four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble path; the emptiness meditative stabilization, signlessness meditative stabilization, and wishlessness meditative stabilization; the eight deliverances, nine serial absorptions, ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha; great love, great compassion, great joy, [F.18.a] and great equanimity; the first clairvoyance, and the second, third, fourth, fifth, and sixth clairvoyance; and the compounded element and uncompounded element also nonexistent things?”

64.25 “Subhūti,” replied the Lord, “the knowledge of all aspects is a nonexistent thing; form, feeling, perception, volitional factors, and consciousness are also nonexistent things; *up to* the compounded element and uncompounded element are also nonexistent things. And why? Subhūti, that knowledge of all aspects has no intrinsic nature.”

64.26 “Lord, why does the knowledge of all aspects have no intrinsic nature?” he asked.

“Subhūti,” he replied, “something that has arisen from a union has no intrinsic nature, and anything arisen from a union with no intrinsic nature is a nonexistent thing. Subhūti, in this way all phenomena are the nonexistence of an intrinsic nature. Subhūti, all phenomena also have emptiness for their intrinsic nature, and all phenomena have signlessness and wishlessness for their intrinsic nature. Subhūti, all phenomena also have suchness for their intrinsic nature, all phenomena have the very limit of reality for their intrinsic nature, and all phenomena have the dharma-constituent for their intrinsic nature. Subhūti, also from just this explanation, you should know that all phenomena are the nonexistence of an intrinsic nature.”

64.27 The Lord having said that, venerable Subhūti then inquired further of him, “Lord, if all dharmas are the nonexistence of an intrinsic nature, with what skillful means do bodhisattva great beings who have produced the first thought of awakening practice the perfection of giving, purify a buddhafiield, and bring beings to maturity? How do they practice the perfection of morality, perfection [F.18.b] of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom, *from* the first concentration, *up to* the fourth concentration; *from* love, *up to* equanimity; *from* absorption in the station of endless space, *up to* the station of neither perception nor nonperception; *from* inner emptiness, *up to* the emptiness of its own mark; and *from* the applications of mindfulness, *up to* the eightfold noble path, emptiness meditative stabilization, signlessness meditative stabilization, and wishlessness meditative stabilization, eight deliverances, nine serial absorptions, ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, eighteen distinct attributes of a buddha, great love, great compassion, and knowledge of all aspects, and purify a buddhafiield and bring beings to maturity?”

64.28 “Subhūti,” replied the Lord, “you should know that the skillful means of bodhisattva great beings is mastering all phenomena that are the nonexistence of an intrinsic nature, purifying a buddhafiield, and bringing beings to maturity, all the while knowing that the buddhafiield as well as those beings are the nonexistence of an intrinsic nature. Practicing the perfection of giving, those bodhisattva great beings master the awakening path; practicing the perfection of morality they master the awakening path;

practicing the perfection of patience they master the awakening path; practicing the perfection of perseverance they master the awakening path; [F.19.a] practicing the perfection of concentration they master the awakening path; and practicing the perfection of wisdom they master the awakening path; *similarly, connect this with each, up to* and practicing the knowledge of all aspects they master the awakening path. But they should understand that the awakening path is the nonexistence of an intrinsic nature too.

64.29 “Subhūti, those bodhisattva great beings practicing the six perfections keep on mastering⁶⁷⁵ that awakening path for as long as they are not fully endowed with the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, eighteen distinct attributes of a buddha, great love, great compassion, and the knowledge of a knower of all aspects. Subhūti, these are the awakening path. They complete the perfections with these awakening paths, and having completed the perfections gain the knowledge of all aspects through the wisdom of the single unique instant.⁶⁷⁶ At that time they eliminate all residual impressions, connections, and afflictions through an elimination in which states of existence are not produced. As they look down with the buddha eye they do not even apprehend the great billionfold world system as a nonexistent thing, let alone as an existent thing. Subhūti, bodhisattva great beings should practice the perfection of wisdom like that, where all phenomena are the nonexistence of an intrinsic nature. Subhūti, that too is the skillful means of bodhisattva great beings—that they do not apprehend something that exists, never mind something that does not exist.

64.30 “Subhūti, those bodhisattva great beings practicing the perfection of wisdom give gifts. When they give a gift, they do not think about it in a certain way, making it into a causal sign, and they do not pay attention to it as an existent thing or as a nonexistent thing. [F.19.b] They do not think about recipients in a certain way and make them into a causal sign, and do not pay attention to them as an existent thing or as a nonexistent thing. They do not think about givers in a certain way and make them into a causal sign, and do not pay attention to them as an existent thing or as a nonexistent thing. They also do not apprehend that thought of awakening, do not make it into a causal sign, do not make it into an objective support, and do not see it. They do not think about..., *up to* the perfection of wisdom in a certain way as an existent thing or as a nonexistent thing and do not make it into a causal sign. They do not pay attention to..., *up to* the knowledge of all aspects as an existent thing or as a nonexistent thing, do not think about it in a certain way, and do not pay attention to it.⁶⁷⁷ They do not make..., *up to*⁶⁷⁸ unsurpassed, perfect, complete awakening into an objective support, and do not make it into a causal sign. They also do not perceive one who becomes

fully awakened, or something by means of which one becomes fully awakened as an existent thing or as a nonexistent thing. And why? Because all phenomena thus are the nonexistence of an intrinsic nature, and that nonexistence has not been made by buddhas, śrāvakas, or pratyekabuddhas. All phenomena are unchanging and are separated from a maker.”

64.31 “Lord, are phenomena separated from the phenomena themselves?” he asked.

“Exactly so, Subhūti, exactly so!” replied the Lord. “The phenomena are separated from the phenomena themselves.”

64.32 “Lord,” he asked further, “if the phenomena themselves are separated from the phenomena, how is it appropriate that a separated phenomenon knows a separated phenomenon as an existent thing or a nonexistent thing? It is not appropriate that a nonexistent phenomenon knows an existent phenomenon; it is not appropriate that an existent phenomenon knows a nonexistent phenomenon; it is not appropriate that a nonexistent phenomenon knows a nonexistent phenomenon; and it is not appropriate that an existent phenomenon [F.20.a] knows an existent phenomenon. So, in regard to all phenomena that are thus unknown, however could bodhisattva great beings be teaching that they are ‘nonexistent things’ or ‘existent things’?”

64.33 “Bodhisattva great beings teach that they are ‘a nonexistent thing’ or ‘an existent thing’ based on ordinary convention, but not ultimately.”

64.34 “Lord, is ordinary convention one thing and the ultimate another?” he asked.

“Subhūti,” he replied, “ordinary convention is not one thing and the ultimate another. Just that suchness of ordinary convention is the suchness of the ultimate. These beings do not know and see that suchness, which is why ‘an existent thing’ or ‘a nonexistent thing’ are taught as the bodhisattvas’ ordinary convention.

64.35 “Furthermore, Subhūti, these beings have the notion that these five aggregates are existent things. They are unaware that they are nonexistent things. So, thinking, ‘What can I do so they will realize they are nonexistent things?’, bodhisattva great beings teach like that for their sake, based on a division of dharmas. Subhūti, they should practice the perfection of wisdom like that.”

64.36 *This was the sixty-fourth chapter, “Perfectly Displayed,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

65. CHAPTER 65: WORSHIPING, SERVING, AND
ATTENDING ON SPIRITUAL FRIENDS AS
SKILLFUL MEANS

- 65.1 The Lord having said that, venerable Subhūti then asked him, “Lord, you say ‘bodhisattva’s practice’ again and again. Lord, what are the words *bodhisattva’s practice* for?”
- 65.2 “Subhūti, a ‘bodhisattva’s practice’ is a practice practiced for *bodhi*, therefore it is called a *bodhisattva’s practice*.”
- 65.3 “Lord, where is that practice—that bodhisattva great beings’ practice practiced for awakening?” [F.20.b]
- 65.4 “Subhūti,” replied the Lord, “they practice ‘form is empty,’ but pursue the practice without dividing awakening into two. They practice ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ and ‘consciousness is empty’; *and similarly*, they practice ‘the constituents...,’ ‘the sense fields...,’ and ‘inner and outer dharma are empty’; they practice ‘the perfection of giving...,’ ‘the perfection of morality...,’ ‘the perfection of patience...,’ ‘the perfection of perseverance...,’ ‘the perfection of concentration...,’ and ‘the perfection of wisdom is empty’; they practice ‘inner emptiness is empty’; they practice ‘outer emptiness...,’ ‘inner and outer emptiness is empty,’ *and similarly*, connect this with each, up to they practice ‘the emptiness of its own mark is empty’; they practice ‘the first, second, third, and fourth concentration...,’ ‘love...,’ ‘compassion...,’ ‘joy...,’ and ‘equanimity is empty’; they practice ‘the station of endless space...,’ ‘the station of endless consciousness...,’ ‘the station of nothing-at-all...,’ and ‘the station of neither perception nor nonperception is empty’; they practice ‘the four applications of mindfulness are empty,’ they practice ‘the four right efforts are empty,’ they practice ‘the four legs of miraculous power are empty,’ they practice ‘the five faculties are empty,’ they practice ‘the five powers are empty,’ they practice ‘the seven limbs of awakening are empty,’ and they practice ‘the eightfold noble path is empty’; they practice ‘the emptiness, signless, and wishless gateways to

liberation..., 'the absorptions..., 'the ten tathāgata powers..., 'the four fearlessnesses..., 'the four detailed and thorough knowledges..., 'the eighteen distinct attributes of a buddha..., and 'the purification of a buddhafield is empty'; they practice 'bringing beings to maturity is empty'; they practice 'the confidences⁶⁷⁹ are empty'; they practice 'accomplishing the letters [F.21.a] is empty'; they practice 'entrance into all letters is empty'; they practice 'entrance into all for which there are no letters is empty'; they practice 'the compounded element is empty'; and they practice 'the uncompounded element is empty,' but pursue the practice without dividing awakening into two. Subhūti, when practicing the perfection of wisdom like that bodhisattva great beings' lives are lived for awakening."

65.5 The Lord having said that, venerable Subhūti then asked him, "Lord, you say 'buddha' again and again. Lord, what is the word *buddha* for?"

65.6 "Subhūti, true reality⁶⁸⁰ is called *buddha*. Also, Subhūti, there are those who have fully awakened to the true Dharma, therefore they are called *buddha*. Also, Subhūti, there are those who have a penetrating realization of true reality, therefore they are called *buddha*. Also, Subhūti, there are those who have fully awakened to all dharmas as they really are, therefore they are called *buddha*."

65.7 "Lord, you say 'awakening' again and again. Lord, what is the word *awakening* for?"

"Subhūti, *awakening* is a word for emptiness, it is a word for suchness, it is a word for perfect, it is a word for the very limit of reality, and it is a word for dharma-constituent. Also, Subhūti, *awakening* is a word for mere designation. Also, Subhūti, *awakening* means true reality.⁶⁸¹ Also, Subhūti, awakening is suchness, unmistaken suchness, unaltered suchness, and unaltered nature, therefore it is called *awakening*. Also, Subhūti, that awakening is a realization that all dharmas are a mere designation and causal sign, therefore it is called *awakening*. Also, [F.21.b] Subhūti, that awakening is the awakening of the lord buddhas, therefore it is called *awakening*. Also, Subhūti, the lord buddhas have fully awakened to it, therefore it is called *awakening*."

65.8 The Lord having said that, venerable Subhūti then asked him, "Lord, if bodhisattva great beings who practice for this awakening practice the six perfections, *up to* practice the knowledge of all aspects, what wholesome root of theirs will be accumulated or diminished, decreased or increased, produced or stopped, or defiled or purified?"

65.9 Venerable Subhūti having asked that, the Lord said to him, "Subhūti, bodhisattva great beings who practice for this awakening, practice the six perfections, *up to* and practice the knowledge of all aspects do not practice to accumulate or to diminish, to decrease or to increase, to produce or to stop, or to defile or purify any dharma at all. And why? Because the awakening of

bodhisattva great beings practicing the perfection of wisdom is not available in the manner of an objective support that has to be accumulated or diminished, has to be decreased or increased, has to be produced or stopped, or has to be defiled or purified.”

65.10 “Lord, if the awakening of bodhisattva great beings practicing the perfection of wisdom is not available as any dharma in the manner of an objective support, how will bodhisattva great beings [F.22.a] practicing the perfection of wisdom fully grasp the perfection of giving, *and similarly, up to* and fully grasp the perfection of wisdom; how will they practice inner emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature; how will they practice the concentrations, immeasurables, and formless absorptions; how will they practice the four applications of mindfulness, *up to* the eightfold noble path; how will they practice the emptiness, signless, and wishless gateways to liberation; *up to* how will they practice the ten tathāgata powers; *up to* practice great compassion; and how will they practice the ten bodhisattva levels, transcend the śrāvaka and pratyekabuddha levels, and enter into the secure state of a bodhisattva?”

65.11 Venerable Subhūti having thus inquired, the Lord said to him, “Subhūti, when bodhisattva great beings undertake the bodhisattva practices they do not practice the perfection of giving in a dualistic way, *and similarly, connect this with each, up to* they do not practice the perfection of wisdom in a dualistic way, *up to* and they do not practice the knowledge of all aspects in a dualistic way. In that way, Subhūti, when bodhisattva great beings practice the perfection of wisdom, they fully grasp the perfection of giving, *up to* they fully grasp the perfection of wisdom, *up to* and they gain the knowledge of all aspects.”

65.12 “Lord, if they do not practice the perfection of giving in a dualistic way, *and similarly, up to* do not practice the knowledge of all aspects in a dualistic way, how will the bodhisattva great beings, starting from the production of the first thought, [F.22.b] grow and flourish on wholesome roots, and how will they grow and flourish on wholesome roots up to the production of the last thought?”

65.13 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, those who practice dualistically do not grow and flourish on wholesome roots. And why? Subhūti, those who resort to dualism are all foolish ordinary people. They do not grow and flourish on wholesome roots. The bodhisattva great beings who do not practice dualistically, starting from the production of the first thought, grow and flourish on account of the wholesome dharmas, and up to the last thought they grow and flourish on account of the wholesome dharmas. The world with its gods, humans, and asuras cannot suppress those wholesome roots of theirs. Were those unwholesome

roots to suppress them they would fall to the śrāvaka level or the pratyekabuddha level, and they would be captured by other unwholesome roots as well. Captured by those, even while practicing the perfection of giving they would not grow and flourish on wholesome roots, *up to* while practicing the knowledge of all aspects they would not grow and flourish on wholesome roots. Subhūti, bodhisattva great beings should practice the perfection of wisdom like that.”

65.14 “Lord, do bodhisattva great beings practice the perfection of wisdom for the sake of wholesome roots?” he asked.

65.15 “Subhūti, they do not. Subhūti, bodhisattva great beings do not practice the perfection of wisdom for the sake of wholesome roots, and of course they do not practice the perfection of wisdom for the sake of unwholesome roots, but still bodhisattva great beings who have not attended on the lord buddhas, or have not brought the wholesome roots to completion, [F.23.a] or have not been assisted by spiritual friends cannot gain the knowledge of all aspects.”

65.16 “Lord, how do bodhisattva great beings who have attended on the lord buddhas, have brought the wholesome roots to completion, and have been assisted by spiritual friends gain the knowledge of all aspects?”

65.17 “Subhūti,” replied the Lord, “here, starting from the production of the first thought, bodhisattva great beings attend on the tathāgatas, worthy ones, perfectly complete buddhas, fully grasp whatever teachings there are of those lord buddhas—the discourses, melodious narrations, predictions, verses, summaries, introductions, tales, accounts, birth stories, expanded texts, marvels, and expositions—and, having taken them up, thoroughly mastered the words, investigated them with their thinking minds, and penetrated them with insight, acquire the dhāraṇī. Having acquired the dhāraṇī, they engender detailed and thorough knowledge. Having produced detailed and thorough knowledge, even after departing that life, up until gaining the knowledge of all aspects, they do not ever let those doctrines get lost. There they plant wholesome roots in relation to those tathāgatas, worthy ones, perfectly complete buddhas, and, protected by those wholesome roots, never⁶⁸² take birth in the terrible forms of life or in places that preclude a perfect human birth. With those wholesome roots they protect the purity of aspiration, an aspiration that causes purification of a buddhafiield and causes beings to be brought to maturity. [F.23.b] Protected by those wholesome roots, they are never separated from those spiritual friends, lord buddhas, bodhisattva great beings, and śrāvakas who sing the praises of the Buddha Vehicle. Subhūti, bodhisattva great beings practicing the perfection of wisdom like that should thus attend on the lord buddhas, look after the wholesome roots, and rely on spiritual friends.”

65.18 *This was the sixty-fifth chapter, "Worshiping, Serving, and Attending on Spiritual Friends as Skillful Means," of "The Perfection of Wisdom in Eighteen Thousand Lines."*

CHAPTER 66: A DEMONSTRATION OF SKILLFUL MEANS

- 66.1 Then venerable Subhūti inquired of the Lord, “Lord, bodhisattva great beings who do not attend on the lord buddhas, do not plant wholesome roots, and are not looked after by spiritual friends—those bodhisattva great beings would not gain the knowledge of all aspects, would they?”
- 66.2 “Subhūti,” replied the Lord, “bodhisattva great beings who have not attended on the lord buddhas, have not planted wholesome roots, and have not been looked after by spiritual friends would not gain the knowledge of all aspects. And why? Even bodhisattva great beings who have attended on the lord buddhas, have planted wholesome roots, and have been looked after by spiritual friends will not be able to gain the knowledge of all aspects, never mind bodhisattva great beings who have not attended on the lord buddhas, have not planted wholesome roots, and have not been looked after by spiritual friends. It is impossible that they will gain the knowledge of all aspects. Therefore, Subhūti, bodhisattva great beings [F.24.a] should attend on the lord buddhas, plant wholesome roots, and rely on spiritual friends.”
- 66.3 “Lord, why would even bodhisattva great beings who attend on the lord buddhas, plant wholesome roots, and rely on spiritual friends not gain the knowledge of all aspects?”
- 66.4 “It is because of being separated from skillful means. It is because they have not heard that method from those lord buddhas and have not planted wholesome roots and not relied on those spiritual friends who are the spiritual friends that would teach them that method.”
- 66.5 “Lord, what are those skillful means, in possession of which bodhisattva great beings gain the knowledge of all aspects?”
- 66.6 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, here, starting from the production of the first thought, when bodhisattva great beings practice the perfection of giving they give gifts to the lord buddhas, the pratyekabuddhas and śrāvakas, and to those in human form and

nonhuman form, with attention connected to the knowledge of all aspects. But, endowed with attention connected to the knowledge of all aspects, they do not entertain the notion that giving is giving, do not entertain the notion that the recipient is a recipient, and do not entertain the notion that the giver is a giver. And why? Because they see all dharmas as empty of their own mark, as not thoroughly established, and as not having come into being. They enter into the mark that marks all dharmas as dharmas, entering into all dharmas marked as being without the capacity to function and not occasioning anything. [F.24.b] Endowed with those skillful means they grow and flourish on wholesome roots; growing and flourishing on wholesome roots, they practice the perfection of giving; and practicing the perfection of giving they bring beings to maturity and purify a buddhafiield, but without hoping for a result from giving—a result from giving that they would enjoy in saṃsāra. On the contrary, they practice the perfection of giving in order to protect beings and in order to liberate beings.”

66.7 *This was the sixty-sixth chapter, “A Demonstration of Skillful Means,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

CHAPTER 67: MORALITY

67.1 “Furthermore, Subhūti, starting from the production of the first thought, bodhisattva great being practicing the perfection of morality with attention connected with the knowledge of all aspects guard morality. They do not obscure it with a greedy thought, or hate, or confusion, or a bad proclivity, or an obsession, or any unwholesome dharma at all that obstructs awakening—namely, with miserliness, immorality, an emotionally upsetting thought, a lazy thought, deficient thought, thought that veers off, an intellectually confused thought, pride, conceit, pride in being superior, egotism, or a śrāvaka or pratyekabuddha thought. And why? Because they understand that all dharmas are empty of their own mark; they see all dharmas as not arisen, not thoroughly established, and as not having come into being; and they enter into the mark that marks all dharmas as dharmas, entering into all dharmas marked as being without the capacity to function and not occasioning anything. Endowed with those skillful means they grow and flourish on wholesome roots. Growing and flourishing [F.25.a] on wholesome roots, they practice the perfection of morality. Practicing the perfection of morality, they bring beings to maturity and purify a buddhafiield, but without hoping for a result from morality—a result from morality that they would enjoy in saṃsāra. On the contrary, they practice the perfection of morality because they want to look after beings, to avoid hurting beings, and to benefit beings.”

67.2 *This was the sixty-seventh chapter, “Morality,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

68. **CHAPTER 68: GROWING AND FLOURISHING**

68.1 *Similarly, connect this with the perfection of patience, the perfection of perseverance, and the perfection of concentration as well.*

68.2 “Furthermore, Subhūti, starting from the production of the first thought, bodhisattva great beings practicing the perfection of wisdom with attention connected with the knowledge of all aspects cultivate wisdom. They do not obscure it with a greedy thought, *up to* a śrāvaka or pratyekabuddha thought. And why? Subhūti, it is because they understand all dharmas are empty of their own mark; they see all dharmas as not arisen, as not thoroughly established, and as not having come into being; and they enter into the mark that marks all dharmas as dharmas, entering into all dharmas marked as being without the capacity to function and not occasioning anything. Endowed with those skillful means, they grow and flourish on wholesome roots. Growing and flourishing on wholesome roots, they practice the perfection of wisdom. Practicing the perfection of wisdom, they bring beings to maturity and purify a buddhafiield, but without hoping for a result from wisdom—a result from wisdom that they would enjoy in saṃsāra. On the contrary, they practice [F.25.b] the perfection of giving in order to protect beings and in order to liberate beings.”

68.3 *This was the sixty-eighth chapter, “Growing and Flourishing,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

69.

CHAPTER 69: AN EXPLANATION OF MEDITATION ON THE PATH

- 69.1 “Furthermore, Subhūti, bodhisattva great beings become absorbed in the first concentration, *up to* become absorbed in the fourth concentration, become absorbed in the immeasurables, *up to* and become absorbed in the formless absorptions, but they do not get saddled with their maturation. And why? Because they are endowed with skillful means, those skillful means endowed with which they understand that the concentrations, immeasurables, and formless absorptions are empty of their own mark, *up to* understand that they do not occasion anything.
- 69.2 “Furthermore, Subhūti, even though, starting from the production of the first thought, bodhisattva great beings practicing the perfection of wisdom endowed with skillful means travel the path to eliminate what seeing and meditation eliminate, it does not cause them to reach the result of stream enterer, and it does not cause them to reach the result of once-returner, the result of non-returner, or the state of a worthy one. And why? Because, even while practicing the dharmas on the side of awakening, they understand that all dharmas are empty of their own mark and pass beyond the śrāvaka and pratyekabuddha level. Subhūti, this is the bodhisattva great beings’ forbearance for the nonproduction of dharmas.
- 69.3 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom become absorbed in the eight deliverances, and become absorbed in the nine serial absorptions, but do not reach the result of stream enterer, *up to* do not reach the state of a worthy one. And why? Because they understand all dharmas [F.26.a] are empty of their own mark, *up to* and they understand that all dharmas do not occasion anything.
- 69.4 “Furthermore, Subhūti, bodhisattva great beings master the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, and great compassion, but still they do not reach the knowledge of all aspects

until they have purified a buddhafiield and brought beings to maturity. Subhūti, bodhisattva great beings should practice the perfection of wisdom like that.” [B47]

69.5 The Lord having said that, venerable Subhūti said to him, “Lord, bodhisattva great beings who practice the deep dharmas like that but do not get saddled with their maturation are endowed with the finest awareness.”

69.6 Venerable Subhūti having said that, the Lord said to him, “Exactly so, Subhūti, exactly so! Subhūti, bodhisattva great beings who practice the deep dharmas like that but do not get saddled with their maturation are endowed with the finest awareness. And why? Subhūti, it is because the bodhisattva great beings do not move from their intrinsic nature.”⁶⁸³

69.7 “Lord, from which intrinsic nature do they not move?”

“Subhūti, they do not move from a nonexistent thing.⁶⁸⁴ In regard to what you have said, Subhūti—‘From which intrinsic nature do they not move?’—they do not move from the intrinsic nature of form; they do not move from the intrinsic nature of feeling, perception, volitional factors, and consciousness; they do not move from the intrinsic nature of the perfection of giving, perfection of morality, perfection of patience, [F.26.b] perfection of perseverance, perfection of concentration, and perfection of wisdom; they do not move from the intrinsic nature of the concentrations, immeasurables, and formless absorptions; they do not move from the intrinsic nature of the applications of mindfulness, *up to* the eightfold noble path; *up to* and they do not move from the intrinsic nature of the emptiness meditative stabilization, signlessness meditative stabilization, and wishlessness meditative stabilization, and great compassion. And why? Subhūti, it is because the intrinsic nature of these dharmas is a nonexistent thing. Subhūti, a nonexistent thing cannot fully awaken to a nonexistent thing.”

69.8 “Lord, can a nonexistent thing fully awaken to an existent thing?”

“No, Subhūti.”

69.9 “Lord, can an existent thing⁶⁸⁵ fully awaken to a nonexistent thing?”

“No, Subhūti.”

69.10 “Lord, can a nonexistent thing fully awaken to a nonexistent thing?”

“No, Subhūti.”

69.11 “Lord, can an existent thing fully awaken to an existent thing?”

“No, Subhūti.”

69.12 “Lord, if a nonexistent thing does not fully awaken to an existent thing, an existent thing does not fully awaken to a nonexistent thing, a nonexistent thing does not fully awaken to a nonexistent thing, and an existent thing does not fully awaken to an existent thing, well then, wouldn’t there be no attainment and no full awakening?”

69.13 “Subhūti, there is indeed a clear realization, but it is not through this set of four productions.” [F.27.a]

“So then, Lord, what sort of thing is clear realization?”

69.14 “Seeing sameness, not like an existent thing and not like a nonexistent thing either, is clear realization because it is without thought construction; it is free from thought construction. Clear realization is that sort of thing, where those thought constructions do not exist.”⁶⁸⁶

69.15 The Lord having said that, venerable Subhūti asked him, “Lord, what is the bodhisattva great beings’ thought construction?”

69.16 “Subhūti, ‘form is permanent’ and ‘impermanent’ is the bodhisattva great beings’ thought construction; ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ and ‘consciousness is permanent’ and ‘impermanent’ is the bodhisattva great beings’ thought construction. ‘Form is happiness’ and ‘suffering’ is the bodhisattva great beings’ thought construction; ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ and ‘consciousness is happiness’ and ‘suffering’ is the bodhisattva great beings’ thought construction. ‘Form has a self’ and ‘is selfless’ is the bodhisattva great beings’ thought construction; ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ and ‘consciousness has a self’ and ‘is selfless’ is the bodhisattva great beings’ thought construction. ‘Form is calm’ and ‘not calm’ is the bodhisattva great beings’ thought construction; ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ and ‘consciousness is calm’ and ‘not calm’ is the bodhisattva great beings’ thought construction. ‘Form has to be comprehended’ and ‘does not have to be comprehended’ is the bodhisattva great beings’ thought construction; ‘feeling...,’ ‘perception...,’ ‘volitional factors...,’ and ‘consciousness has to be comprehended’ and ‘does not have to be comprehended’ is the bodhisattva great beings’ thought construction. ‘The noble truth of suffering has to be comprehended’ is thought construction; ‘origination has to be abandoned’ is thought construction; ‘cessation has to be actualized’ [F.27.b] is thought construction; ‘the path has to be cultivated’ is thought construction; ‘the four concentrations have to be cultivated’ is thought construction; ‘the four immeasurables have to be cultivated’ is thought construction; ‘the four formless absorptions have to be cultivated’ is thought construction; ‘the four applications of mindfulness, four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble path have to be cultivated’ is thought construction; ‘the emptiness, signlessness, and wishlessness gateways to liberation have to be cultivated’ is thought construction; ‘the eight deliverances and nine serial absorptions have to be cultivated’ is thought construction; ‘I must pass beyond the result of stream enterer, the result of once-returner, the result of non-returner, the state of a worthy one, and a pratyekabuddha’s awakening’ is thought

construction; 'I must complete the ten bodhisattva levels' is thought construction; 'I must enter into the secure state of a bodhisattva' is thought construction; 'I must purify a buddhafiield' is thought construction; 'I must bring beings to maturity' is thought construction; 'I must generate the ten tathāgata powers' is thought construction; 'I must complete the four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha' is thought construction; 'I must gain the knowledge of all aspects' is thought construction; and 'I must eliminate all residual impression connections' is thought construction.

69.17 "Therefore, bodhisattva great beings practicing the perfection of wisdom do not construct in thought what should not be constructed in thought. They do not construct in thought 'form is permanent or impermanent' that should not be constructed in thought; they do not construct in thought 'feeling, perception, volitional factors, or consciousness is permanent or impermanent' [F.28.a] that should not be constructed in thought; they do not construct in thought..., *up to* 'I must gain the knowledge of all aspects' that should not be constructed in thought. And why? Because something real does not concoct something unreal and something unreal does not concoct something real,⁶⁸⁷ and you cannot apprehend, apart from something real and unreal, something doing the concocting, something being concocted, someone who does the concocting, and somewhere the concocting happens.

69.18 "Therefore, Subhūti, form, *up to* the knowledge of all aspects is without thought construction, *up to* awakening is without thought construction. Subhūti, bodhisattva great beings should thus practice the perfection of wisdom without thought construction."

69.19 "Lord, how do bodhisattva great beings practicing the perfection of wisdom see all dharmas without thought construction?"⁶⁸⁸

69.20 Venerable Subhūti having asked that, the Lord said to him, "Subhūti, there is no intrinsic nature of form, *up to* consciousness, *up to* there is no intrinsic nature of the knowledge of all aspects. That which has no intrinsic nature is without thought construction. For that reason, Subhūti, form..., *up to* consciousness is without thought construction. *Similarly, connect this with each, up to* the knowledge of all aspects is without thought construction. Subhūti, bodhisattva great beings practicing the perfection of wisdom like that enter into the secure state of a bodhisattva."

69.21 The Lord having said that, venerable Subhūti asked him, "Lord, if no phenomenon at all can be apprehended as having an intrinsic nature, on what path do bodhisattva great beings enter into the secure state of a bodhisattva—on the śrāvaka path, or the pratyekabuddha path, or the buddha path?"

69.22 Venerable Subhūti having asked that, the Lord said to him, [F.28.b] “Indeed, Subhūti, bodhisattva great beings do not enter into the secure state of a bodhisattva on the śrāvaka path, or the pratyekabuddha path, or the buddha path, but still, Subhūti, bodhisattva great beings enter into the secure state of a bodhisattva having trained on all paths. To illustrate, Subhūti, worthy ones do indeed enter into the flawlessness that is a perfect state, having trained on all the paths,⁶⁸⁹ but still, until they have produced the path’s result they will not reach the result of a worthy one in a single instant of the path. Similarly, Subhūti, bodhisattva great beings also do indeed enter into the secure state of a bodhisattva having produced all the paths, but still, until they have reached the *vajropama* meditative stabilization they will not reach the knowledge of all aspects, because they gain the knowledge of all aspects through the wisdom of the unique single instant.”

69.23 The Lord having said that, venerable Subhūti inquired of him, “Lord, if bodhisattva great beings enter into the secure state of a bodhisattva having completed all paths, in that case, Lord, given that the Aṣṭamaka path is different, the stream enterer path is different, the path of the candidate for once-returner is different, the once-returner path is different, the path of the candidate for non-returner is different, the non-returner path is different, the path of the candidate for worthy one is different, the worthy one path is different, the pratyekabuddha path is different, and the path of the tathāgata, worthy one, perfectly complete Buddha is different, well then, Lord, if all those paths are different from each other, how will bodhisattva great beings enter into the secure state of a bodhisattva [F.29.a] having completed all paths? Lord, if bodhisattva great beings have to complete all paths to enter into the secure state of a bodhisattva, would they not, having produced all paths, be an Aṣṭamaka; would they not, having produced the path of seeing, be a stream enterer; would they not, having produced the path of meditation, be a candidate for once-returner and a once returner; *up to* would they not be a worthy one; and would they not, having produced the pratyekabuddha path, be a pratyekabuddha? Lord, there is no chance, it is impossible that bodhisattva great beings, having produced the Aṣṭamaka path, are an Aṣṭamaka, or, having become an Aṣṭamaka enter into the secure state of a bodhisattva; it is impossible for bodhisattva great beings to enter into the secure state of a bodhisattva and reach the knowledge of all aspects. *Similarly*, it is impossible that bodhisattva great beings, having reached the result of stream enterer, *up to* having reached the state of a worthy one or a pratyekabuddha’s awakening, enter into the secure state of a bodhisattva; it is impossible for bodhisattva great beings to enter into the secure state of a bodhisattva and reach the knowledge of all aspects. Given that it would be impossible for bodhisattva great beings to enter into the secure state of a

bodhisattva and reach the knowledge of all aspects, how, Lord, are we to understand bodhisattva great beings entering into the secure state of a bodhisattva having completed all paths, and having entered into the secure state of a bodhisattva reaching the knowledge of all aspects and eliminating all residual impression connections?”

69.24 Venerable Subhūti having thus inquired, the Lord said to him, “Exactly so, Subhūti, exactly so! Subhūti, it is impossible for bodhisattva great beings to become an Aṣṭamaka, [F.29.b] to reach the result of stream enterer, and having produced all paths, ‘enter into the secure state of a bodhisattva.’ There is no chance of it happening, it is impossible. It is impossible that ‘bodhisattva great beings enter into the secure state of a bodhisattva and gain the knowledge of all aspects.’ But still, Subhūti, starting from the production of the first thought, bodhisattva great beings practicing the six perfections, having beheld all eight levels, pass beyond them with knowledge and seeing. What are the eight levels? The exposition of the levels is this: namely, the Śuklavipaśyanā level, the Gotra level, the Aṣṭamaka level, the Darśana level, the Tanū level, the Vītarāga level, the Kṛtāvin level, and the Pratyekabuddha level. Having passed beyond those eight levels with knowledge and seeing, they enter into the secure state of a bodhisattva. Having entered into the secure state of a bodhisattva with the knowledge of a knower of all aspects, they eliminate all afflictions, residual impressions, and connections.

69.25 “There, Subhūti, the knowledge of an Aṣṭamaka is a bodhisattva’s forbearance;⁶⁹⁰ the knowledge and abandonment of a stream enterer is a bodhisattva’s forbearance; the knowledge and abandonment of a once-returner is a bodhisattva’s forbearance; the knowledge and abandonment of a non-returner is a bodhisattva’s forbearance; the knowledge and abandonment of a worthy one is a bodhisattva’s forbearance; and the knowledge and abandonment of a pratyekabuddha is a bodhisattva’s forbearance. Having completed all those paths of all śrāvakas and pratyekabuddhas, bodhisattvas enter into the secure state of a bodhisattva with the knowledge of a knower of path aspects, and having entered into the secure state of a bodhisattva, eliminate all afflictions, residual impressions, [F.30.a] and connections with the knowledge of a knower of all aspects. Subhūti, bodhisattva great beings having completed all the paths should fully awaken to unsurpassed, perfect, complete awakening, and having fully awakened to unsurpassed, perfect, complete awakening, should be like fruit for all beings to live on.”

69.26 The Lord having said that, venerable Subhūti asked him, “Lord, which of these paths—the śrāvaka path, the pratyekabuddha path, and the buddha path—that the Lord has spoken about is this path of a knower of path

aspects?”

69.27 “Subhūti,” he replied, “on that bodhisattva great beings should produce a completely pure knowledge of path aspects. Subhūti, there a completely pure knowledge of path aspects is this: Whatever the attributes, whatever the reasons, and whatever the signs through which the knowledge of path aspects becomes completely pure, bodhisattva great beings should fully awaken to those attributes, those tokens, and those signs. And, having fully awakened to them, in order to tame others they should also explain, expound, explicate, and make them known to others, and should establish others in them so that, one way or the other, others will understand. On that bodhisattva great beings should accomplish vocalizations, conventional terms, and sounds with a pronunciation that makes them understood in the great billionfold world system, and they should accomplish those vocalizations, conventional terms, and sounds in order to make an echo-like understanding. So, Subhūti, in this one of many ways, bodhisattva great beings should complete the knowledge of path aspects. Having completed the knowledge of path aspects they should know the aspirations of beings. They should also know the path of beings in hell, [F.30.b] and they should know the cause and should know the result as well. They should cause them to turn back from the path to the hells, and they should cause them to turn back from the cause and should cause them to turn back from the result as well. *Similarly*, they should also know the path of the kinnaras, mahoragas, nāgas, yakṣas, and humans, and they should know the cause and should know the result as well. They should also know the path of the gods, and they should know the cause and should know the result as well. They should also know the path of Brahmā, and they should know the cause and should know the result as well. They should also know the path of the Ābhāsvara, Śubhakarṣna, Bṛhatphala, Asaṃjñin, Avṛha, Atapa, and Akaniṣṭha gods, and they should know the cause and should know the result as well. They should also know the path of the Ākāśānāntyaīyatana gods, and they should know the cause and should know the result as well, *up to* they should also know the path of the Naivasamjñānāsamjñāyatana gods, and they should know the cause and should know the result as well. They should know the four applications of mindfulness, should know the four right efforts, should know the four legs of miraculous power, should know the five faculties, should know the five powers, should know the seven limbs of awakening, and they should know the eightfold noble path. They should know the emptiness gateway to liberation, should know the signlessness gateway to liberation, and should know the wishlessness gateway to liberation. They should know the ten tathāgata powers, should know the four fearlessnesses, should know the four detailed and thorough

knowledges, should know the eighteen distinct attributes of a buddha, and should know great compassion. They establish by way of those paths the beings who should be established in the result of stream enterer [F.31.a] in the result of stream enterer, *up to* establish those who should be established in the state of a worthy one in the state of a worthy one, and establish those who should be established in a pratyekabuddha's awakening in a pratyekabuddha's awakening. They establish those who should be established in awakening in awakening. This, Subhūti, is the bodhisattva great beings' knowledge of path aspects.

69.28 "Having trained in this, bodhisattva great beings can become involved in the aspirations of beings. Having become involved in their aspirations, they can teach the doctrine in such a way that one way or the other their doctrine-teachings do not get lost and are not in vain. And why? It is because they have a perfectly proportionate, perfect comprehension that knows the higher and lower faculties of others, and they know the goings and comings and deaths and rebirths of beings as they actually are.

69.29 "Subhūti, those dharmas on the side of awakening in which bodhisattva great beings should train, and the paths in which the śrāvakas and pratyekabuddhas should train, are all included within this perfection of wisdom, so bodhisattva great beings should train in the perfection of wisdom."

69.30 The Lord having said that, venerable Subhūti asked him, "Lord, if those dharmas—the dharmas on the side of awakening and the awakening—are not conjoined and not disjoined, are formless, cannot be pointed out, do not obstruct, and have only one mark—namely, no mark—how, Lord, will the dharmas on the side of awakening be those that bring about awakening? Lord, dharmas that are not conjoined and not disjoined, are formless, cannot be pointed out, do not obstruct, and have only one mark—namely, no mark—do not bring about or take away any dharma [F.31.b] at all. To illustrate, Lord, space does not bring about and does not take away any dharma. Similarly, Lord, all dharmas are empty of their own marks and do not bring about and do not take away any dharma at all."

69.31 "Exactly so, Subhūti, exactly so!" he replied. "Subhūti, dharmas empty of their own marks do not bring about or take away any dharma at all. Subhūti, the teaching that 'the dharmas on the side of awakening bring about awakening' is for those beings who do not know that dharmas are empty of their own marks.

69.32 "Furthermore, Subhūti, form, feeling, perception, volitional factors, and consciousness; the perfection of giving, *up to* the perfection of wisdom; inner emptiness, outer emptiness, *up to* the emptiness of its own mark; the first concentration, *up to* the Naivasamjñānāsamjñāyatana absorption; the

applications of mindfulness, *up to* the eightfold noble path; the three gateways to liberation, the eight deliverances, the nine serial absorptions, *up to* the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha; great compassion; *up to* the knowledge of all aspects—all those dharmas in the noble Dharma and Vinaya—are not conjoined and not disjoined, are formless, cannot be pointed out, do not obstruct, and have only one mark—namely, no mark. The Tathāgata, in order to take care of all beings, [F.32.a] uses them as labeled by ordinary convention: conventionally, but not ultimately. Subhūti, bodhisattva great beings should train in them all by knowing and seeing them. Having trained in them as they really are by knowing and seeing them, they should realize some and not realize others.”

69.33 “Lord, what are the dharmas bodhisattva great beings should realize, having trained in them by knowing and seeing, and what are the dharmas they should not realize?”

69.34 “Subhūti, they are not those that śrāvakas and pratyekabuddhas have to realize by knowing and seeing. They are all dharmas that have to be fully realized with the knowledge of a knower of all aspects. It is thus, Subhūti, that bodhisattva great beings should train in this noble Dharma and Vinaya perfection of wisdom.”

69.35 The Lord having said that, venerable Subhūti asked him, “Lord, you say ‘noble Dharma and Vinaya’ again and again. Lord, what is the noble Dharma and Vinaya? Lord, to what extent does one say something is ‘the noble Dharma and Vinaya’?”

69.36 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, here śrāvakas, pratyekabuddhas, bodhisattvas, and tathāgatas, worthy ones, perfectly complete buddhas are not conjoined with and are not disjoined from greed, are not conjoined with and are not disjoined from hatred, are not conjoined with and are not disjoined from confusion, are not conjoined with and are not disjoined from the view of the perishable collection, are not conjoined with and are not disjoined from doubt, are not conjoined with and are not disjoined from grasping rules and rituals as absolute, [F.32.b] are not conjoined with and are not disjoined from attachment to sense objects, are not conjoined with and are not disjoined from malice, are not conjoined with and are not disjoined from attachment to forms, are not conjoined with and are not disjoined from attachment to formless states, are not conjoined with and are not disjoined from ignorance, are not conjoined with and are not disjoined from gross mental excitement, are not conjoined with and are not disjoined from the first concentration, *up to* are not conjoined with and are not disjoined from the fourth concentration, are not conjoined with and are not disjoined from love, are not conjoined with and are not disjoined from

compassion, are not conjoined with and are not disjoined from joy, are not conjoined with and are not disjoined from equanimity, *up to* and are not conjoined with and are not disjoined from the station of neither perception nor nonperception. They are not conjoined with and are not disjoined from the compounded element or the un compounded element.

69.37 “And why? Because all those dharmas are formless, cannot be pointed out, do not obstruct, and have only one mark—namely, no mark. Those that are formless are not conjoined with and are not disjoined from the formless. Those that cannot be pointed out are not conjoined with and are not disjoined from ones that cannot be pointed out. Those that do not obstruct are not conjoined with and are not disjoined from ones that do not obstruct. Those that have only one mark are not conjoined with and are not disjoined from ones that have only one mark; and those that have no mark are not conjoined with and are not disjoined from ones that have no mark. Subhūti, thus this perfection of wisdom of the bodhisattva great beings in which bodhisattva great beings have to train has only one mark—namely, no mark. [F.33.a] It is formless, cannot be pointed out, and does not obstruct, and while training in it they do not apprehend a mark of⁶⁹¹ any dharma at all.”

69.38 The Lord having said that, venerable Subhūti asked him, “Lord, they should not train in the mark of form, and they should not train in the mark of feeling, perception, volitional factors, or consciousness; they should not train in the mark of the eyes, and they should not train in the mark of the ears, nose, tongue, body, or thinking mind; they should not train in the mark of a form, and they should not train in the mark of a sound, a smell, a taste, a feeling, or dharmas; they should not train in the mark of the earth element, and they should not train in the mark of the water element, fire element, wind element, space element, or consciousness element; they should not train in the mark of the perfection of giving, and they should not train in the mark of the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, or perfection of wisdom; they should not train in the mark of inner emptiness, *up to* and they should not train in the mark of the emptiness that is the nonexistence of an intrinsic nature; they should not train in the mark of the first concentration, *up to* and they should not train in the mark of the fourth concentration; they should not train in the mark of love, and they should not train in the mark of compassion, joy, or equanimity; they should not train in the mark of the station of endless space, *up to* and they should not train in the mark of the station of neither perception nor nonperception; they should not train in the mark of the four applications of mindfulness, *up to* and they should not train in the mark of the eightfold noble path; they should not train in the mark of the emptiness meditative stabilization, signlessness meditative stabilization,

or wishlessness meditative stabilization; they should not train in the mark of the absorptions [F.33.b] in the gateways to liberation; they should not train in the mark of the ten tathāgata powers, they should not train in the mark of the four fearlessnesses, they should not train in the mark of the four detailed and thorough knowledges, they should not train in the mark of the eighteen distinct attributes of a buddha, and they should not train in the mark of great compassion; they should not train in the mark of the truth of suffering, and they should not train in the mark of the truth of origination, cessation, or noble path; they should not train in the mark of dependent origination in the order in which it unfolds and in the order in which it does not unfold; they should not train in the mark of the compounded element, and they should not train in the mark of the uncompounded element? Lord, if they should not train in the marks of those dharmas, and should not train in the mark of the compounded, how, Lord, without having trained in the mark of dharmas and the mark of volitional factors will a bodhisattva great being transcend the śrāvaka and pratyekabuddha levels? How, even without having transcended the śrāvaka and pratyekabuddha levels, will they enter into the secure state of a bodhisattva? How, even without having entered into the secure state of a bodhisattva, will they gain the knowledge of all aspects? How, even without having gained the knowledge of all aspects, will they turn the wheel of the Dharma? And how, even without having turned the wheel of the Dharma, will they release beings in the Śrāvaka Vehicle, or in the Pratyekabuddha Vehicle, or in the Great Vehicle from saṃsāra?"

69.39 Venerable Subhūti having asked that, the Lord said to him, "Subhūti, were there to be a mark of any dharma, bodhisattva great beings would have to train in that mark. But, Subhūti, because all dharmas have no mark, are formless, [F.34.a] cannot be pointed out, and do not obstruct, and thus have only one mark—namely, no mark—therefore bodhisattva great beings should not train in those marks; they should not even train in the unmarked. And why? Subhūti, it is not because those earlier with marks later become unmarked. It is because, even earlier, Subhūti, they were unmarked and now, too, they are unmarked, so bodhisattva great beings should therefore not train in marks, and should not train in the unmarked either. And why? Subhūti, it is because whether the tathāgatas arise or whether the tathāgatas do not arise, the element of marks simply remains."⁶⁹²

69.40 The Lord having said that, venerable Subhūti further inquired of him, "Lord, if all dharmas are unmarked, do not have various marks, and do not have even one mark, how, Lord, will bodhisattva great beings meditate on the perfection of wisdom? Lord, without meditating on the perfection of wisdom bodhisattva great beings will not be able to transcend the śrāvaka and pratyekabuddha levels. Without having transcended the śrāvaka and

pratyekabuddha levels, bodhisattva great beings also will not be able to enter into the secure state of a bodhisattva, and without having entered into the secure state of a bodhisattva great being, also will not be able to produce forbearance for the nonproduction of dharmas. Without having produced forbearance for the nonproduction of dharmas, they will not be able to produce clairvoyance, and without having produced clairvoyance, bodhisattva great beings will not be able to purify a buddhafiield and bring beings to maturity. [F.34.b] Without having purified a buddhafiield and brought beings to maturity, bodhisattva great beings will not be able to gain the knowledge of all aspects, and without having gained the knowledge of all aspects, they will not be able to turn the wheel of the Dharma. Without having turned the wheel of the Dharma, they will not be able to establish beings in the result of stream enterer, will not be able to establish beings in the result of once-returner, will not be able to establish beings in the state of a worthy one, will not be able to establish beings in a pratyekabuddha's awakening, and will not be able to establish beings in unsurpassed, perfect, complete awakening. They will not be able to establish beings in the bases of meritorious action arisen from giving, will not be able to establish beings in the bases of meritorious action arisen from morality, and will not be able to establish beings in the bases of meritorious action arisen from meditation."

69.41 Venerable Subhūti having said that, the Lord said to him, "Exactly so, Subhūti, exactly so! Subhūti, all dharmas are unmarked, do not have various marks, and do not have even one mark, so, Subhūti, meditation on the unmarked is meditation on the bodhisattva great beings' perfection of wisdom."

69.42 "Lord, in what way is meditation on the unmarked, meditation on the perfection of wisdom?"

"Subhūti, the disintegration of meditation on all dharmas is meditation on the perfection of wisdom."

69.43 "Lord, how is the disintegration of meditation on all dharmas, meditation on the perfection of wisdom?"

69.44 "The disintegration of meditation on form is meditation on the perfection of wisdom, and the disintegration of meditation [F.35.a] on feeling, perception, volitional factors, and consciousness is meditation on the perfection of wisdom; the disintegration of meditation on the eyes is meditation on the perfection of wisdom, and the disintegration of meditation on the ears, nose, tongue, body, and thinking mind is meditation on the perfection of wisdom; the disintegration of meditation on a form is meditation on the perfection of wisdom, and the disintegration of meditation on a sound, a smell, a taste, a feeling, and dharmas is meditation on the

perfection of wisdom; the disintegration of meditation on something accepted is meditation on the perfection of wisdom, and the disintegration of meditation on something rejected is meditation on the perfection of wisdom; the disintegration of meditation on the first concentration is meditation on the perfection of wisdom, and the disintegration of meditation on the second, third, and fourth concentration is meditation on the perfection of wisdom; the disintegration of meditation on love is meditation on the perfection of wisdom, and the disintegration of meditation on compassion, joy, and equanimity is meditation on the perfection of wisdom; the disintegration of meditation on the station of endless space is meditation on the perfection of wisdom, the disintegration of meditation on the station of endless consciousness is meditation on the perfection of wisdom, the disintegration of meditation on the station of nothing-at-all is meditation on the perfection of wisdom, and the disintegration of meditation on the station of neither perception nor nonperception is meditation on the perfection of wisdom; the disintegration of meditation on mindfulness of the Buddha is meditation on the perfection of wisdom, and the disintegration of meditation on mindfulness of the Dharma, mindfulness of the Saṅgha, mindfulness of morality, mindfulness of giving away, mindfulness of the gods, mindfulness of disgust, mindfulness of breathing in and out, mindfulness of death, and mindfulness of what is included in the body [F.35.b] is meditation on the perfection of wisdom; the disintegration of meditation on the idea of impermanence, the idea of suffering, and the idea of selflessness is meditation on the perfection of wisdom; the disintegration of meditation on dependent origination is meditation on the perfection of wisdom; the disintegration of meditation on the idea of self is meditation on the perfection of wisdom, and the disintegration of meditation on the idea of a being, the idea of a living being, the idea of a creature, the idea of one born of Manu, the idea of a child of Manu, the idea of one who lives, the idea of person, the idea of one who does, and the idea of one who makes someone else do is meditation on the perfection of wisdom; the disintegration of meditation on the idea of permanence, the idea of beauty, the idea of happiness, and the idea of self is meditation on the perfection of wisdom; the disintegration of meditation on the applications of mindfulness is meditation on the perfection of wisdom, and the disintegration of meditation on the right efforts, legs of miraculous power, faculties, powers, seven limbs of awakening, and eightfold noble path is meditation on the perfection of wisdom; the disintegration of meditation on the emptiness meditative stabilization is meditation on the perfection of wisdom, the disintegration of meditation on the signlessness meditative stabilization is meditation on the perfection of wisdom, and the disintegration of meditation on the

wishlessness meditative stabilization is meditation on the perfection of wisdom; the disintegration of meditation on the eight deliverances is meditation on the perfection of wisdom; the disintegration of meditation on the nine serial absorptions is meditation on the perfection of wisdom; the disintegration of meditation on the meditative stabilization [F.36.a] with applied and sustained thought, and the meditative stabilization without either applied or sustained thought is meditation on the perfection of wisdom; the disintegration of meditation on the noble truth of suffering is meditation on the perfection of wisdom, and the disintegration of meditation on the noble truth of origination, cessation, and the path is meditation on the perfection of wisdom; the disintegration of meditation on knowledge of suffering is meditation on the perfection of wisdom, the disintegration of meditation on knowledge of origination is meditation on the perfection of wisdom, the disintegration of meditation on knowledge of cessation is meditation on the perfection of wisdom, and the disintegration of meditation on knowledge of the path is meditation on the perfection of wisdom; the disintegration of meditation on knowledge of extinction is meditation on the perfection of wisdom, the disintegration of meditation on knowledge of nonproduction is meditation on the perfection of wisdom, the disintegration of meditation on knowledge of dharma is meditation on the perfection of wisdom, the disintegration of meditation on knowledge of subsequent realization is meditation on the perfection of wisdom, the disintegration of meditation on conventional knowledge is meditation on the perfection of wisdom, the disintegration of meditation on knowledge of mastery is meditation on the perfection of wisdom, and the disintegration of meditation on knowledge in accord with sound is meditation on the perfection of wisdom; the disintegration of meditation on the perfection of giving is meditation on the perfection of wisdom, and the disintegration of meditation on the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom is meditation on the perfection of wisdom; the disintegration of meditation on inner emptiness, outer emptiness, inner and outer emptiness, the emptiness of emptiness, great emptiness, the emptiness of ultimate reality, [F.36.b] *and similarly, connect this with each, up to* the emptiness that is the nonexistence of an intrinsic nature is meditation on the perfection of wisdom; the disintegration of meditation on the ten tathāgata powers is meditation on the perfection of wisdom, the disintegration of meditation on the four fearlessnesses is meditation on the perfection of wisdom, the disintegration of meditation on the four detailed and thorough knowledges is meditation on the perfection of wisdom, the disintegration of meditation on the eighteen distinct attributes of a buddha is meditation on the perfection of

wisdom, and the disintegration of meditation on great compassion is meditation on the perfection of wisdom; the disintegration of meditation on the result of stream enterer is meditation on the perfection of wisdom, the disintegration of meditation on the result of once-returner, the result of non-returner, and the state of a worthy one is meditation on the perfection of wisdom, and the disintegration of meditation on a pratyekabuddha's awakening is meditation on the perfection of wisdom; the disintegration of meditation on the knowledge of all aspects is meditation on the perfection of wisdom; and the disintegration of meditation on the abandonment of all residual impression connections is meditation on the perfection of wisdom."

69.45 The Lord having said that, venerable Subhūti asked the Lord, "Lord, how is the disintegration of meditation on form, meditation on the perfection of wisdom; *and similarly, up to* how is the disintegration of meditation on the abandonment of all residual impression connections, meditation on the perfection of wisdom?"

69.46 Venerable Subhūti having asked that, the Lord said to him, "Subhūti, here bodhisattva great beings practicing the perfection of wisdom do not meditate on 'form is an existent thing,' and do not meditate on 'feeling, perception, volitional factors, or consciousness [F.37.a] is an existent thing.' And why? Subhūti, it is because someone with the notion of an existent thing is not meditating on the perfection of wisdom. *Similarly, connect this with each, up to* it is because someone with the notion that the knowledge of all aspects is an existent thing is not meditating on the perfection of wisdom.

69.47 "They do not meditate on 'greed, hatred, or confusion is an existent thing.' They do not meditate on 'a bad proclivity or a snare is an existent thing.' And why? Subhūti, it is because for someone with the notion of an existent thing there is no meditation on the perfection of giving, and no meditation on the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, or perfection of wisdom. And why? Subhūti, it is because they are attached to an existent thing. But they do not get attached to giving, morality, patience, perseverance, concentration, or wisdom. There is no liberation for someone attached to the two extremes, thinking 'this is me,' in reference to an existent thing. Subhūti, someone with the notion of an existent thing is not meditating on the applications of mindfulness; is not meditating on the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, or path; is not meditating on emptiness; and is not meditating on signlessness or wishlessness. *Similarly, connect this with each, up to* is not meditating on the knowledge of all aspects. And why? Subhūti, it is because they are attached to an existent thing."

69.48 The Lord having said that, venerable Subhūti asked him, "Lord, what is an existent thing? What is a nonexistent thing?"

69.49 “Subhūti,” replied the Lord, “an existent thing is duality; a nonexistent thing is nonduality.”

69.50 “Lord, what is duality?”

“Subhūti, the perception of form is a duality, the perception [F.37.b] of feeling, perception, and volitional factors is a duality, and the perception of consciousness is a duality; the perception of the eyes, *up to* the perception of thinking mind is a duality; the perception of a form, *up to* the perception of dharmas is a duality; *and similarly, connect this with each, up to* the perception of buddha, the perception of awakening, the perception of a compounded element, the perception of an uncompounded element, and all perceptions, as many as there are, and nonperceptions, as many as there are, they are all duality. To the extent there is duality, to that extent there is an existent thing. To the extent there is an existent thing, to that extent there are volitional factors. To the extent there are volitional factors, to that extent beings are not free from birth, old age, sickness, death, pain, lamentation, suffering, mental anguish, and grief. In this way, Subhūti, you should know that for someone with dualistic perception there is no giving, there is no morality, there is no patience, there is no perseverance, there is no concentration, there is no wisdom, there is no path, and there is no clear realization. Given that there is not even the patience that arises in a natural order,⁶⁹³ how could there ever be the comprehension of form, *up to* the comprehension of consciousness, *and similarly, also connect this with each, up to* the knowledge of all aspects. How could there be, for someone for whom there is no meditation on the path, the result of stream enterer, *up to* the state of a worthy one, a pratyekabuddha’s awakening, and the abandonment of all residual impression connections?”

69.51 *This was the sixty-ninth chapter, “An Explanation of Meditation on the Path,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

70. CHAPTER 70: AN EXPLANATION OF SERIAL
ACTION, TRAINING, AND PRACTICE

- 70.1 The Lord having said that, venerable Subhūti asked him, “Lord, if there is not even the patience that arises in a natural order for someone with the perception of an existing thing, how could there be attainment, and how could there be clear realization?”
- 70.2 “Given that there is not, [F.38.a] is there the patience that arises in a natural order for someone with the perception of a nonexistent thing? Is there the Śuklavipaśyanā level, Gotra level, Aṣṭamaka level, Darśana level, Tanū level, Vītarāga level, Kṛtāvin level, Pratyekabuddha level, Bodhisattva level, and cultivation of the path? And, thanks to the cultivation of the path, are the afflictions connected with śrāvakas and the afflictions connected with pratyekabuddhas eliminated? When obstructed by those afflictions, there is no entry into the secure state of a bodhisattva. Unless they have entered into the secure state of a bodhisattva, there is no gaining the knowledge of all aspects, and if they have not gained the knowledge of all aspects, there is no elimination of all residual impressions, connections, and afflictions.
- 70.3 “Lord, standing and production do not exist on account of any dharma at all; they will have no ability to reach the knowledge of all aspects through those unproduced dharmas.”
- 70.4 Venerable Subhūti having said that, the Lord said to him, “Exactly so, Subhūti, exactly so! There is no patience that arises in a natural order for someone with the notion of a nonexistent thing. *Similarly, connect this with each, up to* there is no elimination of all residual impression connections.”
- 70.5 “Lord, do bodhisattva great beings practicing the perfection of wisdom have the perception of an existing thing or the perception of a nonexistent thing; or the perception of form, *up to* the perception of consciousness; *up to* or the perception of the knowledge of all aspects; or the perception of greed or the perception of the abandonment of greed, the perception of hatred or

the perception of the abandonment of hatred, or the perception of confusion or the perception of the abandonment of confusion; or the perception of ignorance or the perception of the abandonment of ignorance, the perception of volitional factors [F.38.b] or the perception of the abandonment of volitional factors, the perception of consciousness or the perception of the abandonment of consciousness, the perception of name and form or the perception of the abandonment of name and form, the perception of the six sense fields or the perception of the abandonment of the six sense fields, the perception of contact or the perception of the abandonment of contact, the perception of feeling or the perception of the abandonment of feeling, the perception of craving or the perception of the abandonment of craving, the perception of appropriation or the perception of the abandonment of appropriation, the perception of existence or the perception of the abandonment of an existence, the perception of birth or the perception of the abandonment of birth, the perception of old age and death or the perception of the abandonment of old age and death, or the perception of pain, lamentation, suffering, mental anguish, and grief or the perception of the abandonment of pain, lamentation, suffering, mental anguish, and grief; or the perception of suffering or the perception of the abandonment of suffering, the perception of origination or the perception of the abandonment of origination, the perception of cessation or the perception of the realization of cessation, or the perception of the path or the perception of cultivation of the path; *and similarly*, or the perception of..., *up to* the knowledge of all aspects or the perception of the elimination of all residual impression connections?"

70.6 "Subhūti, they do not," replied the Lord. "Subhūti, bodhisattva great beings practicing the perfection of wisdom do not have the perception of any phenomenon at all as an existing thing or the perception of it as a nonexistent thing.

70.7 "Subhūti, where there is no perception of anything as an existing thing or perception of it as a nonexistent thing, that is the bodhisattva great beings' patience that arises in a natural order; where there is no perception of anything as an existing thing or perception of it as a nonexistent thing, that is their meditation on the path; and where there is no perception of anything as an existing thing [F.39.a] or perception of it as a nonexistent thing, that is their result.

70.8 "Subhūti, the bodhisattva great beings' path is a nonexistent thing. Clear realization is a nonexistent thing. In this way, Subhūti, you should thus know that all phenomena are the nonexistence of an intrinsic nature." [B48]

70.9 The Lord having said that, venerable Subhūti asked him, “Lord, if all phenomena are the nonexistence of an intrinsic nature, how did the Tathāgata fully awaken to all the phenomena that are the nonexistence of an intrinsic nature, and, having fully awakened to them, gain control over the range of all phenomena?”

70.10 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, here, earlier when I was practicing the bodhisattva’s practice of the six perfections, detached from sense objects, detached from wrong unwholesome dharmas, *up to* perfectly accomplishing and dwelling in the fourth concentration, even while apprehending a causal sign of the concentrations and the branches of the concentrations I did not falsely project those concentrations and those branches of the concentrations, did not relish the experience of the concentrations, and did not falsely consider the concentrations a fact. I made my mind incline toward becoming absorbed in those concentrations in their purified forms to make the performance of miraculous power manifest. I made my mind incline toward making divine ear knowledge manifest, toward making knowledge of the ways of thinking manifest, toward making knowledge that recollects previous states of existence manifest, and to making divine eye knowledge manifest. Even though I apprehended a causal sign of those clairvoyances to be made manifest, I did not falsely project them, did not relish their experience, and did not falsely consider them a fact. [F.39.b] I became absorbed in those clairvoyances seeing them like space. Subhūti, with the wisdom of the unique single instant, having fully awakened to the unsurpassed, perfect, complete awakening that correctly knows,⁶⁹⁴ ‘This is suffering, this is the origination of suffering, this is the cessation of suffering, and this is the path leading to the cessation of suffering,’ endowed with the ten tathāgata powers, and endowed with the four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha, I prophesied the three masses of beings.”⁶⁹⁵

70.11 The Lord having said that, venerable Subhūti asked him, “Lord, how has a tathāgata, worthy one, perfectly complete buddha produced the four concentrations that are the nonexistence of an intrinsic nature? How have they produced the clairvoyances that are the nonexistence of an intrinsic nature? And how, given that beings do not exist, have they still prophesied the three masses of beings?”

70.12 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, were an intrinsic nature of sense objects or of wrong unwholesome dharmas to exist, or their intrinsic existence, or their dependent existence to exist, then, Subhūti, earlier when I was practicing the bodhisattva’s practice I would not have realized sense objects that are the nonexistence of an intrinsic nature,

and wrong unwholesome dharmas that are the nonexistence of an intrinsic nature, and perfectly accomplished and dwelled in the first concentration. Subhūti, because sense objects and wrong unwholesome dharmas are not existent things, or nonexistent things, or intrinsically existent things, or dependently existent things, but quite the opposite—they are the nonexistence of an intrinsic nature—therefore earlier when I was practicing the bodhisattva's practice, detached from sense objects, detached from wrong unwholesome dharmas, I perfectly accomplished and dwelled in the first concentration that has applied thought and has sustained thought and joy [F.40.a] and happiness born of detachment, *and similarly, connect this with each, up to the fourth concentration.*

70.13 “Subhūti, were clairvoyant knowledges existent things, intrinsically existent things, or dependently existent things, then, Subhūti, I would not have realized that all clairvoyant knowledges are the nonexistence of an intrinsic nature and fully awakened to unsurpassed, perfect, complete awakening. Subhūti, because in all clairvoyant knowledges there is no existing thing, there is no intrinsically existent thing, or dependently existent thing, but quite the opposite—they are the nonexistence of an intrinsic nature—therefore the tathāgata, worthy one, perfectly complete Buddha comprehended all the clairvoyant knowledges that are the nonexistence of an intrinsic nature, and fully awakened to unsurpassed, perfect, complete awakening.”

70.14 The Lord having said that, venerable Subhūti asked him, “Lord, if, even while all phenomena are the nonexistence of an intrinsic nature, bodhisattva great beings will fully awaken to unsurpassed, perfect, complete awakening through the four concentrations and five clairvoyances, well then, Lord, how, even while all phenomena are the nonexistence of an intrinsic nature, will there be serial action, serial training, and serial practice—the serial action, serial training, and serial practice through which they will fully awaken to unsurpassed, perfect, complete awakening?”⁶⁹⁶

70.15 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, here bodhisattva great beings from the very outset have heard from the lord buddhas, from the bodhisattvas attending on many buddhas, and from the worthy ones, non-returners, once-returners, and the stream enterers [F.40.b] that an intrinsic nature of the lord buddhas is nonexistent, an intrinsic nature of pratyekabuddhas is nonexistent, an intrinsic nature of worthy ones is nonexistent, an intrinsic nature of non-returners is nonexistent, an intrinsic nature of once-returners is nonexistent, an intrinsic nature of stream enterers is nonexistent, an intrinsic nature of all noble beings is nonexistent, and that all compounded phenomena do not have an intrinsic nature even as tiny as the part occupying the tip of a strand of hair. Even though the bodhisattva

great beings have heard that, still it occurs to them to think, ‘Given that an intrinsic nature of the lord buddhas, *up to* of stream enterers is nonexistent, whether I will fully awaken or whether I will not fully awaken to unsurpassed, perfect, complete awakening, the intrinsic nature of all dharmas is just nonexistent. When I fully awaken to unsurpassed, perfect, complete awakening I will, having fully awakened to unsurpassed, perfect, complete awakening, establish all beings dwelling in the perception of existing things in the nonexistence of an intrinsic nature.’

70.16 “Subhūti, those bodhisattva great beings set out for perfect, complete awakening so that all beings will pass into complete nirvāṇa. They undertake the serial action, serial training, and serial practice in which earlier bodhisattva great beings trained and fully awakened to unsurpassed, perfect, complete awakening. They first of all train in the six perfections, training in the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom. [F.41.a]

70.17 “Training in the perfection of giving they personally give gifts, establish others in giving, speak in praise of giving, and speak in praise of others giving gifts as well, welcoming it. Through that familiarization with giving they will gain a huge heap of enjoyments. Free from miserly thoughts they give gifts—they give food to those begging for food, drinks to those who want drink, transport to those who want transport, clothes to those who want clothes, incense to those who want incense, flower garlands to those who want flower garlands, creams to those who want creams, beds to those who want beds, pillows to those who want pillows,⁶⁹⁷ homes to those who want a home, and lamps to those who want lamps—they give whatever human requirements are appropriate.

70.18 “They, with just that giving, guard the aggregate of morality, and with just that giving, and morality, meditative stabilization, wisdom, liberation, and knowledge and seeing of liberation they transcend the śrāvaka and pratyekabuddha levels. Having transcended the śrāvaka level and pratyekabuddha level, they enter into the secure state of a bodhisattva; having entered into the secure state of a bodhisattva, they purify a buddhafiield, bring beings to maturity, then gain the knowledge of all aspects and turn the wheel of the Dharma. Having turned the wheel of the Dharma, they establish beings in the three vehicles and free them from saṃsāra. Therefore, Subhūti, through the bodhisattva great beings’ giving there is serial action, and this action, in its entirety, cannot be apprehended. And why? Because it has no intrinsic nature.

70.19 “Furthermore, Subhūti, starting from the first production of the thought, bodhisattva great beings personally practice the perfection of morality, and also establish others in the perfection of morality, [F.41.b] *and similarly, connect this with each, up to* welcoming it. With that morality they also attain the preeminent state of a god and the preeminent state of a human and give wealth to destitute beings. Having given it they establish beings in morality, and establish them in meditative stabilization, wisdom, liberation, and the knowledge and seeing of liberation. With that aggregate of morality, aggregate of meditative stabilization, aggregate of wisdom, aggregate of liberation, and aggregate of knowledge and seeing of liberation they transcend the śrāvaka and pratyekabuddha levels. Having transcended them, with just that aggregate of morality, *up to* aggregate of knowledge and seeing of liberation they enter into the secure state of a bodhisattva, *and similarly, connect this with each, up to* free beings from saṃsāra. Therefore, Subhūti, through the bodhisattva great beings’ morality there is serial action, and this action, in its entirety, cannot be apprehended. And why? Because it has no intrinsic nature.

70.20 “Furthermore, Subhūti, starting from the first production of the thought, bodhisattva great beings personally practice the perfection of patience, and also establish others in the perfection of patience, *and similarly, connect this with each, up to* welcoming it. While practicing that perfection of patience they satisfy beings by giving, establish them in morality, establish them in meditative stabilization, *up to* and establish them in the knowledge and seeing of liberation. With that aggregate of morality, aggregate of meditative stabilization, aggregate of wisdom, aggregate of liberation, and aggregate of knowledge and seeing of liberation they transcend the śrāvaka and pratyekabuddha levels. Having transcended the śrāvaka level and pratyekabuddha levels..., *similarly, connect this with each, up to* gain awakening.

70.21 “Furthermore, Subhūti, bodhisattva great beings personally persevere at all wholesome dharmas, [F.42.a] and also establishes others in perseverance, *and similarly, connect this with each, up to* welcoming it. *Similarly, connect this with each, up to* it has no intrinsic nature.

70.22 “Furthermore, Subhūti, bodhisattva great beings personally become absorbed in the concentrations, become absorbed in the immeasurables and formless absorptions, and also establish others in..., *up to* the formless absorptions, *and similarly, connect this with each, up to* speak in praise of the concentrations, immeasurables, and formless absorptions, and speak in praise of those who are becoming absorbed in the concentrations, immeasurables, and formless absorptions as well, welcoming it. Abiding in those concentrations, and in those immeasurables and formless absorptions,

they satisfy beings by giving, establish them in morality, establish them in patience, establish them in perseverance, establish them in meditative stabilization, establish them in wisdom, establish them in liberation, and establish them in the knowledge and seeing of liberation. Endowed with that knowledge and seeing of liberation they transcend the śrāvaka and pratyekabuddha levels. Having transcended them, with that knowledge and seeing of liberation they enter into the secure state of a bodhisattva. *Similarly, connect this with each, from* gain the knowledge of all aspects, *up to* it has no intrinsic nature.

70.23 “Furthermore, Subhūti, starting from the first production of the thought, bodhisattva great beings practicing the perfection of wisdom satisfy beings by giving, establish them in morality, establish them in patience, establish them in perseverance, establish them in meditative stabilization, establish them in wisdom, establish them in liberation, and establish them in the knowledge and seeing of liberation. [F.42.b]

70.24 “While practicing the perfection of wisdom they personally give gifts, guard morality, make a practice of being patient, make a vigorous effort, become absorbed in meditative stabilization, and cultivate wisdom. They also establish others in giving, establish them in morality, establish them in patience, establish them in perseverance, establish them in meditative stabilization, and establish them in wisdom, *connect this with each, up to* welcoming it. Endowed with the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, perfection of wisdom, and with skillful means, they transcend the śrāvaka and pratyekabuddha levels, will enter into the secure state of a bodhisattva, and will fully awaken to unsurpassed, perfect, complete awakening. *Connect this with each, up to* it has no intrinsic nature.

70.25 “Therefore, Subhūti, there is the bodhisattva great beings’ serial action, and serial training, and serial practice as well.

70.26 “Furthermore, Subhūti, bodhisattva great beings training in serial action, serial training, and serial practice, starting from the first production of the thought, with attention connected to the knowledge of all aspects, believe that all phenomena are without an intrinsic nature and cultivate mindfulness of the Buddha, mindfulness of the Dharma, mindfulness of the Saṅgha, mindfulness of morality, mindfulness of giving away, and mindfulness of the gods.

70.27 “Subhūti, how do bodhisattva great beings cultivate mindfulness of the Buddha? Subhūti, here bodhisattva great beings do not pay attention to tathāgatas, worthy ones, perfectly complete buddhas as form, and do not pay attention to them as feeling, perception, volitional factors, or consciousness. And why? Because form has no intrinsic nature [F.43.a] and

anything without an intrinsic nature is a nonexistent thing, and because feeling, perception, volitional factors, and consciousness have no intrinsic nature and anything without an intrinsic nature is a nonexistent thing. Mindfulness of the Buddha, therefore, is not being mindful and not paying attention.

70.28 “Furthermore, Subhūti, you should not pay attention to a tathāgata, worthy one, perfectly complete buddha as the thirty-two major marks of a great person, you should not pay attention to the body golden in color, you should not pay attention to the halo extending the length of the outstretched arms, and you should not pay attention to how it has eighty minor signs. And why? Because that body has no intrinsic nature and anything without an intrinsic nature is a nonexistent thing. Mindfulness of the Buddha, therefore, is not being mindful and not paying attention.

70.29 “Furthermore, Subhūti, you should not pay attention to a tathāgata, worthy one, perfectly complete buddha as the aggregate of morality, you should not pay attention to the aggregate of meditative stabilization, you should not pay attention to aggregate of wisdom, you should not pay attention to the aggregate of liberation, and you should not pay attention to the aggregate of knowledge and seeing of liberation. And why? Because they have no intrinsic nature and anything without an intrinsic nature is a nonexistent thing. Mindfulness of the Buddha, therefore, is not being mindful and not paying attention.

70.30 “Furthermore, Subhūti, you should not pay attention to a tathāgata, worthy one, perfectly complete buddha as the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, great love, great compassion, or eighteen distinct attributes of a buddha. And why? Because they have no intrinsic nature and anything without an intrinsic nature is a nonexistent thing. Mindfulness of the Buddha, therefore, is not being mindful and not paying attention.

70.31 “Furthermore, Subhūti, you should not pay attention to a tathāgata, worthy one, perfectly complete buddha as a dependent origination. And why? Because it has no intrinsic nature [F.43.b] and anything without an intrinsic nature is a nonexistent thing. Mindfulness of the Buddha, therefore, is not being mindful and not paying attention.

70.32 “Subhūti, that is how bodhisattva great beings practicing the perfection of wisdom should pay attention to the Buddha.

70.33 “Therefore, Subhūti, there is the bodhisattva great beings’ serial action, and serial training, and serial practice as well. When they are training in this serial action, and training in serial training and serial practice, they complete the four applications of mindfulness; complete the four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of

awakening, and eightfold noble path; complete the emptiness meditative stabilization, signlessness meditative stabilization, and wishlessness meditative stabilization; *up to* and complete the knowledge of all aspects by way of the nonexistence of an intrinsic nature. They fully awaken to all phenomena as just the nonexistence of an intrinsic nature, but they do not have the perception of intrinsic nature or the perception of nonexistence.

70.34 “Subhūti, how do bodhisattva great beings cultivate mindfulness of the Dharma? Subhūti, here bodhisattva great beings practicing the perfection of wisdom should not pay attention to wholesome dharmas, should not pay attention to unwholesome dharmas, and should not pay attention to dharmas that are an object of moral inquiry and are not an object of moral inquiry, or are ordinary and extraordinary, noble and not noble, with outflows and without outflows, belonging to the desire realm, belonging to the form realm, or belonging to and not belonging to the formless realm, or to compounded dharmas and uncompounded dharmas. And why? Because those dharmas have no intrinsic nature and anything [F.44.a] without an intrinsic nature is a nonexistent thing. Mindfulness of the Dharma, therefore, is not being mindful and not paying attention. When they have trained in this dharma-constituent⁶⁹⁸ by way of the nonexistence of an intrinsic nature, they gain..., *up to* the knowledge of all aspects. They fully awaken to all dharmas as the nonexistence of an intrinsic nature. They do not have the perception of intrinsic nature or the perception of nonexistence. Subhūti, that is how bodhisattva great beings should cultivate a mindfulness of the Dharma. There is not even an atom of a mindfulness dharma there, so what further need is there to say that there is no absence of mindfulness?

70.35 “Subhūti, how do bodhisattva great beings cultivate mindfulness of the Saṅgha? Subhūti, here bodhisattva great beings practicing the perfection of wisdom should be mindful that the lord’s śrāvaka saṅgha—those four pairs of persons and eight individual persons⁶⁹⁹—have no intrinsic nature. *Connect this with* those four pairs of persons and eight individual persons are categories of the absence of an intrinsic nature, of a nonexistent thing. Having paid attention to this as just a nonexistent thing, having gained the knowledge of all aspects..., *up to* mindfulness of the Saṅgha is not being mindful and not paying attention. Subhūti, bodhisattva great beings should cultivate mindfulness of the Saṅgha like that. There is not even an atom of a mindfulness dharma there.⁷⁰⁰

70.36 “Subhūti, how do bodhisattva great beings cultivate mindfulness of morality? Subhūti, here bodhisattva great beings practicing the perfection of wisdom, starting from the first production of the thought, grounded in an unpunctured, unflagging, unadulterated, untarnished, autonomous, well-completed morality praised by the wise and conducive to meditative

stabilization, pay attention to that morality as the nonexistence of an intrinsic nature, paying attention in such a way that there is not even an atom of the action of mindfulness. [F.44.b] *Connect this with each, up to* they will gain the knowledge of all aspects but have no perception of an existing thing or perception of a nonexistent thing.

70.37 “Subhūti, how should bodhisattva great beings practicing the perfection of wisdom pay attention to being mindful of giving away? Subhūti, here bodhisattva great beings practicing the perfection of wisdom, starting from the first production of the thought, should be mindful to give away material possessions and to give the doctrine, by way of the nonexistence of an intrinsic nature, without producing the thoughts on account of their giving away, that ‘I am giving’ or ‘I am not giving,’ or ‘I am giving away’ or ‘I am not giving away.’ They should not produce those thoughts even if giving away a major or minor part of the body. And why? Because it has no intrinsic nature. They practice mindfulness of giving away like that. Practicing like that they gradually gain ... *up to* the knowledge of all aspects. It is thus, Subhūti, that bodhisattva great beings practicing the perfection of wisdom should pay attention to giving away.

70.38 “Subhūti, how should bodhisattva great beings practicing the perfection of wisdom pay attention to mindfulness of the gods? Subhūti, here bodhisattva great beings practicing the perfection of wisdom should pay attention to those stream enterers who have taken birth among the Cāturmahārājika gods, *up to* those who have taken birth among the Paranirmitavaśavartin gods, by way of the nonexistence of an intrinsic nature. And why? Because they have no intrinsic nature and anything without an intrinsic nature is a nonexistent thing. Therefore, they should pay attention to those gods by way of the nonexistence of an intrinsic nature. There is not even an atom of the action of mindfulness there. Paying attention like that they gradually pay attention..., *up to* the knowledge of all aspects and gain..., *up to* the knowledge of all aspects.

70.39 “Furthermore, Subhūti, they should pay attention to those non-returners living in the form realm and living in the formless realm by way of the nonexistence of an intrinsic nature. And why? [F.45.a] Because they have no intrinsic nature and anything without an intrinsic nature is a nonexistent thing. Therefore, they should pay attention to those gods by way of the nonexistence of an intrinsic nature. *Similarly, connect this with each, up to* they will gain the knowledge of all aspects.

70.40 “Subhūti, bodhisattva great beings should pay attention to all those six mindfulnesses like that.

- 70.41 “Therefore, Subhūti, bodhisattva great beings paying attention to all those six mindfulnesses have serial action, and have serial training, and serial practice.
- 70.42 “Furthermore, Subhūti, bodhisattva great beings who want to complete the serial action, serial training, and serial practice should train in inner emptiness, *up to* should train in the emptiness of its own mark; should train in the four applications of mindfulness; *and similarly, connect this with each, up to* should train in great compassion, by way of the nonexistence of an intrinsic nature. When they train in the awakening path like that, they fully awaken to all phenomena that are the nonexistence of an intrinsic nature. There is not even an atom of the action of mindfulness there, so what further need is there to say that there is no form, *up to* however could there be the knowledge of a knower of all aspects? It is impossible.
- 70.43 “Therefore, Subhūti, there is serial action of bodhisattva great beings practicing the perfection of wisdom, there is serial training and serial practice, but thought activity action, thought activity training, and the path of thought activity do not exist there.”
- 70.44 The Lord having said that, venerable Subhūti said to him, “Lord, if all phenomena are the nonexistence of an intrinsic nature, well then, there is no form, *up to* there is no consciousness; there are no aggregates, there are no constituents, and there are no sense fields; there are no applications of mindfulness, [F.45.b] *and similarly, up to* there is no knowledge of all aspects; there is no Buddha, there is no Dharma, and there is no Saṅgha; there is no path, there is no result, there is no defilement, there is no purification, there is no attainment, and there is no clear realization; *and similarly, up to* there are no phenomena, any of them.”
- 70.45 Venerable Subhūti having said that, the Lord asked him, “Subhūti, do you think you can apprehend a ‘there-is’ or a ‘there-is-not’ in all phenomena that are the nonexistence of an intrinsic nature?”
- 70.46 “No, Lord,” he replied. “You cannot apprehend a ‘there-is’ or a ‘there-is-not’ in any phenomena that are the nonexistence of an intrinsic nature.”
- 70.47 “Subhūti,” he asked further, “if all phenomena are the nonexistence of an intrinsic nature, how, on that account, could there be no form, *up to* how could there be no consciousness, *and similarly, connect this with each, up to* how could there be no attainment, and how could there be no clear realization? How could that be?”
- 70.48 The Lord having asked that, venerable Subhūti answered him, “Lord, even though I am not of two minds and do not entertain any doubt about these dharmas, still, at a time yet to come, householder beings, those who have gone forth to homelessness, are in the Śrāvaka Vehicle, are in the Pratyekabuddha Vehicle, and are in the Bodhisattva Vehicle, will say, ‘Were

all phenomena to be the nonexistence of an intrinsic nature, then, since all phenomena would be the nonexistence of an intrinsic nature, who would become defiled or purified?’ Without an understanding of defilement and purification they will ruin morality, ruin view, and ruin conduct. Those whose morality has been ruined, view has been ruined, and conduct has been ruined [F.46.a] can expect to die in one or other of the three terrible forms of life—life in the hells, or life in the animal world, or life in the world of Yama. Lord, seeing the danger of this happening in the future I have questioned the tathāgata, worthy one, perfectly complete Buddha on just this matter. Lord, I am not of two minds about these dharmas and do not entertain any doubt about them.”

70.49 “Exactly so, Subhūti, exactly so!” said the Lord. “It is exactly as you say!”

70.50 *This was the seventieth chapter, “An Explanation of Serial Action, Training, and Practice,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

71.

CHAPTER 71: THE TRUE NATURE OF DHARMAS THAT CANNOT BE APPREHENDED

71.1 The Lord having said that, venerable Subhūti asked him, “Lord, if all phenomena are the nonexistence of an intrinsic nature, Lord, what reality do bodhisattva great beings who have set out for unsurpassed, perfect, complete awakening for the welfare of beings see?”

71.2 “Subhūti,” replied the Lord, “just as all phenomena are the nonexistence of an intrinsic nature, in exactly the same way bodhisattva great beings set out for unsurpassed, perfect, complete awakening. And why? Subhūti, an apprehended object is severely limiting. Someone who perceives an apprehended object has no attainment, has no clear realization, and has no unsurpassed, perfect, complete awakening.”

71.3 “Lord, without an apprehended object is there attainment, is there clear realization, and is there unsurpassed, perfect, complete awakening?”

71.4 “Subhūti, just the absence of an apprehended object is attainment, the attainment of just the absence of an apprehended object is clear realization, and just the absence of an apprehended object is unsurpassed, perfect, complete awakening, because it does not complicate the dharma-constituent. To want an attainment, [F.46.b] or clear realization, or unsurpassed, perfect, complete awakening, which is just the absence of an apprehended object, is simply to want to complicate the dharma-constituent.”

71.5 “Lord, if in the absence of an apprehended object there is no attainment, there is no clear realization, and there is no unsurpassed, perfect, complete awakening,⁷⁰¹ if just the absence of an apprehended object is attainment, just the absence of an apprehended object is clear realization, and just the absence of an apprehended object is unsurpassed, perfect, complete awakening, in that case, Lord, how will there be the bodhisattva great beings’ first level, how a second level, *up to* how a tenth level; how will there be forbearance for the nonproduction of dharmas? How will there be the five

clairvoyances arisen from maturation,⁷⁰² how will there be giving arisen from maturation, how will there be morality arisen from maturation, how will there be patience arisen from maturation, how will there be perseverance arisen from maturation, how will there be concentration arisen from maturation, and how will there be wisdom arisen from maturation? How will there be those maturation dharmas of these bodhisattvas that are in an unbroken stream, and situated in which they bring beings to maturity, purify a buddhafiield, and attend on the lord buddhas with food, drink, clothes, transportation, incense, garlands, beds, seats, lamps, and things that make human life enjoyable—food and so on that does not finish even though the maturation is for the worship of the physical remains of the buddhas after complete nirvāṇa, for as long as they remain, and for the śrāvakas?”

71.6 Venerable Subhūti having thus inquired, the Lord said to him, “Subhūti, it is just because of that absence of an apprehended object that there is a first level, [F.47.a] *up to* a tenth level; and it is just because of it that there are the clairvoyances arisen from maturation, that there are those wholesome roots on account of which they work for the welfare of beings, *up to* and even after having passed into complete nirvāṇa there are still the acts of worship. It is just because of it that giving arisen from maturation exists, as well as morality, patience, perseverance, concentration, and wisdom arisen from maturation. It is just because of it that wholesome roots arisen from maturation exist.”

71.7 The Lord having said that, venerable Subhūti asked, “Lord, what distinction and what differentiation is there between the absence of an apprehended object, and giving, morality, patience, perseverance, concentration, wisdom, and the clairvoyances?”

71.8 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, there is no differentiation at all between giving, *up to* the clairvoyances in the absence of an apprehended object. Subhūti, an exposition is made differentiating between unsullied giving, morality, patience, perseverance, concentration, wisdom, and the clairvoyances.”

71.9 “Lord, how is an exposition made that differentiates between unapprehended giving, morality, patience, perseverance, concentration, wisdom, and the clairvoyances?”

71.10 “Subhūti, here when bodhisattva great beings are practicing the perfection of wisdom they give a gift without apprehending something to be given, without apprehending a recipient, without apprehending a giver, and without apprehending giving; they guard morality without apprehending morality as an object, cause patience to arise without apprehending patience as an object, make an effort at perseverance without apprehending perseverance as an object, become absorbed in concentration without

apprehending concentration as an object, cultivate wisdom without apprehending wisdom as an object, and practice [F.47.b] the clairvoyances without apprehending the clairvoyant knowledges as an object; they cultivate the applications of mindfulness without apprehending the applications of mindfulness as an object, *up to* cultivate the eightfold noble path without apprehending the eightfold noble path as an object; they cultivate the three meditative stabilizations without apprehending the emptiness meditative stabilization, signlessness meditative stabilization, *up to* or wishlessness meditative stabilization as an object; they bring beings to maturity without apprehending beings as an object; they purify a buddhafield without apprehending a buddhafield as an object; and they fully awaken to awakening without apprehending the buddhadharmas as an object. Subhūti, in that way bodhisattva great beings practice the perfection of wisdom without apprehending anything. Subhūti, Māra and the Māra class of gods are hard pressed to overpower bodhisattva great beings practicing the perfection of wisdom in that way.”

71.11 The Lord having said that, venerable Subhūti asked him, “Lord, when bodhisattva great beings are practicing the perfection of wisdom, how do they incorporate the six perfections in a single thought; how do they incorporate the four concentrations, four immeasurables, four formless absorptions, four applications of mindfulness, four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble path; and how do they incorporate the three gateways to liberation, ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, great compassion, eighteen distinct attributes of a buddha, and the thirty-two major marks and eighty minor signs of a great person?”

71.12 “Subhūti, here when bodhisattva great beings are practicing the perfection of wisdom, [F.48.a] whatever gift they give, their giving is informed by nothing other than the perfection of wisdom. Whatever morality they guard, whatever patience they cultivate, whatever perseverance they make an effort at, and whatever concentration they become absorbed in, they are informed by nothing other than the perfection of wisdom. Whatever concentrations they become absorbed in, they too are informed by nothing other than the perfection of wisdom; whatever immeasurables they become absorbed in, they too are informed by nothing other than the perfection of wisdom; and whatever formless absorptions they become absorbed in, they too are informed by nothing other than the perfection of wisdom. Whatever applications of mindfulness they cultivate, *and similarly, connect this with each, up to* the eighty minor signs of a great person, they are informed by nothing other than the perfection of wisdom.”

- 71.13 The Lord having said that, venerable Subhūti asked, “Lord, how, informed by the perfection of wisdom, do bodhisattva great beings incorporate the six perfections in a single thought, *and similarly, up to* how do they incorporate the eighty minor signs?”
- 71.14 “Subhūti, here when bodhisattva great beings are practicing the perfection of wisdom, whatever gift they give, it is informed by nothing other than the perfection of wisdom and they do not have a dualistic notion about it. Whatever morality they guard, they do not have a dualistic notion about it; whatever patience they cultivate, they do not have a dualistic notion about it; whatever perseverance they make an effort at, they do not have a dualistic notion about it; whatever concentration they become absorbed in, they do not have a dualistic notion about it, *and similarly, connect this with each, up to ...* the eighty minor signs they accomplish, they do not have a dualistic notion about them.” [F.48.b]
- 71.15 “Lord, when bodhisattva great beings are practicing the perfection of wisdom, how do they not, when giving a gift, have a dualistic notion about it, *and similarly, up to* when they accomplish the eighty minor signs, how do they not have a dualistic notion about them?”
- 71.16 “Subhūti, here when bodhisattva great beings are practicing the perfection of wisdom, they complete the perfection of giving. Having included all six perfections within their perfection of giving, they give gifts. *Similarly*, they complete all the dharmas on the side of awakening, *up to* and having included all six perfections within the path, they cultivate the path.
- 71.17 “Subhūti, here when the time is right for bodhisattva great beings practicing the perfection of wisdom to give a gift, they give the gift while remaining in a thought without outflows. Remaining in a thought without outflows, they do not see causal signs of ‘someone to whom I am giving,’ ‘something I am giving,’ or ‘someone who is giving.’ They give the gift with a thought free from causal signs, with a thought without outflows, without craving, and without ignorance. They do not even see the thought, do not even see the giving, *up to* and do not see all dharmas.
- 71.18 “Furthermore, Subhūti, here when bodhisattva great beings are practicing the perfection of wisdom, they guard morality with a thought free from causal signs. They do not even see the morality, *up to* do not see all dharmas. They cultivate patience with a thought free from causal signs. They do not even see the patience, *up to* do not see all dharmas. They do not see those buddhadharmas. [F.49.a] They make an effort at perseverance with a thought free from causal signs. They do not even see the perseverance, *up to* do not see all dharmas. They become absorbed in concentration with a thought free from causal signs. They do not even see the concentration. They complete..., *up to* all the buddhadharmas but they do not see them all. They cultivate

wisdom with a thought free from causal signs, *and similarly, connect this with each, up to* all the buddhadharmas. They cultivate the four applications of mindfulness with a thought free from causal signs, *and similarly, connect this with each, up to* accomplish the eighty minor signs.”

71.19 “Lord, given that all dharmas are without causal signs and do not occasion anything, how is the perfection of giving completed; how are the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom completed; how are the four applications of mindfulness, four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble path completed; how are the emptiness, signlessness, and wishlessness meditative stabilizations completed; and how are the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha completed?”

71.20 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, here when bodhisattva great beings are practicing the perfection of wisdom, they give gifts with a thought free from causal signs; [F.49.b] they give food to those begging for food, *up to* whatever human requirements are appropriate,⁷⁰³ and, having made a gift of it,⁷⁰⁴ they give the inner (major and minor parts of the body) or outer (wife, son, daughter, the kingdom) to beggars.

71.21 “If someone comes up to those bodhisattva great beings practicing the perfection of wisdom and says to them, ‘This sort of gift you have given is worthless, so what use will it be?’ it occurs to them to think, ‘These beings are criticizing me, saying, “This piffling gift you have given is useless,” but still, this is a gift that I should give, not a gift I should not give.’ They make that gift into something shared in common by all beings and dedicate it to unsurpassed, perfect, complete awakening, and one way or the other they make the dedication in such a way that they still do not see a causal sign; they do not see ‘something I am giving,’ ‘someone to whom I am giving,’ or ‘someone who is giving,’ or see something the dedication is for, a dedication, something being dedicated, someone who is dedicating, or a place when the giving has been done where one dedicates it to unsurpassed, perfect, complete awakening. And why? It is because of inner emptiness, outer emptiness, inner and outer emptiness, the emptiness of emptiness, *and similarly, connect this with each, up to* the emptiness of its own mark. They thus see what the dedication is for, what will be dedicated, and who will dedicate. When they have dedicated it like that, they have done the dedication well. They bring beings to maturity and take possession of a buddhafield. They complete the perfection of giving, and complete the perfection of morality, perfection of patience, perfection of perseverance, [F.50.a] perfection of

concentration, perfection of wisdom, the thirty-seven dharmas on the side of awakening, the emptiness, signlessness, and wishlessness meditative stabilizations, *up to* the eighteen distinct attributes of a buddha, but still without grasping at the result.

71.22 “To illustrate, Subhūti, the Paranirmitavaśavartin gods bring all their goods into being just by thinking about them. Similarly, Subhūti, bodhisattva great beings complete all their goods just by thinking about them too. With that richness of goods, they attend on the buddhas, satisfy the world with its gods, humans, and asuras, and by giving them to beings attract them and establish them in the three vehicles. Bodhisattva great beings practicing the perfection of wisdom thus complete the perfection of giving.

71.23 “Subhūti, how do bodhisattva great beings practicing the perfection of wisdom complete the perfection of morality? Subhūti, here bodhisattva great beings practicing the perfection of wisdom complete the perfection of morality. They gain a noble morality without outflows, incorporated into the path, gained through the true nature of dharmas. That personal morality, furthermore, is unflagging, unpunctured, unadulterated, unfragmented, autonomous, untarnished, well-completed morality praised by the wise. On account of that morality they do not grasp any dharmas as absolute—they do not grasp form as absolute; or feeling, or perception, or volitional factors, or consciousness; or the thirty-two major marks of a great person; or a great sāla tree-like royal family, or a great sāla tree-like brahmin family, or a great sāla tree-like business family; [F.50.b] or the Cāturmahārājika gods; or the Trāyastriṃśa, or Yāma, or Tuṣita, or Nirmāṇarati, or Paranirmitavaśavartin, or Brahmakāyika, or Brahmapurohita, or Brahmapārṣadya, or Parīttābha, or Apramāṇābha, or Ābhāsvara, or Parīttasubha, or Apramāṇasubha, or Śubhakṛtsna, or Bṛhatphala, or Asaṃjñisattva, or Avṛha, or Atapa, or Sudṛśa, or Sudarśana, or Akaniṣṭha, or Ākāśānantyāyatana, or Vijñānānantyāyatana, or Ākiṃcityāyatana, or Naivasamjñānāsamjñāyatana; or the result of stream enterer, or the result of once-returner, or the result of non-returner, or the state of a worthy one, or a pratyekabuddha’s awakening; or the empire of a wheel-turning emperor, or sovereignty over an empire. On the contrary, they make it into something shared in common by all beings and dedicate it by way of signlessness, nonapprehending, and nonduality to the knowledge of all aspects by way of ordinary convention, but not ultimately. Through that completion of the perfection of morality and skillful means they generate the four concentrations without relishing them. They accomplish those divine eyes arisen from maturation that see the lord buddhas dwelling and maintaining themselves in the eastern direction, a seeing of those bodhisattvas not lost until full awakening to unsurpassed, perfect, complete awakening. The divine eyes see the lord buddhas dwelling and maintaining

themselves in world systems in the south, west, north, and the intermediate directions, a seeing of those bodhisattvas not lost until full awakening [F.51.a] to unsurpassed, perfect, complete awakening. With superhuman, purified divine hearing, a hearing that is not lost until their own and others' needs have been taken care of, they hear the voices of the lord buddhas. With knowledge of the ways of thinking they know with their minds the thoughts of those lord buddhas and with that knowledge of the ways of thinking take care of the needs of beings. With knowledge that recollects previous states of existence, they give an exposition of earlier action, action that will not be lost once it has been done. With knowledge that outflows are extinguished, they establish beings in the result of stream enterer, *up to* establish them in the state of a worthy one, establish them in a pratyekabuddha's awakening, and establish them in unsurpassed awakening. They establish beings in whatever wholesome dharmas they are capable of. Subhūti, bodhisattva great beings thus complete the perfection of morality with a thought free from causal signs. [B49]

71.24 “Subhūti, how do bodhisattva great beings practicing the perfection of wisdom complete the perfection of patience when dharmas are without causal signs, without effort, not apprehended, and do not occasion anything? Starting from the first production of the thought up until seated at the site of awakening, those bodhisattva great beings should not provide an opportunity for even a single feeling of emotional upset to arise even if all beings come and deal blows with sticks, clubs, and swords.

71.25 “There bodhisattva great beings should cultivate two sorts of patience. What are the two? They are being patient in the face of all beings criticizing and humiliating them, as well as dealing blows with sticks, clubs, and swords, and having forbearance for dharmas that are not produced.

71.26 “There, when being humiliated [F.51.b] and reproached, or dealt blows with sticks, clubs, and swords, bodhisattva great beings should analyze like this: ‘Who is humiliating and reproaching me, or dealing me blows with sticks, clubs, and swords?’ They should analyze the intrinsic nature of dharmas. When they analyze their intrinsic nature and do not even apprehend just the dharmas themselves, how could they ever apprehend an intrinsic nature of dharmas? When they analyze the intrinsic nature of dharmas like that, it occurs to them to think, ‘Who is cutting or stabbing me?’ When they analyze the intrinsic nature of dharmas like that, they gain the forbearance for dharmas that are not produced.

71.27 “What is forbearance for dharmas that are not produced? It is the state in which affliction is not produced and the state in which knowledge does not leave anything out.

71.28 “Persisting with these two types of patience they complete the four concentrations; they complete the four immeasurables, four formless absorptions, four applications of mindfulness, *up to* eightfold noble path; and they complete the three gateways to liberation, ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha. Standing in those noble dharmas without outflows, extraordinary dharmas not shared in common with śrāvakas and pratyekabuddhas, they complete the noble clairvoyant knowledges, and having completed those clairvoyances they persist with those clairvoyances, seeing with the purified divine eye the lord buddhas in the eastern direction, and, seeing them, also obtain mindfulness of the Buddha. Their mindfulness of the Buddha is unbroken until full awakening to unsurpassed, perfect, complete awakening. *Similarly, as well, up to* the intermediate directions.

71.29 “With the divine ear constituent, they take up all that is said by those lord buddhas, and, having taken it up, practice for suchness and teach to beings [F.52.a] the doctrine for suchness. They know with their minds the thoughts of those lord buddhas. With the knowledge of the ways of thinking, they also know with their minds the thoughts of all beings. Knowing the thoughts of all beings, they teach them the doctrine for suchness. With knowledge that recollects previous states of existence, they know the wholesome roots of those beings and through those wholesome roots get them excited and activate them. With knowledge that outflows are extinguished, they cause beings to enter the three vehicles and establish them there. Subhūti, those bodhisattva great beings practicing the perfection of wisdom with skillful means bring beings to maturity, purify a buddhafield, practice the knowledge of all aspects, and, having completed the knowledge of all aspects and fully awakened to unsurpassed, perfect, complete awakening, turn the wheel of the Dharma. In that way, Subhūti, the perfection of patience of bodhisattva great beings practicing the perfection of wisdom is completed.

71.30 “Subhūti, how do bodhisattva great beings complete the perfection of perseverance when dharmas are without causal signs, without effort, not apprehended, and do not occasion anything? Subhūti, here bodhisattva great beings practicing the perfection of wisdom in full possession of physical effort and in full possession of mental effort become absorbed in the first concentration and stay there, *up to* become absorbed in the fourth concentration and stay there. Absorbed in the four concentrations they experience various performances of miraculous power: They stroke both the sun and moon with their hands. In full possession of that physical effort they approach those lord buddhas standing [F.52.b] in the many hundred thousand world systems in the eastern direction and wait on those lord

buddhas with robes, alms, beds and seats, medicines for sicknesses, and requirements. Those robes and alms of theirs, furthermore, do not run out until they fully awaken to unsurpassed, perfect, complete awakening. And, having fully awakened, the world with its gods, humans, and asuras feels joy from the robes and alms. So, when they have entered into complete nirvāṇa their physical remains are worshiped too.

71.31 “Through just that enactment of miraculous power they approach and listen to the doctrine from those lord buddhas, and until they fully awaken to unsurpassed, perfect, complete awakening, nothing at all that they have heard is lost. Practicing the knowledge of all aspects, they bring beings to maturity and purify a buddhafiield. In that way, Subhūti, bodhisattva great beings in full possession of physical effort practicing the perfection of wisdom complete the perfection of perseverance.

71.32 “Subhūti, how do bodhisattva great beings in full possession of the noble mental effort without outflows incorporated into the path and as a branch of the path⁷⁰⁵ complete the perfection of perseverance? Subhūti, bodhisattva great beings in full possession of mental⁷⁰⁶ effort practicing the perfection of wisdom provide no opportunity for unwholesome physical action and provide no opportunity for unwholesome verbal action. They do not grasp as absolute either ‘permanent’ or ‘impermanent’; or ‘happiness’ or ‘suffering’; or ‘self’ or ‘selfless’; or ‘compounded’ or ‘uncompounded’; [F.53.a] or ‘desire realm’ or ‘form realm’ or ‘formless realm’; or ‘realm with outflows’ or ‘realm without outflows’; or ‘first concentration’ *up to* or ‘fourth concentration’; or ‘love’ or ‘compassion’ or ‘joy’ or ‘equanimity’; or ‘the station of endless space’ *up to* or ‘the station of neither perception nor nonperception’; or ‘applications of mindfulness’ or ‘right efforts’ or ‘legs of miraculous power’ or ‘faculties’ or ‘powers’ or ‘limbs of awakening’ or ‘eightfold noble path’; or ‘emptiness’ or ‘signlessness’ or ‘wishlessness.’ They do not grasp..., *up to* ‘the buddhadharmas are permanent’ or ‘impermanent,’ or ‘happiness’ or ‘suffering,’ or ‘self’ or ‘selfless’ as absolute. They do not grasp ‘the result of stream enterer,’ or ‘the result of once-returner,’ or ‘the result of non-returner,’ or ‘the state of a worthy one,’ or ‘a pratyekabuddha’s awakening’ as absolute. *Similarly, connect this with each, up to* they do not grasp ‘stream enterer,’ *up to* or ‘pratyekabuddha,’ or ‘bodhisattva’ as absolute. They do not grasp as absolute ‘these beings are in the Darśana category,’ or ‘these beings are in the Tanū category,’ *up to* ‘these beings are in the associated with the lower realms category,’ ‘these are in the associated with the upper realms category,’ ‘these are in the pratyekabuddha category,’ or even ‘these are in the knowledge of path aspects category.’ And why? [F.53.b] Because the intrinsic nature on account of which they would be categorized as having that intrinsic nature does not exist.

- 71.33 “Even on the verge of death, in full possession of mental effort they work for the welfare of beings but without apprehending beings; complete the perfection of perseverance but also without apprehending that perseverance; complete..., *up to* the buddhadharmas but without apprehending those buddhadharmas; and purify a buddhafiield but without apprehending a buddhafiield. In full possession of that physical and mental effort they appropriate all wholesome dharmas but without being attached to them, and, unattached, pass on from buddhafiield to buddhafiield, and pass on from world system to world system working for the welfare of beings. Whatever miracle of miraculous power they want to magically create, they magically create those miracles of miraculous power, be it with a rain of flowers, with a burst of fragrance, with a clap of thunder, with the sound of music, or with an earthquake; be it by revealing the earth made up of the seven precious stones, by emitting light from themselves for the sake of beings in darkness, by emitting a perfumed smell, or by making a sacrifice without killing anything; or be it by stopping killing, *up to* stopping wrong view. Whatever means are appropriate for working for the welfare of beings, those means they utilize to work for the welfare of beings: looking after some with giving, looking after others with morality, for the sake of some giving away a major or minor part of their body, for the sake of others giving away a son and wife, for the sake of some giving away a kingdom, and for the sake of others [F.54.a] giving away themselves.
- 71.34 “In that way, Subhūti, bodhisattva great beings in full possession of mental effort practicing the perfection of wisdom, standing in dharmas without a name and without a causal sign, complete the perfection of perseverance.
- 71.35 “Subhūti, how do bodhisattva great beings practicing the perfection of wisdom, standing in dharmas without a name and without a causal sign, complete the perfection of meditative stabilization? Subhūti, here bodhisattva great beings practicing the perfection of wisdom complete all meditative stabilizations except a tathāgata’s meditative stabilization.
- 71.36 “Subhūti, here bodhisattva great beings detached from sense objects, detached from wrong unwholesome dharmas, perfectly accomplish and dwell in the first concentration that has applied thought and has sustained thought and joy and happiness born of detachment. They perfectly accomplish and dwell in..., *up to* the fourth concentration; perfectly accomplish and dwell pervading all the world with a mind endowed with love, *up to* with a mind endowed with equanimity; and perfectly accomplish and dwell in the station of neither perception nor nonperception. From the perfection of meditative stabilization they become absorbed in and emerge from the eight deliverances in a conforming and nonconforming order; they

perfectly accomplish and dwell in the nine serial absorptions and the emptiness meditative stabilization; they perfectly accomplish and dwell in the signlessness meditative stabilization and wishlessness meditative stabilization; they perfectly accomplish and dwell in the uninterrupted meditative stabilization; and they perfectly accomplish and dwell in the elevated meditative stabilization, the perfect meditative stabilization, and the *vajropama* meditative stabilization. Dwelling in this perfection of meditative stabilization they perfectly accomplish and dwell in the thirty-seven dharmas on the side of awakening. Dwelling in this perfection of meditative stabilization, with the knowledge of a knower of path aspects, [F.54.b] they incorporate the collection of meditative stabilizations into the knowledge of path aspects, and, having passed beyond the Śuklavipaśyanā level, Gotra level, Aṣṭamaka level, Darśana level, Tanū level, Vitarāga level, Kṛtāvin level, and Pratyekabuddha level, they enter into the secure state of a bodhisattva and complete the Buddha level. But even though they practice those they do not, in the interim, acquire the results. Standing in this perfection of meditative stabilization, they pass on from buddhafield to buddhafield and attend on the lord buddhas. Through their attendance on those lord buddhas, they generate wholesome roots from those lord buddhas and purify a buddhafield. They pass on from world system to world system working for the welfare of beings, looking after some with giving, and looking after others with morality, others with meditative stabilization, others with wisdom, others with liberation, and others with the knowledge and seeing of liberation. They establish some in the result of stream enterer, *and similarly, connect this with each, up to* establish some in the state of a worthy one, and establish some in a pratyekabuddha's awakening. They connect beings with whatever wholesome dharmas are to be imparted to them. Standing in this perfection of meditative stabilization, they accomplish all the dhāraṇī gateways, acquire the four detailed and thorough knowledges, and acquire the clairvoyances arisen from maturation. They are never again born in a mother's womb and never again indulge in sense gratification. There is no birth they do not take and yet they are still unsullied by the disadvantages of those births. And why? Because they see well that all dharmas are like an illusion. Having realized the fact that all compounded phenomena are like an illusion, they work for the welfare of all beings even though beings [F.55.a] and even the designation of a being cannot be apprehended there. Without personally apprehending anything, they cause all beings to remain free from apprehending anything based on ordinary convention, but not ultimately. Standing in this perfection of meditative stabilization, they practice all the concentrations, deliverances, and absorptions, and until fully awakening to unsurpassed, perfect, complete

awakening are never separated from the perfection of meditative stabilization. Standing in this perfection of meditative stabilization they find and produce within themselves the knowledge of all aspects. Standing there they eliminate all residual impressions and connections, and, having eliminated all residual impressions and connections, they work for their own and others' welfare. As they are working for their own and others' welfare, they become worthy of the offerings of the world with its gods, humans, and asuras.

71.37 "In that way, Subhūti, bodhisattva great beings practicing the perfection of wisdom complete the signless perfection of meditative stabilization.

71.38 "Subhūti, how, when all dharmas are without a causal sign, do bodhisattva great beings complete the perfection of wisdom? Subhūti, here bodhisattva great beings practicing the perfection of wisdom do not see any dharma as truly existent or thoroughly established. They do not see form as truly existent or thoroughly established, *up to* and do not see consciousness as truly existent or thoroughly established; they do not see the production of form, *up to* and do not see the production of consciousness; and because they do not see the production of form, *up to* do not see the production of consciousness, they do not see an opening [F.55.b] for the production of form and do not see..., *up to* an opening for the production of consciousness, and therefore they do not see the amassing of form, do not see..., *up to* the amassing of consciousness; *and similarly, up to* they do not see an opening for the production of all dharmas⁷⁰⁷ with outflows and without outflows, because they see that they are in vain, ring hollow, and are pointless. When they contemplate like that, they do not apprehend an intrinsic nature of form; *similarly, connect this with each, up to* they do not apprehend an intrinsic nature of all dharmas with outflows and without outflows, because those practicing the perfection of wisdom believe about all dharmas that they are the nonexistence of an intrinsic nature. On account of believing like that and practicing inner emptiness, *up to* practicing the emptiness of its own mark, they do not settle down on any dharma; they do not settle down on form, or feeling, or perception, or volitional factors, or consciousness; *and similarly, connect this with* or on any dharma, *up to* awakening.

71.39 "Practicing the perfection of wisdom that is the nonexistence of an intrinsic nature, they complete the awakening path—namely, they complete the six perfections, *up to* the dharmas on the side of awakening, the ten tathāgata powers, the four fearlessnesses, the four detailed and thorough knowledges, the eighteen distinct attributes of a buddha, and the eighty minor signs. Standing on the bodhisattva's path that is those maturation dharmas,⁷⁰⁸ when they complete the six perfections and the thirty-seven dharmas on the side of awakening and complete the clairvoyances arisen

from maturation, they gather into a retinue with giving those beings who can be gathered with giving; those who can be gathered with morality, who can be gathered with meditative stabilization, who can be gathered with wisdom, and who can be gathered with liberation; [F.56.a] and they gather into a retinue with the knowledge and seeing of liberation those beings who can be gathered with the knowledge and seeing of liberation. They establish in the result of stream enterer those beings who can be established in the result of stream enterer; those who can be established in the result of once-returner, who can be established in the result of non-returner, who can be established in the state of a worthy one, and who can be established in a pratyekabuddha's awakening; and they establish in awakening those beings who can be established in awakening. *Connect this to them all in the same way.*

71.40 “Performing various miraculous powers, they go to as many world systems as there are sand particles in the Gaṅgā River, and in those world systems they magically produce those jewels—the sorts of jewels they want there, when and as they want them, completely fulfilling the desires of those beings—passing on from world system to world system. Having seen those world systems, they take possession of a buddhafiield with all the possessions and enjoyments there of the sort the Paranirmitavaśavartin gods have, and the possessions and enjoyments that come about in other buddhafiields, the type that they do not even need to seek for.

71.41 “Practicing the knowledge of path aspects, through the perfection of giving, the perfection of morality, *up to* the perfection of wisdom arisen from maturation, through the clairvoyances arisen from maturation, and the awakening path arisen from maturation, they perfect all the perfections and gain the knowledge of all aspects.

71.42 “To the extent that they have not held onto form, *up to* consciousness, *up to* have not held onto all dharmas—have not held onto the wholesome or unwholesome, ordinary or extraordinary, with outflows [F.56.b] or without outflows, compounded or uncompounded—then even when they have fully awakened to unsurpassed, perfect, complete awakening, the possessions and enjoyments in their buddhafiield will not be held on to either. And why? Because all dharmas have not been held on to because nothing can be apprehended.

71.43 “In that way, Subhūti, bodhisattva great beings practicing the perfection of wisdom complete the perfection of wisdom by way of signlessness.”

71.44 *This was the seventy-first chapter, “The True Nature of Dharmas That Cannot Be Apprehended,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

72. CHAPTER 72: TEACHING THE ABSENCE OF MARKS

72.1 Then venerable Subhūti inquired of the Lord,⁷⁰⁹ “Lord, given that dharmas are without causal signs, without effort, unadulterated, and empty of their own mark, how is it that bodhisattvas complete the cultivation of the six perfections—the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom? How are these dharmas without outflows labeled as different? How is there a variation between them? How is the perfection of giving included within the perfection of wisdom, and how are the perfection of morality, perfection of patience, perfection of perseverance, and perfection of concentration included within the perfection of wisdom? Lord, how can such unmarked dharmas, dharmas that have but one mark—no mark—be different?”

72.2 Venerable Subhūti having thus inquired, the Lord said to him, “Subhūti, here bodhisattva [F.57.a] great beings practicing the perfection of wisdom, standing in the five aggregates that are like a dream, give gifts, guard morality, cultivate patience, make a vigorous effort, become absorbed in meditative stabilization, and cultivate wisdom.⁷¹⁰ Standing in the five appropriating aggregates that are like an echo, they give gifts, guard morality, cultivate patience, make a vigorous effort, become absorbed in meditative stabilization, and cultivate wisdom. Standing in the five appropriating aggregates that are like an apparition, like a mirage, like an illusion, and like a magical creation, they give gifts, guard morality, cultivate patience, make a vigorous effort, become absorbed in meditative stabilization, and cultivate wisdom. Those five aggregates are like a dream—that is, are without marks; they are like an echo, like an apparition, like a mirage, like an illusion, and like a magical creation—that is, are without marks. And why? Because a dream has no intrinsic nature at all; an echo, an apparition, a mirage, an illusion, and a magical creation have no intrinsic

nature at all, and whatever has no intrinsic nature has no mark, and that which has no mark is, thus, as no mark, one mark. Therefore, Subhūti, you should thus know from this one of many explanations that the gift has no mark, the giver has no mark, and the recipient has no mark.

72.3 “Those who give a gift with such an understanding complete the perfection of giving. Completing the perfection of giving, they do not turn back from the perfection of morality, and do not turn back from the perfection of patience, perfection of perseverance, perfection of concentration, or perfection of wisdom. Standing in those six perfections, [F.57.b] they complete the four concentrations, complete the four immeasurables, complete the four formless absorptions, complete the four applications of mindfulness, complete the four right efforts, and complete the four legs of miraculous power, five faculties, five powers, seven limbs of awakening, eightfold noble path, inner emptiness, *and similarly, connect this with each, up to* the emptiness of its own mark. They complete the emptiness meditative stabilization, signlessness meditative stabilization, and wishlessness meditative stabilization; they complete the eight deliverances, nine serial absorptions, and five clairvoyances; they complete the five hundred dhāraṇī gateways; and they complete the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha.

72.4 “Standing in those noble dharmas without outflows arisen from maturation, they go through miraculous power to world systems in the eastern direction and wait on the lord buddhas. They attend to the needs of those lord buddhas, and work for the welfare of beings there with their possessions. They gather into a retinue with giving those beings there who can be gathered with giving; they gather into a retinue by being moral those beings there who can be gathered with morality; they gather into a retinue by being patient those beings there who can be gathered by patience; they gather into a retinue by persevering those beings there who can be gathered with perseverance; they gather into a retinue by meditative stabilization those beings there who can be gathered with meditative stabilization; they gather into a retinue by wisdom those beings there who can be gathered with wisdom, *up to* and they gather into a retinue by all wholesome dharmas those beings there [F.58.a] who can be gathered with all wholesome dharmas. Endowed with those wholesome dharmas they even appropriate a life in saṃsāra, but they are not affected by the sufferings that exist in saṃsāra. They appropriate the things that make the life of humans and gods enjoyable for the sake of beings, and help those beings with those things that make life enjoyable.

72.5 “They know all dharmas have no mark. They know the result of stream enterer but do not remain standing there; they know the result of once-returner but do not remain standing there; they know the result of non-returner but do not remain standing there; they know the state of a worthy one but do not remain standing there; and they know a pratyekabuddha’s awakening but do not remain standing there. And why? It is because they, knowing all dharmas have no mark, have to reach the knowledge of all aspects not shared in common with śrāvakas or pratyekabuddhas. Therefore, Subhūti, bodhisattva great beings, knowing all dharmas have no mark, know the six perfections have no mark, *up to* know all the buddhadharmas have no mark either.

72.6 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom, standing in the five appropriating aggregates that are like a dream, complete the perfection of morality; standing in the five appropriating aggregates that are like an echo, like an apparition, like an illusion, like a mirage, and like a magical creation, they complete the perfection of morality. Understanding that the five appropriating aggregates are like a dream, and understanding that the five appropriating aggregates are like an echo, like an apparition, like a mirage, like an illusion, and like a magical creation, they complete the unflagging, unpunctured, unadulterated, unfragmented, untarnished, [F.58.b] autonomous, well-completed perfection of morality praised by the wise and belonging to the noble path without outflows. Standing there, they guard morality that comes from ordination vows, morality gained through the true nature of dharmas, restraint morality, proclaimed morality, and morality that comes through force of habit.⁷¹¹ But even though they are endowed with such morality as that, they do not grasp it as absolute, thinking, ‘On account of this may I be born sharing the good fortune of a great sāla tree-like royal family, or may I be born sharing the good fortune of a great sāla tree-like brahmin family, or a great sāla tree-like business family; or may I become a wheel-turning emperor, or a local ruler; or may I be born sharing the good fortune of the Cāturmahārājika gods, or may I be born sharing the good fortune of the Trāyastriṃśa gods, or may I be born sharing the good fortune of the Yāma, or Tuṣita, or Nirmāṇarati, or Paranirmitavaśavartin gods; or may I reach the result of stream enterer, or the result of once-returner, or the result of non-returner, or the state of a worthy one, or a pratyekabuddha’s awakening.’ And why? Subhūti, it is because all dharmas are marked by the nonexistence of an intrinsic nature, so they have only one mark—that is, no mark—and a dharma that has no mark does not reach a dharma that has no mark. A

dharma that has a different mark does not reach a dharma that has a different mark. And dharmas that have no marks or have different marks do not reach dharmas that have no marks or have different marks.

72.7 “In that way, Subhūti, bodhisattva great beings practicing the perfection of wisdom complete the perfection of morality that has no mark. Having completed the perfection of morality that has no mark, [F.59.a] they enter into the secure state of a bodhisattva, and having entered into the secure state of a bodhisattva and gained the forbearance for dharmas that are not produced, they practice the knowledge of path aspects and acquire the clairvoyances arisen from maturation. Stationed in the five hundred dhāraṇī gateways, they acquire the four detailed and thorough knowledges, pass on from buddhafield to buddhafield, attend on the lord buddhas, bring beings to maturity, and take possession of a buddhafield.

72.8 “They stream through the five forms of life in the stream of cyclic existence but are not affected by the maturation of actions done when living in saṃsāra.

72.9 “To illustrate, a magical creation stands up, sits down, and lies down, but going, coming, remaining standing, sitting, and lying down are absent from it. It also works for the welfare of beings, even though it has no apprehension of beings or even the designation of a being. To illustrate further, a tathāgata, worthy one, perfectly complete buddha, having fully awakened to unsurpassed, perfect, complete awakening, has turned the wheel of the Dharma and has led infinite beings into complete nirvāṇa in the two vehicles. But still, not seeing any bodhisattva at all whose unsurpassed, perfect, complete awakening has been prophesied, that tathāgata throws off the volitional factor that is life, magically produces a magical creation, and passes into complete nirvāṇa in the element of nirvāṇa without any aggregates left behind. Subhūti, after many eons have gone by that magical creation, after having prophesied the unsurpassed, perfect, complete awakening of a bodhisattva, also passes into complete nirvāṇa. But no real form, or feeling, or perception, or volitional factors, or consciousness of that magical creation can be apprehended at all as a basis. Similarly, Subhūti, bodhisattva great beings too have no apprehension of beings or even the designation of a being [F.59.b] but still work for the welfare of beings.

72.10 “In that way, Subhūti, when bodhisattva great beings practicing the perfection of wisdom complete the perfection of morality, all dharmas are included within that completion.

72.11 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom, standing in the five appropriating aggregates that are like a dream—in the five appropriating aggregates that are like an echo, like an

apparition, like an illusion, like a mirage, and like a magical creation—complete the perfection of patience that has no mark.

72.12 “Subhūti, how do bodhisattva great beings standing in the five appropriating aggregates without marks complete the perfection of patience? Here, Subhūti, bodhisattva great beings complete the perfection of patience with two sorts of patience. What are the two? Starting from the first production of the thought up until seated at the site of awakening, during that period, whether all beings come and snub, or humiliate, or refuse to associate with, or swear at them, or whether they deal them blows with sticks, clubs, and swords, bodhisattva great beings who want to complete the perfection of patience should not let even a single feeling of emotional upset arise: ‘Who is snubbing, or humiliating, or refusing to associate with, or swearing at me, or dealing me blows with sticks, clubs, and swords?’ And why? Because if they have forbearance for all dharmas without a mark, how could it occur to them to think, ‘Who is snubbing, or humiliating, or refusing to associate with, or swearing at me, or dealing me blows with sticks, clubs, and swords?’ [F.60.a] When they examine like that, they complete the perfection of patience, and, by having completed the perfection of patience, they gain forbearance for dharmas that have not been produced.”

72.13 The Lord having said that, venerable Subhūti asked him, “Lord, what is forbearance for dharmas that are not produced? How do you gauge it?⁷¹² What is knowledge?”

72.14 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, a dharma, even the tiniest one, is not produced.⁷¹³ That is called *the subject that is not produced*. The forbearance for that is called *knowledge*. Through that knowledge, forbearance for dharmas that are not produced is gained.”

72.15 The Lord having said that, venerable Subhūti then asked him, “Lord, what is the difference between these two types of patience: the forbearance for dharmas that are not produced of śrāvakas and pratyekabuddhas, and the forbearance for dharmas of bodhisattva great beings?”

72.16 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, the knowledge and the abandonment of a stream enterer—that is a bodhisattva’s forbearance; the knowledge and the abandonment of a once-returner, the knowledge and the abandonment of a non-returner, and the knowledge and the abandonment of a worthy one—that is a bodhisattva great being’s forbearance; and the knowledge and the abandonment of a pratyekabuddha—that is a bodhisattva great being’s forbearance. That, Subhūti, is the difference between the forbearance of śrāvakas and pratyekabuddhas and the forbearance of bodhisattva great beings.

- 72.17 “Subhūti, [F.60.b] the bodhisattva great beings who have such forbearance surpass all śrāvakas and pratyekabuddhas. Remaining in the forbearance for dharmas that are not produced arisen from maturation, they pursue the bodhisattva’s path and complete the knowledge of path aspects. When they complete it, they are not separated from the thirty-seven dharmas on the side of awakening and the emptiness, signlessness, and wishlessness meditative stabilizations. They are not separated from the five clairvoyances. Unseparated from the five clairvoyances, they bring beings to maturity and purify a buddhafiield, and having brought beings to maturity and purified a buddhafiield, with the wisdom of the unique single instant gain the knowledge of all aspects.
- 72.18 “In that way, Subhūti, bodhisattva great beings complete the perfection of patience that has no mark.
- 72.19 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom, standing in the five appropriating aggregates that are like a dream, *up to* standing in the five appropriating aggregates that are like a magical creation, make a vigorous attempt at physical effort and mental effort that have no marks. With physical effort, having accomplished miraculous power, they go to world systems in the ten directions and wait on the lord buddhas and work for the welfare of beings. With that physical effort they bring beings to maturity and establish them in the three vehicles. In that way, Subhūti, bodhisattva great beings practicing the perfection of wisdom complete the perfection of perseverance that has no mark.
- 72.20 “With mental effort without outflows, incorporated⁷¹⁴ into the path, they complete the perfection of perseverance [F.61.a] included in which are these—namely, the four applications of mindfulness, four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble path, as well as the three gateways to liberation, four concentrations, four immeasurables, four formless absorptions, eight deliverances, nine serial absorptions, ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha—all wholesome dharmas. Practicing all these, bodhisattva great beings should complete the knowledge of all aspects. When they have completed it, all connections with residual impressions are eliminated. When those have been eliminated, they complete the perfect development that has no mark,⁷¹⁵ and, having accomplished the power of meditative absorption, turn the wheel of the Dharma three times, a turning that has twelve aspects. On account of that turning the great billionfold world system in six ways shakes, shakes greatly, and shakes violently; quakes, quakes greatly, and quakes violently; resounds, resounds greatly, and resounds violently, pervading all the great

billionfold world system with an illumination. That tathāgata, worthy one, perfectly complete buddha emits a sound, a sound that causes listening, and the beings staying in the great billionfold world system hear that sound and they all become definite in the three vehicles.

72.21 “Subhūti, the perfection of perseverance of bodhisattva great beings is thus treated as very important. Standing in this perfection of perseverance, [F.61.b] bodhisattva great beings complete all the buddhadharmas and gain the knowledge of all aspects. [B50]

72.22 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom, standing in the five appropriating aggregates that are like a dream, complete the perfection of meditative stabilization, *up to* standing in the five appropriating aggregates that are like a magical creation, complete the perfection of meditative stabilization.

72.23 “And how, Subhūti, do bodhisattva great beings standing in the five appropriating aggregates that are like a dream, *up to* like a magical creation complete the perfection of meditative stabilization?

72.24 “Subhūti, here bodhisattva great beings practicing the perfection of wisdom accomplish and dwell in the first concentration, *up to* accomplish and dwell in the fourth concentration, and accomplish and dwell in love, compassion, joy, equanimity, *from* in the station of endless space, *up to* the station of neither perception nor nonperception. They cultivate the emptiness, signlessness, and wishlessness meditative stabilizations, and except for a tathāgata’s meditative stabilization, and the meditative stabilization like a flash of lightning, the perfect meditative stabilization, and the *vajropama* meditative stabilization, having pervaded them with their bodies⁷¹⁶ they accomplish and dwell in any śrāvaka meditative stabilization or pratyekabuddha meditative stabilization as appropriate, or any other of the host of meditative stabilizations as appropriate, but without relishing the meditative stabilization’s result. And why? Because those bodhisattva great beings perceive that the mark of a meditative stabilization is the nonexistence of an intrinsic nature. Just as a phenomenon that has no mark does not experience the taste of a phenomenon that has no mark, and just as a phenomenon that is a nonexistent thing does not experience the taste of a phenomenon that is a nonexistent thing, [F.62.a] since they do not experience anything, governed by which meditative stabilization will they take birth in the desire realm, or the form realm, or the formless realm? And why? Because they do not apprehend those realms and also do not apprehend someone who might become absorbed or that through which absorption might come about. Because they do not apprehend those, they

complete the perfection of meditative stabilization that has no mark, and on account of that perfection of meditative stabilization pass beyond the śrāvaka and pratyekabuddha levels.”

72.25 Then venerable Subhūti asked the Lord, “Lord, how do bodhisattva great beings, having completed the perfection of meditative stabilization that has no mark, pass beyond the śrāvaka and pratyekabuddha levels?”

72.26 “Subhūti, it is because bodhisattva great beings have trained well in inner emptiness, *up to* have trained well in the emptiness of its own mark and do not apprehend in these emptinesses any dharma that they would stand on for the result of stream enterer, or the result of once-returner, or the result of non-returner, or the state of a worthy one, or a pratyekabuddha’s awakening, *up to* or the knowledge of all aspects. That emptiness too is empty, so by those emptinesses they pass beyond the śrāvaka and pratyekabuddha levels and enter into the flawlessness of a bodhisattva.”⁷¹⁷

72.27 “Lord, what is a bodhisattva’s flaw and what is a bodhisattva’s flawlessness?”

“Subhūti, all apprehending is the bodhisattva great beings’ flaw; all not apprehending is flawlessness.”

72.28 “Lord, what is apprehending, and what is not apprehending?”

“Bodhisattva great beings apprehend form; [F.62.b] bodhisattva great beings apprehend feeling, perception, volitional factors, and consciousness; they apprehend the eyes and form, and ears and sound, and nose and smell, and tongue and taste, and body and feeling, and the thinking mind and dharmas. *Similarly, connect this with each, up to* apprehend the knowledge of all aspects.

72.29 “Subhūti, all not apprehending, *from* form *up to* the knowledge of all aspects, even as something that can be talked about, is flawlessness. Why? Subhūti, it is because the intrinsic nature of form cannot be apprehended. The intrinsic nature of form is a nonexistent thing and cannot be talked about, *up to* the intrinsic nature of the knowledge of all aspects is a nonexistent thing and cannot be talked about. This, Subhūti, is the flawlessness of bodhisattva great beings. Those bodhisattva great beings, having entered into flawlessness, complete all the meditative stabilizations, but their birth is not dictated even by the completed absorption, so what need is there to say that their birth is not on account of greed, hatred, and confusion? It is impossible that they would occasion any action while under their influence, any action that would occasion birth from any of the four concentrations. On the contrary, standing in dharmas that are like an illusion, they work for the welfare of beings, without apprehending beings and without apprehending the illusion. Without apprehending anything they bring beings to maturity and purify a buddhafiield. In that way, Subhūti,

bodhisattva great beings, having completed the perfection of meditative stabilization, go on until they turn the wheel of the Dharma—that is, the wheel that cannot be apprehended.

72.30 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom [F.63.a] comprehend that all phenomena are like a dream, like an echo, like an apparition, like an illusion, like a mirage, and like a magical creation.”

72.31 The Lord having said that, venerable Subhūti asked him, “Lord, how do bodhisattva great beings practicing the perfection of wisdom comprehend that all phenomena are like a dream, and how do they comprehend that all phenomena are like an echo, like an apparition, like an illusion, like a mirage, and like a magical creation?”

72.32 “Subhūti, here bodhisattva great beings practicing the perfection of wisdom are not the dreaming of a dream and are not the dreamers of a dream, are not the hearing of an echo and are not the hearers of an echo, are not the seeing of an apparition and are not those who see an apparition, are not the seeing of a mirage and are not those who see a mirage, and are not the seeing of a magical creation and are not those who see a magical creation. And why? Because a dream, echo, apparition, illusion, mirage, and magical creation are all error; they are all the error of ordinary people. A worthy one is not the dreaming of a dream and is not the dreamer of a dream, *up to* is not the seeing of a magical creation and is not the one who sees a magical creation. *Similarly, connect this with each, up to* a pratyekabuddha, and a bodhisattva, and even a tathāgata, worthy one, perfectly complete buddha is not the dreaming of a dream and is not the dreamer of a dream, *up to* is not the seeing of a magical creation and is not the one who sees a magical creation. And why? Because all phenomena are the nonexistence of an intrinsic nature, are not produced, and are not existent. In regard to things that are the nonexistence of an intrinsic nature, that are not thoroughly established, how could bodhisattva [F.63.b] great beings practicing the perfection of wisdom become those with the notion that they are existent things, or those with the notion that they are thoroughly established? It is impossible. And why? Because it would not be the perfection of wisdom if any phenomena were to have an intrinsic nature, be thoroughly established, or exist.

72.33 “In that way, Subhūti, bodhisattva great beings practicing the perfection of wisdom are not attached to form, *up to* are not attached to consciousness; are not attached to the desire realm, are not attached to the form realm, and are not attached to the formless realm; are not attached to the concentrations, deliverances, or absorptions; are not attached to the four applications of mindfulness, *up to* the thirty-seven dharmas on the side of awakening; are

not attached to the emptiness meditative stabilization, signlessness meditative stabilization, or wishlessness meditative stabilization; are not attached to the perfection of giving, *and similarly, connect this with*⁷¹⁸ are not attached to the perfection of morality, patience, perseverance, concentration, or wisdom. While practicing the perfection of wisdom they complete the first level, but they do not generate an attachment that wants to be there. And why? Because if they cannot apprehend that level, how could they generate an attachment that wants to be there? *Similarly, up to* they complete the tenth level, but they do not generate an attachment that wants to be there. And why? Because if they cannot apprehend that level, how could they generate an attachment that wants to be there? Even while practicing the perfection of wisdom they do not apprehend that perfection of wisdom. While practicing that nonapprehended perfection of wisdom, they see that all dharmas are included within that perfection of wisdom, but they do not apprehend those dharmas either. And why? Because those dharmas [F.64.a] and that perfection of wisdom are not two and are not divided. And why? Because there is no difference at all in those dharmas. According to the way the dharma-constituent is taught, suchness is taught, and the very limit of reality is taught, all dharmas are not broken apart.”

72.34 “Lord, if all dharmas are unadulterated, how are wholesome and unwholesome dharmas taught, how are dharmas with outflows and without outflows taught, and how are compounded and uncompounded dharmas taught?”

72.35 “Subhūti, what do you think, in the true dharmic nature of dharmas, is there anything at all, be it compounded or uncompounded, or be it the result of stream enterer, or the result of once-returner, or the result of non-returner, or the state of a worthy one, or a pratyekabuddha’s awakening, or a buddhadharma that can be talked about?”

“No, there is not, Lord.”

72.36 “Subhūti, you should therefore know from this one of many explanations that all dharmas are thus unadulterated and that all dharmas have no marks, are not produced, and do not stop.

72.37 “Subhūti, earlier when I was practicing the bodhisattva’s practice I did not apprehend an intrinsic nature of any dharma at all, be it ‘form,’ or ‘feeling,’ or ‘perception,’ or ‘volitional factors,’ or ‘consciousness’; or..., *up to* ‘the compounded,’ or ‘the uncompounded’; or ‘the result of stream enterer’; or..., *up to* ‘awakening.’

72.38 “In that way, Subhūti, starting from the first production of the thought up until fully awakened to unsurpassed, perfect, complete awakening, [F.64.b] bodhisattva great beings practicing the perfection of wisdom should be skilled in the intrinsic nature of all phenomena by way of not apprehending

anything at all. Bodhisattva great beings skilled in the intrinsic nature of phenomena complete the awakening path, bring beings to maturity, and purify a buddhafiield. Stationed there, having fully awakened to unsurpassed, perfect, complete awakening, having led beings, one way or the other they lead them such that they do not suffer in the three suffering existences.

72.39 “In that way, Subhūti, bodhisattva great beings should train in the perfection of wisdom by way of the absence of marks.”

72.40 *This was the seventy-second chapter, “Teaching the Absence of Marks,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

73.

CHAPTER 73: EXPOSITION OF THE MAJOR MARKS AND MINOR SIGNS AND THE COMPLETION OF LETTERS

73.1

The Lord having said that, venerable Subhūti then inquired of him, “Lord, how, when all dharmas are like a dream, have no basis, are the nonexistence of an intrinsic nature, and are empty of their own marks, can you present these as wholesome and these as unwholesome, these as ordinary and these as extraordinary, these as with outflows and these as without outflows, these as compounded and these as uncompounded, as well as these for making manifest the result of stream enterer, these for making manifest the result of once-returner, these for making manifest the result of non-returner, these for making manifest the state of a worthy one, these for making manifest a pratyekabuddha’s awakening, and these for making manifest unsurpassed, perfect, complete awakening? *And similarly, up to* how, when all dharmas are like an echo, like an apparition, like an illusion, like a mirage, and like [F.65.a] a magical creation; are nonexistent things; are the nonexistence of an intrinsic nature; and are empty of their own marks, can you present these for making manifest unsurpassed, perfect, complete awakening?”

73.2

Venerable Subhūti having thus inquired, the Lord said to him, “Subhūti, here ordinary, unlettered simple folk apprehend a dream, apprehend a dreamer of a dream, *up to* apprehend a magical creation, and apprehend one who sees a magical creation. On account of apprehending a dream and apprehending a dreamer of a dream, *up to* on account of apprehending a magical creation and apprehending one who sees a magical creation, body, speech, and mind cause unwholesome volitional factors to come into being; body, speech, and mind cause wholesome volitional factors to come into being; and body, speech, and mind also cause good, bad, and immovable⁷¹⁹ volitional factors to come into being.

73.3 “Therefore, bodhisattva great beings practicing the perfection of wisdom standing in these two emptinesses—the emptiness of what transcends limits and the emptiness of no beginning and no end—teach beings that these three realms are empty. ‘Here there is no form, or feeling, or perception, or volitional factors, or consciousness, or aggregates, or constituents, or sense fields. They are a dream; they are an echo; they are an apparition; they are an illusion; they are a mirage; and they are a magical creation. Here there are no aggregates, or constituents, or sense fields. Here there is no dream and no dreamer of a dream, no echo and no hearer of an echo, no apparition and no one who sees an apparition, no mirage and no one who sees a mirage, and no magical creation and no one who sees a magical creation. [F.65.b] All these dharmas are nonexistent things and are only the nonexistence of an intrinsic nature. But still, even though there are no aggregates there is the perception of aggregates, even though there are no constituents there is the perception of constituents, and even though there are no sense fields there is the perception of sense fields. All these dharmas are dependent origination, are arisen on account of error, and are appropriated because of the maturation of karma, so why do you persist with the perception of an existent thing even though dharmas are nonexistent things?’

73.4 “Therefore, with skillful means bodhisattva great beings practicing the perfection of wisdom stop those beings who are stingy from being stingy and connect them with the perfection of giving. That charitable impulse of theirs makes them more and more wealthy. Having caused them to advance beyond⁷²⁰ that, they establish them in morality, and that morality of theirs that they have properly taken up leads them to be born in the heavens.⁷²¹ Having caused them to advance even beyond that, they connect them with meditative stabilization and that meditative stabilization of theirs leads them to take birth in the Brahmaloка. *Similarly*, from the first concentration they connect them with the second concentration, from the second concentration with the third concentration, from the third concentration with the fourth concentration, and from the fourth concentration with the absorption in the station of endless space, with the absorption in the station of endless consciousness, with the absorption in the station of nothing-at-all, and with the absorption in the station of neither perception nor nonperception. In many ways they make them advance beyond giving and the result of giving and make them calm down and enter into the element of nirvāṇa without any aggregates left behind, establishing them in it. They also make them advance beyond morality and the result of morality and in many ways make them calm down and enter into the element of nirvāṇa without any aggregates left behind, [F.66.a] establishing them in it. They also make them advance beyond absorption and the result of absorption and in many ways

make them calm down and enter into the element of nirvāṇa without any aggregates left behind, establishing them in it. *Similarly*, they make them calm down and enter into the four applications of mindfulness, four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble path, as well as the three gateways to liberation, eight deliverances, nine serial absorptions, ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha, establishing them in them. With the dharmas without outflows that are formless, cannot be pointed out, and do not obstruct, they establish those yearning for the result of stream enterer in the result of stream enterer, establish those yearning for the result of once-returner in the result of once-returner, establish those yearning for the result of non-returner in the result of non-returner, establish those yearning for the state of a worthy one in the state of a worthy one, establish those yearning for a pratyekabuddha's awakening in a pratyekabuddha's awakening, and explain to, teach, motivate, excite, and establish those yearning for unsurpassed, perfect, complete awakening on the awakening path."

73.5 The Lord having said that, venerable Subhūti said to him, "Lord, that bodhisattva great beings practicing this deep perfection of wisdom [F.66.b] should present dharmas as dharmas that are the nonexistence of an intrinsic nature, dharmas that are an emptiness of what transcends limits and an emptiness of no beginning and no end in such detail—"These are wholesome dharmas and these are unwholesome dharmas, these are dharmas with outflows and these are dharmas without outflows, *up to* these are compounded dharmas and these are uncompounded dharmas"—is amazing, marvelous."

73.6 Venerable Subhūti having said that, the Lord said to him, "Exactly so, Subhūti, exactly so! This presentation of dharmas by bodhisattva great beings practicing this deep perfection of wisdom is an amazing, marvelous dharma. Subhūti, when you understand how amazing and marvelous this dharma of bodhisattva great beings is, there is no case for it being easy for any śrāvakas or pratyekabuddhas to pay back the bodhisattva great beings in kind for such help. Even all of you together would be incapable of surpassing those bodhisattva great beings with all the dharmas they have."

73.7 The Lord having said that, venerable Subhūti asked him, "Lord, what is that amazing, marvelous dharma of bodhisattva great beings that śrāvakas and pratyekabuddhas do not have?"

73.8 "Well then, Subhūti, listen well and pay attention and I will explain," said the Lord. "Here bodhisattva great beings practicing this deep perfection of wisdom, standing in the six perfections arisen from maturation, standing in the five clairvoyances, thirty-seven dharmas on the side of awakening,

dhāraṇī gateways, and four detailed and thorough knowledges, having gone to world systems in the ten directions, help with giving those beings there who can be helped [F.67.a] by giving; help those who can be helped by morality, those who can be helped by patience, those who can be helped by perseverance, and those who can be helped by meditative stabilization; help with wisdom those who can be helped by wisdom; help those who can be helped by the first concentration, those who can be helped by the second concentration, those who can be helped by the third concentration, those who can be helped by the fourth concentration, those who can be helped by the absorption in the station of endless space, *up to* help with absorption in the station of neither perception nor nonperception those who can be helped by the absorption in the station of neither perception nor nonperception; help those who can be helped by love, those who can be helped by compassion, those who can be helped by joy, and those who can be helped by equanimity; help those who can be helped by the four applications of mindfulness, those who can be helped by the four right efforts, those who can be helped by the four legs of miraculous power, those who can be helped by the five faculties, those who can be helped by the five powers, those who can be helped by the seven limbs of awakening, those who can be helped by the eightfold noble path, those who can be helped by the emptiness meditative stabilization, those who can be helped by the signlessness meditative stabilization, and help with the wishlessness meditative stabilization those who can be helped by the wishlessness meditative stabilization.”

73.9 “Lord, how do bodhisattva great beings practicing [F.67.b] this perfection of wisdom help beings who can be helped by giving with giving?”

73.10 “Subhūti, here bodhisattva great beings practicing this perfection of wisdom give gifts. They give food to those begging for food, and drinks to those who want drink; they give transport, flower garlands, creams, incense, clothes, beds, pillows, *up to* whatever human requirements are appropriate. Just as they give to the tathāgata, worthy one, perfectly complete Buddha, they also give in the same way to pratyekabuddhas, worthy ones, non-returners, once-returners, stream enterers, and similarly to those who have gone perfectly, and those who have set out perfectly, and similarly to those in human form, and similarly to those in the animal world—to all without any differentiation they give gifts. And why? Because they realize all dharmas are not different, so they give gifts that are not different, and by giving gifts that are not different they come to obtain a dharma that is not different, namely, the knowledge of all aspects.

- 73.11 “Subhūti, if a bodhisattva great being sees a creature in the animal world and thinks, ‘The perfect, complete buddha is worthy of gifts, not a being born in the animal world,’ that is not a bodhisattva’s dharma. And why? Because, having produced a thought for awakening and thus set out for unsurpassed, perfect, complete awakening, it never occurs to bodhisattva great beings that ‘these beings I should help with giving, these I should not help.’ Those the giving has helped take birth in great sāla tree-like royal families, and take birth in great sāla tree-like brahmin families, and great sāla tree-like business families. [F.68.a] Through just that, those helped by giving pass gradually, in the three vehicles, into complete nirvāṇa in the element of nirvāṇa without any aggregates left behind.
- 73.12 “Even if bodhisattva great beings are asked by many beings to kill themselves, they should definitely make that gift to those many beings, with a mind that is undisturbed, and should not produce any other state of mind, thinking, ‘Should I give or not give?’ And why? Because they have set out for unsurpassed, perfect, complete awakening for the sake of those many living beings. Were they to be indecisive like that they would be open to the censure of the lord buddhas, the bodhisattvas, the pratyekabuddhas, the worthy ones, the trainees, and the world with its gods, humans, and asuras as well, saying, ‘Who are you that you would not rise up⁷²² as a refuge, resting place, protector, and final ally of all beings?’
- 73.13 “Furthermore, Subhūti, when those in the form of humans or in the form of nonhumans ask bodhisattva great beings practicing the perfection of wisdom for a major or minor part of their bodies, they should not produce either one or the other of the thoughts ‘I should give’ or ‘I should not give.’ And why? Because bodhisattva great beings have intentionally appropriated a body for the sake of beings, thinking, ‘With this body I must work for the welfare of beings,’ and because they must produce the thought, ‘Those for the welfare of whom I have taken up this body should feel free to make off with it even without having asked.’ Subhūti, that is how bodhisattva great beings practicing the perfection of wisdom should train.
- 73.14 “Furthermore, Subhūti, when seeing a beggar, bodhisattva great beings should think like this: ‘An intrinsic nature of all dharmas cannot be apprehended, so who is giving a gift, who is it being given to, and what is being given?’ And why? [F.68.b] Because those dharmas are absolutely empty, and emptiness does not give to anyone and also does not receive.
- 73.15 “Subhūti, bodhisattva great beings practicing the perfection of wisdom should train like that—that is, in inner emptiness, outer emptiness, inner and outer emptiness, *and similarly, connect this with each, up to* the emptiness of its own mark. Having stood in those emptinesses they give a gift that constantly and always becomes a complete perfection of giving, and because

they have completed the perfection of giving, even while inside and outside dharmas are being chopped and cut into pieces, it does not occur to them to think, ‘Who is chopping and cutting me into pieces?’

73.16 “Subhūti, here, looking down with my buddha eye on as many world systems as there are sand particles in the Gaṅgā River in the eastern direction I have seen bodhisattva great beings who have gone into the great hells and, having calmed those sufferings of hell, taught the doctrine to those beings in the hells by way of the three miracles—the miracle of miraculous powers, the miracle of foretelling, and the miracle of instruction. Having calmed the sufferings of hell with the miracle of miraculous powers, they teach the doctrine with the miracle of foretelling and the miracle of instruction. Those bodhisattvas have taught the doctrine with great love, great compassion, great joy, and great equanimity, so those beings in the hells have faith in those bodhisattvas, will be freed from those hells, and from those hells, in the three vehicles, gradually put an end to suffering. *Similarly, connect this with* on as many world systems as there are sand particles in the Gaṅgā River in the south, west, north, below and above, and in the intermediate directions.

73.17 “Subhūti, here, looking down with my buddha eye [F.69.a] on the world, on as many world systems as there are sand particles in the Gaṅgā River in the eastern direction I have seen bodhisattva great beings waiting on the lord buddhas. Those bodhisattva great beings are waiting on the lord buddhas with intense faith, not without devotion but with devotion, not without pleasure but with pleasure, not without reverence but with reverence. Those bodhisattva great beings take up those doctrines the lord buddhas have taught them, and, having taken them up, they bear them in mind and until they fully awaken to unsurpassed, perfect, complete awakening, make sure they do not get lost. *Similarly, connect this with* on world systems in the south, west, north, below and above, and in the intermediate directions.

73.18 “Subhūti, here, looking down with my buddha eye on as many world systems as there are sand particles in the Gaṅgā River in the eastern direction I have also seen bodhisattva great beings sacrificing themselves for the sake of beings in the animal world. There, those bodhisattva great beings chop off the major or minor parts of their bodies and strew them around in the main and intermediate directions. Those beings in the animal world eat the flesh of those bodhisattvas and come to feel love for those bodhisattvas. Feeling love for them they are freed from the animal world, and having been freed they serve the lord buddhas. While serving those lord buddhas they listen to the doctrine of those lord buddhas and, having listened to those doctrines, they practice them for suchness. They pass gradually in the three

vehicles—the Śrāvaka Vehicle or Pratyekabuddha Vehicle [F.69.b] or Buddha Vehicle—into complete nirvāṇa in the element of nirvāṇa without any aggregates left behind. Thus, Subhūti, they are indeed a boon, these bodhisattva great beings who produce the thought to become unsurpassedly, perfectly, completely awakened, and, having produced it, also practice for suchness, and in the same way pass into complete nirvāṇa in the element of nirvāṇa without any aggregates left behind.

73.19 “Furthermore, Subhūti, here looking down with my buddha eye on as many world systems as there are sand particles in the Gaṅgā River I have seen bodhisattva great beings alleviating the sufferings of the ghosts in the regions of ghosts. To stop miserliness they teach the doctrine, and that causes them to generate a feeling of love for those bodhisattva great beings. They are freed from the regions of ghosts because of that wholesome root. Having been freed they are never separated from the lord buddhas until they pass into complete nirvāṇa in the element of nirvāṇa without any aggregates left behind. Thus, Subhūti, dwelling in compassion, bodhisattva great beings remain available for the welfare of all beings, that is, for their complete nirvāṇa.

73.20 “Furthermore, Subhūti, here looking down with my buddha eye I have seen bodhisattva great beings teaching the doctrine to the Cāturmahārājika gods, and teaching the doctrine to the Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin gods. Those gods, having heard the doctrine from those bodhisattva great beings, have passed into nirvāṇa, are passing into nirvāṇa, and will pass into complete nirvāṇa gradually in the three vehicles. Subhūti, [F.70.a] having caused the celestial mansions of those gods thrilled by the expanse of the five sorts of sense objects to burst into flames, they teach them the doctrine: ‘Friends, all compounded phenomena are impermanent, so who would have confidence in them?’

73.21 “Furthermore, Subhūti, here looking down with my buddha eye on as many world systems as there are sand particles in the Gaṅgā River I have seen bodhisattva great beings dissuading those who are attached to the view of Brahma from that view: ‘Hey, friends, all phenomena are empty, so how do you formulate a view? All phenomena ring hollow, so how do you formulate a view?’ Thus, Subhūti, bodhisattva great beings dwelling in compassion teach the doctrine to beings. Subhūti, this is the amazing and marvelous dharma of bodhisattva great beings.

73.22 “Subhūti, here, looking down with my buddha eye on as many world systems as there are sand particles in the Gaṅgā River in the eastern direction I have seen bodhisattva great beings gathering humans with the

four ways of gathering a retinue. What are the four? The ways of gathering are by giving gifts, kind words, beneficial actions, and consistency between words and deeds.

73.23 “How, Subhūti, do bodhisattva great beings gather a retinue of beings by giving? Subhūti, here bodhisattva great beings gather a retinue of beings by a twofold way of giving material gifts and the gift of Dharma.

73.24 “How, Subhūti, do bodhisattva great beings gather a retinue with gifts? They give gold, or silver, or jewels, or pearls, or beryl, or conch shells, or crystals, or corals, or food, or drink, or clothes, or transport, or beds, or seats, or perfume, or flowers, or garlands, or lamps, or a man [F.70.b] or a woman,⁷²³ or a horse, or a bull, or an elephant, or their own flesh, shouting out the words, ‘Hey humans! Come here! You must take and go with what you want without hesitation, with a feeling of benevolence, as if it is your own.’

73.25 “Having given those gifts, they cause those beings to go for refuge to the Buddha, to go for refuge to the Dharma, and to go for refuge to the Saṅgha. Some they cause to take up the five-point training; some they cause to take up the eight-branched confession and restoration; some they establish in the ten wholesome actions; some they cause to take up the first concentration, *up to* the absorption in the station of neither perception nor nonperception; some they cause to take up love, compassion, joy, and equanimity; in some they enjoin mindfulness of the Buddha, mindfulness of the Dharma, mindfulness of the Saṅgha, mindfulness of morality, mindfulness of giving away, mindfulness of the gods, and in some the perception of uncleanness and so on in the examination of the body.⁷²⁴ Some they cause to be joined to the pure; some to the four applications of mindfulness, some to the four right efforts, some to the four legs of miraculous power, some to the five faculties, some to the five powers, some to the seven limbs of awakening, and some to the eightfold noble path; some to the emptiness gateway to liberation, signlessness gateway to liberation, and wishlessness gateway to liberation; some to the eight deliverances, some to the nine serial absorptions, and some to the ten tathāgata powers, four fearlessnesses, and the four detailed and thorough knowledges; some to great love, and some to great compassion; some to the eighteen distinct attributes of a buddha, some to the thirty-two major marks of a great person, and some to the eighty minor signs; [F.71.a] and some to the result of stream enterer, some to the result of once-returner, some to the result of non-returner, some to the state of a worthy one, some to a pratyekabuddha’s awakening, and some to unsurpassed, perfect, complete awakening.

73.26 “Subhūti, that is how bodhisattva great beings practicing the perfection of wisdom endowed with skillful means give material gifts and establish others in vast accomplishment and security. Subhūti, this is the amazing and

marvelous dharma of bodhisattva great beings.

73.27 “How, Subhūti, do bodhisattva great beings practicing the perfection of wisdom help beings by the gift of Dharma?

“Subhūti, the gift of Dharma is these two: the ordinary and extraordinary.

73.28 “What, Subhūti, is the ordinary gift of Dharma? It is the explanation, teaching, and explication of the ordinary doctrines, namely, any of the ordinary doctrines that occur in the Uncleanliness Chapter,⁷²⁵ up to the four concentrations, the four practices of spiritual practitioners, the formless absorptions, and those shared in common with ordinary persons. This is called *the ordinary gift of Dharma*.

73.29 “Subhūti, having given this gift of ordinary Dharma, those bodhisattva great beings move them away from taking to that as perfect in many ways,⁷²⁶ and having moved them away, establish them with skillful means in the noble dharmas and the results of the noble dharmas.

73.30 “What are the noble dharmas and the results of the noble dharmas? Subhūti, the thirty-seven dharmas on the side of awakening and the three gateways to liberation are called *the noble dharmas*. The result of stream enterer, up to the state of a worthy one are the results [F.71.b] of the noble dharmas.

73.31 “Also, Subhūti, the knowledge of the result of stream enterer, up to the knowledge of the state of a worthy one, up to the knowledge of the thirty-seven dharmas on the side of awakening, up to the knowledge of the ten tathāgata powers, up to the knowledge of great love, knowledge of great compassion, knowledge of great joy, and knowledge of great equanimity, as well as—setting aside the knowledge of a knower of all aspects—those ordinary and extraordinary dharmas, with outflows and without outflows, and that are compounded and uncompounded—these are called *a bodhisattva great being’s noble dharmas*.

73.32 “What are the results of a bodhisattva great being’s noble dharmas? This abandonment of all residual impression connections is called *the result of a bodhisattva great being’s noble dharmas*.”

73.33 The Lord having said that, venerable Subhūti asked him, “Lord, do bodhisattva great beings gain the knowledge of all aspects?”

73.34 “Exactly so, Subhūti, exactly so!” replied the Lord. “Bodhisattva great beings gain the knowledge of all aspects.”

73.35 “Well then, Lord, is there a distinction to be made between a bodhisattva great being and a tathāgata?” he asked.

73.36 “A distinction is to be made,” he replied. “And what distinction is to be made? A bodhisattva great being gains the knowledge of all aspects, but a tathāgata is called *one who has gained the knowledge*.⁷²⁷ And why? Because having stood where a bodhisattva great being’s mind, and a tathāgata,

worthy one, perfectly and completely awakened one, [F.72.a] cannot be apprehended as different, they have gained the nondifferentiation⁷²⁸ of all dharmas.

73.37 “Subhūti, this is the bodhisattva great beings’ ordinary gift of Dharma. Contingent on this there is the extraordinary gift of Dharma. Thus, Subhūti, bodhisattva great beings, having guided all beings in the ordinary gift of Dharma, establish them with skillful means in the knowledge of all aspects.

73.38 “Subhūti, what is the extraordinary gift of Dharma of bodhisattva great beings shared in common with foolish ordinary people? It is this: the four applications of mindfulness, four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble path; the three gateways to liberation, eight deliverances, nine serial absorptions, ten stations of complete immersion, eight stations of mastery, conflict-free meditative stabilization, knowledge from prayer, six clairvoyances, four total purities, ten controls, and ten tathāgata powers; the four fearlessnesses, the four detailed and thorough knowledges, the three a tathāgata does not have to guard against, the three⁷²⁹ applications of mindfulness, the natural state not robbed of mindfulness, and the elimination of obscuration from residual impressions; great compassion; and the eighteen distinct attributes of a buddha, the knowledge of all aspects, the thirty-two major marks and eighty minor signs of a great person, the five dhāraṇī gateways, and the meditative stabilization gateways. These are not ordinary; they are called *the extraordinary gift of Dharma*.

73.39 “Subhūti, what are the four applications of mindfulness? They are these:⁷³⁰ Enthusiastic, introspective, and mindful, having cleared away ordinary covetousness and depression, they dwell viewing in a body the inner body; [F.72.b] enthusiastic, introspective, and mindful, having cleared away ordinary covetousness and depression, they dwell viewing in a body the outer body; enthusiastic, introspective, and mindful, having cleared away ordinary covetousness and depression, they dwell viewing in a body the inner and outer body; they dwell in a body viewing arising; they dwell in a body viewing passing away; they dwell in a body viewing origination and passing away; and dwelling in a body without a fixed abode they do not appropriate anything in the world. *Similarly, connect this with feelings, mind, and dharmas as well.*

73.40 “Subhūti, what are the right efforts? They are the generation of the desire not to produce wrong unwholesome dharmas that have not been produced; generation of the desire to abandon wrong unwholesome dharmas that have been produced; generation of the desire to produce wholesome dharmas

that have not been produced; and generation of the desire that wholesome dharmas that have been produced will increase, not degenerate, and be completed.

73.41 “Subhūti, what are the four legs of miraculous power? They are the leg of miraculous power endowed with meditative stabilization and the volitional effort caused by yearning, and the limbs of miraculous power endowed with meditative stabilization and the volitional effort caused by perseverance, concentrated mind, and examination.

73.42 “Subhūti, what are the five faculties? They are the faith faculty, perseverance faculty, mindfulness faculty, meditative stabilization faculty, and wisdom faculty. These are called *the five faculties*.

73.43 “Subhūti, what are the five powers? They are the faith power, perseverance power, mindfulness power, meditative stabilization power, and wisdom power. These are called *the five powers*.

73.44 “Subhūti, what are the seven limbs of awakening? They are the right mindfulness limb of awakening, right examination of dharmas limb of awakening, right perseverance limb of awakening, right joy limb of awakening, [F.73.a] right pliability limb of awakening, right meditative stabilization limb of awakening, and right equanimity limb of awakening. These are called *the seven limbs of awakening*.

73.45 “Subhūti, what is the eightfold noble path? It is right view, right idea, right speech, right conduct, right livelihood, right effort, right mindfulness, and right meditative stabilization. This is called *the eightfold noble path*.

73.46 “Subhūti, what are the three meditative stabilizations?⁷³¹ They are the emptiness meditative stabilization, signlessness meditative stabilization, and wishlessness meditative stabilization.

73.47 “What is the emptiness meditative stabilization? That one-pointedness of mind as an empty appearance and as an isolated appearance is called *the emptiness meditative stabilization*.

73.48 “What is the signlessness meditative stabilization? That one-pointedness of mind as a calm appearance and as an appearance without causal signs is called *the signless meditative stabilization*.

73.49 “What is the wishlessness meditative concentration? That one-pointedness of mind as an appearance of impermanence and as an appearance of suffering is called *the wishless meditative stabilization*.

73.50 “Subhūti, what are the eight deliverances? With form they see form. This is the first deliverance. With the perception of form inside they see form outside. This is the second deliverance. Having directly experienced the pleasant deliverance with the body,⁷³² they perfectly accomplish and dwell in it. This is the third deliverance. Totally transcending perceptions of form, setting to rest perceptions of obstruction, not paying attention to perceptions

of difference, thinking ‘it is endless space,’ this perfect accomplishment and dwelling in the station of endless space, *up to* this perfect accomplishment and dwelling in the station of neither perception nor nonperception are the fourth to seventh deliverances, [F.73.b] and having totally transcended the station of neither perception nor nonperception, having focused on the cessation of perception and feeling with the body, this perfect accomplishment and dwelling is the eighth. These are called *the eight deliverances*.

73.51 “Subhūti, what are the nine serial absorptions? There someone detached from sense objects, detached from wrong unwholesome dharmas, perfectly accomplishes and dwells in the first concentration that has applied thought and has sustained thought and joy and happiness born of detachment, *and similarly*, perfectly accomplishes and dwells in..., *up to* the second concentration, third concentration, and fourth concentration, *up to* perfectly accomplishes and dwells in the station of neither perception nor nonperception, and, having totally transcended the station of neither perception nor nonperception, perfectly accomplishes and dwells in the cessation of perception and feeling. They are called *the nine serial absorptions*.

73.52 “What are the ten stations of complete immersion? Immersion into earth, immersion into water, immersion into fire, and immersion into wind; immersion into blue, immersion into yellow, immersion into red, and immersion into white; immersion into space and immersion into consciousness—these are called *the ten stations of complete immersion*.

73.53 “What are the eight stations of mastery? Those with a perception of form inside see small, beautiful, and ugly forms outside. They master and know, and master and see those forms. They become those with such a perception. This is the first station of mastery.

73.54 “Those without a perception of form inside see big, beautiful, and ugly forms outside. They master and know, and master and see those forms. They become those with such a perception. This is the second station of mastery.

73.55 “Those without a perception of form inside see blue shapes, blue in color, that look blue, and shine out blue⁷³³—for example, flax flowers [F.74.a] and fine cloth from the Vārāṇasī region that are blue in shape, blue in color, look blue, and shine out blue. Similarly, without a perception of form inside, this seeing of blue shapes, blue in color, that look blue, and shine out blue is the third station of mastery.

73.56 “Those without a perception of form inside see yellow shapes, yellow in color, that look yellow, and shine out yellow—for example, bayur tree flowers and fine cloth from the Vārāṇasī region that are yellow in shape,

- yellow in color, look yellow, and shine out yellow. Similarly, without a perception of form inside, this seeing of yellow shapes, yellow in color, that look yellow, and shine out yellow is the fourth station of mastery.
- 73.57 “Those without a perception of form inside see red shapes, red in color, that look red, and shine out red—for example, bandhujīvaka flowers⁷³⁴ and fine cloth from the Vārāṇasī region that are red in shape, red in color, look red, and shine out red. Similarly, without a perception of form inside, this seeing of red shapes, red in color, that look red, and shine out red is the fifth station of mastery.
- 73.58 “Those without a perception of form inside see white⁷³⁵ shapes, white in color, that look white, and shine out white—for example, the color of the planet Venus and fine cloth from the Vārāṇasī region that are white in shape, white in color, look white, and shine out white. Similarly, without a perception of form inside, this seeing of white shapes, white in color, that look white, and shine out white is the sixth station of mastery.
- 73.59 “Totally transcending perceptions of form, setting to rest perceptions of obstruction, [F.74.b] not paying attention to perceptions of difference, thinking ‘it is endless space,’ this perfect accomplishment and dwelling in the station of endless space is the seventh station of mastery.
- 73.60 “Totally transcending perceptions of form, setting to rest perceptions of obstruction, not paying attention to perceptions of difference, thinking ‘it is endless consciousness,’ this perfect accomplishment and dwelling in the station of endless consciousness is the eighth station of mastery.
- “These are called *the eight stations of mastery*. [B51]
- 73.61 “What is conflict-free meditative stabilization? Based on concentration, the meditative stabilization that accomplishes the practice of bodhisattva great beings on account of which afflictions are not produced in other beings and other persons is called *conflict-free*.
- 73.62 “What is knowledge from prayer? Having resorted to concentration, thinking, ‘I want to know,’ bodhisattvas want to know whatever knowledge or knowable thing there is in the three time periods. Having set their minds on it, arising from the concentration that prayer is fully answered. That knowledge of that knowable thing is called *knowledge from prayer*.
- 73.63 “What are the six clairvoyances? The clairvoyant knowledge of miraculous power, divine eye clairvoyance, divine hearing clairvoyance, clairvoyant knowledge of the thought activity of beings, clairvoyant knowledge that recollects previous existences, and clairvoyant knowledge of the extinction of outflows—these are the six.
- 73.64 “What are the four total purities? The thoroughly purified basis, thoroughly purified objective support, thoroughly purified mind, and thoroughly purified knowledge—these are the four.

- 73.65 “What are the ten controls? Control over lifespan, control over mind, control over necessities, control over action, control over birth, control over belief, control over prayer, control over magical powers, control over knowledge, and control over the Dharma—these are the ten.
- 73.66 “Subhūti, what are the ten tathāgata powers? [F.75.a]
“They accurately know the possible as possible, and accurately know the impossible as impossible.⁷³⁶
- 73.67 “They accurately know from the perspective of place and from the perspective of cause, the results of past, present, and future actions and the undertaking of actions.
- 73.68 “They accurately know the world with its various constituents and multiplicity of constituents.
- 73.69 “They accurately know the multiplicity of active desires and various beliefs of other beings and other persons.
- 73.70 “They accurately know the knowledge of higher and lower faculties of other beings and other persons.
- 73.71 “They accurately know the path wherever it goes.
“They accurately know the defilement and purification of all concentrations, deliverances, meditative stabilizations, and absorptions, and the emergence from them.
- 73.72 “They recollect many prior states of existence—they recollect just one lifetime, *up to* recollect many states of existence together with their appearance and their location.
- 73.73 “With their purified divine eye that far surpasses the human, they see beings who are dying and being born, and they see those beings who have bad physical, verbal, and mental behavior, who hold wrong views and speak ill of noble beings, and who, on the breakup of their bodies after death, tumble into and take birth in terrible catastrophic forms of life because of those causes and those conditions. And they see those beings who have good physical, verbal, and mental behavior, who hold right views and do not speak ill of noble beings, and who, on the breakup of their bodies, take birth among the gods in good forms of life in the heavenly worlds because of those causes and those conditions. So, with their purified divine eye that far surpasses the human they accurately know, exactly in accord with the action,⁷³⁷ their deaths and rebirths, ugly [F.75.b] and beautiful bodies, and terrible forms and good forms of life.
- 73.74 “They accurately know the extinction of outflows, the nonexistence of outflows, a mind that is freed, and a wisdom that is freed. These are called *the ten tathāgata powers*.
- 73.75 “Subhūti, what are the tathāgatas’ four fearlessnesses?

“When I claim, ‘I am perfectly completely enlightened,’ ah! I see no causal sign that would make me think anyone in this world of beings together with the gods, Māra, Brahmā, those leading a secluded religious life, and brahmins could in truth argue with me there that ‘these dharmas have not become perfectly completely awakened.’ Because I do not see any causal sign, I, who have found happiness, found fearlessness, and found a ground for self-confidence, claim the exalted status of the dominant bull. I roar the lion’s perfect roar in the assembly. I, Brahmā-like, turn the wheel that a god or Māra or Brahmā or one leading a secluded religious life or a brahmin—no one in this world—can in truth turn.

73.76 *Similarly, connect this with:* “When I claim, ‘I have put an end to outflows,’ no one could in truth argue with me there that ‘you have not put an end to those outflows.’

73.77 “About those dharmas I have explained to be hindrances, no one could in truth argue with me that ‘even having resorted to them, those dharmas do not hinder.’

73.78 “And about the noble paths that I have said perfectly put an end to suffering and cause escape, I see no causal sign that would make me think that anyone in this world of beings together with the gods, Māra, Brahmā, those leading a secluded religious life, and brahmins could in truth argue with me that ‘even if they have been resorted to, they do not put an end to outflows.’ Because I do not see any causal sign here, I have found happiness, found fearlessness, [F.76.a] found a ground for self-confidence, and claim as my state the exalted state of the dominant bull. I roar the lion’s perfect roar in the assembly. I, Brahmā-like, turn the wheel that a god or Māra or Brahmā or one leading a secluded religious life or a brahmin—no one in this world—can in truth turn.

“These are called *the four fearlessnesses*.

73.79 “Subhūti, what are the four detailed and thorough knowledges of the tathāgatas?⁷³⁸ They are detailed and thorough knowledge of meanings, detailed and thorough knowledge of dharmas, detailed and thorough knowledge of creative explanations, and detailed and thorough knowledge of confidence giving a readiness to speak. Again, what are they? They have meanings as objective support, dharmas as objective support, creative explanations as objective support, and confidence giving a readiness to speak as objective support.

73.80 “Subhūti, what are the three things the tathāgatas do not have to guard against? The tathāgatas’ physical behavior is completely pure. They do not have to be concerned about impure physical behavior, so the tathāgatas do not conceal it, thinking, ‘I hope nobody else finds out.’ This is the first thing they do not have to guard against. The tathāgatas’ verbal behavior is

completely pure. They do not have to be concerned about impure verbal behavior, so the tathāgatas do not conceal it, thinking, ‘I hope nobody else finds out.’ This is the second thing they do not have to guard against. The tathāgatas’ mental behavior is completely pure. They do not have to be concerned about impure mental behavior, so the tathāgatas do not conceal it, thinking, ‘I hope nobody else finds out.’ This is the third thing they do not have to guard against. These are the three things they do not have to guard against.

73.81 “What are the tathāgatas’ three applications of mindfulness? When a tathāgata teaches, some listen respectfully and attentively with a mind disposed to the words, and practice Dharma in full conformity with the Dharma. Still, a tathāgata does not take delight in that, does not feel mental happiness, [F.76.b] their spirits are not boosted. This is the first application of mindfulness.

73.82 “When a tathāgata teaches, others do not listen respectfully, are inattentive and without a mind disposed to the words, and do not practice Dharma in full conformity with the Dharma. Still, a tathāgata is not deeply offended, is not impatient, and is not distrustful. This is the second application of mindfulness.

73.83 “When a tathāgata teaches, some listen respectfully and attentively with a mind disposed to the word, and practice Dharma in full conformity with the Dharma, while others do not listen respectfully, are inattentive and without a mind disposed to the words, and do not practice Dharma in full conformity with the Dharma. Still, a tathāgata both does not take delight in and is not deeply offended by that. They remain dispassionate to all, mindful and introspective. This is the third application of mindfulness.

73.84 “What is the tathāgatas’ natural state not robbed of mindfulness? That on account of which the lord buddhas do not miss an opportunity to work for the welfare of beings, based on their teaching a meaningful doctrine, is called *the natural state not robbed of mindfulness*.

73.85 “What is the tathāgatas’ elimination of obscuration from residual impressions? Even though all śrāvakas and pratyekabuddhas have eliminated afflictions, they still have odd physical mannerisms. Even those do not happen with the tathāgatas. That is called *the elimination of obscuration from residual impressions*.

73.86 “What is the tathāgatas’ great compassion? Based on the conventional term for the world, that compassion of the tathāgatas, endowed with which they think about the world at all times (three times in the day and three times at night) in order to find out about the wholesome roots—that compassion of the lord buddhas that is always operating, watching to bring limitless beings to maturity, is called *great compassion*.

73.87 “Subhūti, what are the eighteen distinct attributes of a buddha? From when they have fully awakened to unsurpassed, perfect, complete awakening, *up to*⁷³⁹ up until, in that interim, the tathāgatas do not trip up, [F.77.a] do not shout out, are not robbed of mindfulness, do not discriminate differences, do not have uncollected thoughts, are not inconsiderately dispassionate, are not deficient in yearning, are not deficient in perseverance, are not deficient in recollection, are not deficient in meditative stabilization, are not deficient in wisdom, and are not deficient in liberation. All physical actions are preceded by knowledge and informed by knowledge, all verbal actions are preceded by knowledge and informed by knowledge, all mental actions are preceded by knowledge and informed by knowledge; they see past time with knowledge free from attachment and free from obstruction, they see future time with knowledge free from attachment and free from obstruction, and they see the present time with knowledge free from attachment and free from obstruction. These are called *the eighteen distinct attributes of a buddha*.

73.88 “Subhūti, what is the tathāgatas’ knowledge of all aspects? It has a nonexistent thing as its objective support, mindfulness as its dominant factor, calmness as its aspect, and the absence of a mark as its mark—that is called *the knowledge of all aspects*.⁷⁴⁰

73.89 “Subhūti, what are a tathāgata’s thirty-two major marks? They (1)⁷⁴¹ have wheel marks on the surfaces of their hands and feet, (2) feet that are well placed, (3) hands and feet with connecting webbing, and (4) delicate and soft feet and hands. (5) Their body stands out prominently in seven ways; (6) they have long toes and fingers, (7) stretched-out heels, (8) a big and straight body, (9) lower legs from the feet up that are not knobby, (10) body hair that points upward, (11) calves like the *aiṇeya* antelope, (12) and tubular and long arms; (13) their private parts are hidden in a sheath; (14) they have a color like gold, (15) and extremely fine skin; and (16) each strand of body hair grows curling to the right. (17) An ūrṇā marks their face, (18) their upper body is like a lion’s, (19) their shoulders are well rounded, (20) the part between the collarbones is filled in, (21) they know tastes as tasty, (22) they have a build [F.77.b] like an Indian fig tree, (23) and they have an uṣṇīṣa on the top of their head, (24) a long thin tongue, (25) a voice like Brahmā, (26) lion-like jaws, (27) very white teeth, (28) even teeth, (29) teeth without gaps, (30) forty teeth, and (31) dark blue eyes (32) with eyelashes like a cow’s.

73.90 “The tathāgatas have, on the palms and soles of their feet and hands, wheels with a thousand spokes, with rims and hubs complete in every respect, for example, like shapes carved in bone or ivory, so they (1) have wheel marks on the surfaces of their hands and feet. They place the soles of their feet evenly on the ground, without arching, so (2) their feet are well

placed. Webbing connects the fingers and toes on their hands and feet, like the royal swan, so (3) they have hands and feet with connecting webbing. Their hands and feet are delicate like a wisp of cotton thread, and soft like those of a young prince, so (4) they have delicate and soft feet and hands. The backs of their hands and upper parts of their feet, shoulders, neck, and head declare their prominence, so (5) their body stands out prominently in seven ways. Their toes and fingers stretch out, so they (6) have long toes and fingers. Their heels are big, so they (7) have stretched-out heels.⁷⁴² At seven *hasta* they are elevated in height and are not crooked, so (8) they have a big and straight body. Their ankles and knees do not appear at all, so (9) their lower legs from the feet up are not knobby. Their body hairs rise up curling to the right in rings, so (10) their body hair points upward. They have spherical calves like the calves of the black antelope and calves of the arrow-seed antelope,⁷⁴³ so (11) they have calves like the *aiṇeya* antelope. Without bending they can touch their knees with the palms of their hands, so (12) they have tubular and long arms. Their magnificent organ for excreting is hidden in a sheath, as in the case of a thoroughbred horse or a bull elephant, so (13) their private parts are hidden in a sheath. They have a color like that of highly refined gold, so (14) they have a color like gold. Their skin, like highly burnished silver and gold, is smooth without dirt particles sticking to it, so (15) they have extremely fine skin. [F.78.a] Each of their perfectly spaced body hairs grows by itself without a second, so (16) each strand of body hair grows curling to the right. Between their eyebrows, white in color like a kuṇḍa moon, cow's milk, and frost, brighter than even the light of a hundred suns and moons, is an ūrṇā ornament, so (17) an ūrṇā marks their face. Their chest is filled out, so (18) their upper body is like a lion's. Their neck is thick and set attractively⁷⁴⁴ so (19) their shoulders are well rounded. Like a highly polished golden door panel they have a very broad chest, so (20) the part between the collarbones is filled in. Their tongue is unaffected by wind, bile, and phlegm, they are a connoisseur of different tastes, and their consciousness mirrors that, so (21) they know tastes as tasty. Their height is the same as the distance between their out-stretched arms, so (22) they have a build like an Indian fig tree. There is a spherical, heaped-up⁷⁴⁵ topknot going around to the right, well placed and beautiful to behold on the top of their head, so (23) they have an uṣṇīṣa on the top of their head. Being the color of the petal of the red lotus and lengthy, (24) they have a long thin tongue. They have the voice of Hiraṇyagarbha and the call of the kalaviṅka bird, so (25) they have the voice of Brahmā. They have jaws like a circular mirror, well established, spherical, elongated, beautiful, and compact,⁷⁴⁶ so (26) they have lion-like jaws. They have teeth that are extremely white like the jasmine flower, the moon, and a broken, shining piece of conch-shell, so

(27) they have very white teeth; teeth that are not too long or too short, so (28) they have even teeth; no spaces between their teeth, so (29) they have teeth without gaps; and no extra or missing upper or lower teeth, so (30) they have forty teeth. The dark and white sides are not mixed, are extremely clear and unflecked with red, so (31) they have dark blue eyes. The upper and lower eyelashes incline but are not entangled, so (32) the Tathāgata's eyelashes are like those of a cow.

73.91 “There, (1) they have wheel marks on the surfaces of their hands and feet because they have welcomed and accompanied⁷⁴⁷ gurus, [F.78.b] listened to the doctrine, offered flower garlands, visited temples, reliquaries, and so on, and have made the gift of being in the circle of servants. It is a sign presaging an extremely large circle of servants. (2) Their feet are well placed because their commitment is firm. It is a sign presaging that they cannot be swayed. (3) They have hands and feet with connecting webbing because of their assiduous practice of the four ways of gathering a retinue by giving gifts, kind words, beneficial actions, and consistency between words and deeds. It is a sign presaging the speedy gathering of a retinue.⁷⁴⁸ (4–5) Their hands and feet are tender and soft, and their body declares its prominence in seven ways because they have offered perfectly prepared hard and soft food and drink.⁷⁴⁹ Both these are signs that presage obtaining perfectly prepared hard and soft food and drink. (6–8) They have long toes and fingers, stretched-out heels, and a big and straight body because they have freed convicts condemned to death, have sustained life by giving food and drink and so on, and assiduously practiced abstaining from killing. These are signs presaging long life. (9–10) They have lower legs from the feet up that are not knobby, and their body hair points upward because they have undertaken wholesome dharmas and cause those they have taken up to flourish and never decline. Both these are signs that presage the Dharma will not degenerate. (11) They have calves like the *aiṇeya* antelope because, having shown respect, they have made crafts and branches of knowledge available and caused them to be taken up. It is a sign presaging a speedy grasp of things. (12) They have tubular and long arms because they never said no; when asked for their own existent wealth, they gave it. It is a sign presaging control over giving and disciplining.⁷⁵⁰ (13) Their private parts are hidden in a sheath because they did not separate from each other those friends, close relatives, and kinsmen who were united together, they reconciled those who had fallen out, they undertook to live in chastity, and they guarded the secret mantras. It is a sign presaging [F.79.a] a great many sons.⁷⁵¹ (14–15) They have a color like gold and extremely fine skin because they have given away fine mattresses, clothes, and coats, and mansions, palaces, and dwelling places. Both these are signs that presage the acquisition of such

fine mattresses, clothes, and coats, and mansions, palaces, and dwelling places. (16–17) Each strand of body hair grows curling to the right, and an ūṇā marks their face because they have avoided society, and because, having accorded an appropriate status to their spiritual superiors—their preceptors, teachers, parents, brothers and sisters, and so on—they have served them, given them gifts, and pleased them. Both these are signs that presage being without an equal. (18–19) Their upper body is like a lion's and their shoulders are well rounded because they do not talk nonsense,⁷⁵² do not belittle others, speak kind words, are eloquent and not jarring, and their speech is the same as the roar of a lion. Both these are signs that presage they cannot be bested. (20–21) The part between the collarbones is filled in and they know tastes as tasty because they have given the sick medicine, been their attendant, given food in accord with the diagnosis, and nursed them. Both these are signs that presage not being harmed. (22–23) They have a build like an Indian fig tree and an uṣṇīṣa on the top of their head because of giving to others in a surpassing way, first doing the work and conveying their enthusiasm to others for parks, assembly halls, places for others to get away from the heat, wells, makeshift bridges for places hard to reach, food, flower garlands, monasteries, hostels, and so on. Both these are signs that presage holding the highest office. (24–25) They have a long thin tongue and the voice of Brahmā because for a long time they have spoken with a smooth, kindly, and agreeable voice. Both these are signs that presage the acquisition of a melodious sound endowed with the five branches that make it suitable for discourse. The five branches that make a melodious sound suitable for discourse are these: understandable and recognizable, [F.79.b] worth listening to and not discordant, deep and reverberating, not grating and easy on the ear, and non-upsetting and clear. (26) They have lion-like jaws because for a long time they have refrained from babbling nonsense and spoken in a timely manner. It is a sign presaging speech worth listening to. (27–28) They have very white teeth and even teeth because they attended to the needs of others, did not look down on them, and their livelihood was pure. Both these are signs that presage a retinue that has already been assembled. (29–30) They have teeth without gaps and have all forty teeth because for a long time they made it a habit to tell the truth and not speak behind anybody's back. Both these are signs that presage an undivided retinue. (31–32) They have dark blue eyes and a cow's eyelashes because their eyes were without greed and hatred and free from confusion, so even while being embraced and belittled they saw exactly what was going on. Both these are signs that presage polite speech.

73.92 “Subhūti, those are a tathāgata’s thirty-two major marks of a great person. They shine⁷⁵³ with their natural light pervading a great billionfold world system, even an infinite number of world systems if they want that. Out of compassion the tathāgatas make a halo extending the length of their outstretched arms appear to beings.⁷⁵⁴ Were the lords not to have made a halo extending the length of their outstretched arms appear, even the light of the sun and the moon, eclipsed by the natural light, would not appear and there would be no months, fortnights, days, or years. The natural melodious sound resounds in a great billionfold world system. Two, three, and as many as four are pervaded with an illumination if they want that, and the melodious sound resounds in that many too.

73.93 “Subhūti, what are a tathāgata’s eighty minor signs? Lord buddhas have minds free from attachment to all compounded phenomena so (1) they have nails [F.80.a] with a color like copper. Lord buddhas have minds intent on the happiness and welfare of all beings, whom they love as if they were close relatives, so (2) they have nails that are glossy. Lord buddhas have been born in the line of a high-status family so (3) they have nails that are high, not sunken. There is no basic immorality in the conduct of the lord buddhas so (4) their toes and fingers are rounded.⁷⁵⁵ Lord buddhas have accumulated vast wholesome roots so (5) their toes and fingers are large.⁷⁵⁶ Lord buddhas have gradually achieved success with wholesome roots so (6) their toes and fingers are tapering.⁷⁵⁷ The physical, verbal, and mental occupation and livelihood of lord buddhas are hidden so (7) the veins [on their hands] do not show.⁷⁵⁸ Lord buddhas have unraveled the knots of the afflictions so (8) their veins are without knots. The intentions of the lord buddhas’ doctrine are hidden so (9) their anklebones do not show. Lord buddhas cause freedom from all difficulties so (10) their feet are not the same.⁷⁵⁹ Lord buddhas are lions among humans so (11) they go with the stride of lions. Lord buddhas are elephants among humans so (12) they go with the gait of elephants. Lord buddhas are like royal swans going into the sky so (13) they go from place to place like swans. Lord buddhas are like head bulls among persons so (14) they go with the gait of a head bull. Lord buddhas have an advantageous path so (15) they walk keeping things worthy of respect to the right.⁷⁶⁰ Lord buddhas look handsome so (16) they have a beautiful walk.⁷⁶¹ Lord buddhas have minds that are never crooked so (17) they do not zigzag. Lord buddhas proclaim the good qualities of purified behavior so (18) they have an attractive body.⁷⁶² [F.80.b] Lord buddhas have cleansed away all wrong, so (19) they have a polished body.⁷⁶³ Lord buddhas teach the Dharma gradually, so (20) the body that conveys them is gradual.⁷⁶⁴ Lord buddhas are endowed with cleanliness of body, voice, and mind so (21) the body that conveys them is clean. Lord buddhas are naturally gentle souls so (22) they

have a body that is soft. Lord buddhas have naturally pure minds so (23) they have a body that is pure. Lord buddhas have a completely developed Dharma and Vinaya so (24) they have fully developed sex organs. Lord buddhas have proclaimed big, beautiful qualities so (25) their whole body is big and beautiful. Lord buddhas have the same thought about all beings so (26) they walk at an even pace.⁷⁶⁵ Lord buddhas teach an extremely gentle Dharma so (27) they have a body with a very youthful color.⁷⁶⁶ Lord buddhas have minds that are never dejected so (28) they carry themselves without slouching.⁷⁶⁷ Lord buddhas have pulled up unwholesome roots so (29) they have a body that has spread out.⁷⁶⁸ Lord buddhas are not linked up with further existences, they have finished with them, so (30) their body is compacted together.⁷⁶⁹ Lord buddhas have taught well the main and subsidiary branches of dependent origination so (31) all their limbs are well proportioned. Lord buddhas have extremely clear vision so (32) their sight is undistorted and clear. Lord buddhas have students who are well behaved so (33) they have fully rounded abdomens.⁷⁷⁰ Lord buddhas have cleaned away the faults of saṃsāra so (34) they have thin waists.⁷⁷¹ Lord buddhas have conquered the summits of pride so (35) their bellies are not stretched. Lord buddhas have prevented the Dharma from running out so (36) their bellies are not emaciated.⁷⁷² [F.81.a] Lord buddhas are aware of the extremely deep dharmas so (37) they have deep navels. Lord buddhas have students who are candidates for taking up what is advantageous so (38) they have navels that swirl to the right.⁷⁷³ Lord buddhas have a community of students who are very attractive so (39) they are very attractive. Lord buddhas have extremely pure minds so (40) their habitual activities are pure. Lord buddhas teach a Dharma and Vinaya free from dark instructions so (41) their bodies are free from freckles.⁷⁷⁴ Lord buddhas teach a Dharma for gaining a body light like a wisp of cotton so (42) their hands are extremely soft like a wisp of cotton.⁷⁷⁵ Lord buddhas love close relatives and common people equally and have attained the state of a mahāśramaṇa so (43) the lines on their hands are vivid.⁷⁷⁶ Lord buddhas remain in an extremely deep and constant state so (44) the lines on their hands are deep. Lord buddhas have proclaimed a doctrine of wide-ranging tolerance so (45) the lines on their hands are long.⁷⁷⁷ Lord buddhas have promulgated a code of moral training that is not too long, so (46) their mouths are not too wide.⁷⁷⁸ Lord buddhas have taught that all worlds are like a reflection in a mirror so (47) the reflections of shapes appear in their faces.⁷⁷⁹ Lord buddhas are first easy on people when they lead them so (48) their tongues are pliable.⁷⁸⁰ Lord buddhas are endowed with an abundance of subtle good qualities so (49) their tongues are thin.⁷⁸¹ With the Dharma that is hard to fathom, lord buddhas discipline simple folk with their attachments so (50) their tongues are red.⁷⁸² Lord buddhas were

not scared by things like the trumpeting of elephants and rumble of thunder so (51) they trumpet like elephants and rumble like thunder. Lord buddhas [F.81.b] have students whose conversations have a melodious, pleasing, gentle sound so (52) they have a voice that is melodious, pleasing, and gentle. Lord buddhas have turned back from the fetters to suffering existence so (53) their eyeteeth are tubular.⁷⁸³ Lord buddhas are skilled in disciplining people who have a keen intellect so (54) their eyeteeth are sharp.⁷⁸⁴ Lord buddhas have a Dharma and Vinaya that is extremely pure so (55) their eyeteeth are very white.⁷⁸⁵ Lord buddhas are located at an equal level so (56) their eyeteeth are even.⁷⁸⁶ Lord buddhas have demonstrated the clear realizations in a series so (57) their eyeteeth taper.⁷⁸⁷ Lord buddhas stand on the prominent mountain of wisdom so (58) they have a prominent nose. Lord buddhas have people whose Vinaya is clean so (59) they have a nose that is unsullied.⁷⁸⁸ Lord buddhas have clear vision so (60) they have completely cleansed eyes.⁷⁸⁹ Lord buddhas are endowed with the extremely wide range of buddhadharmas so (61) they have eyes that are wide.⁷⁹⁰ Lord buddhas have hosts of beings packed around them so (62) their eyelashes are thick.⁷⁹¹ Lord buddhas are delighted by the finest among the young gods, asuras, and humans, the black and whites of whose eyes are striking, like delightful lotus petals with black and white sections, so (63) they have delightful eyes like lotus petals with black and white sections. Lord buddhas always teach the vast so (64) their eyebrows extend a long way.⁷⁹² Lord buddhas, by being gentle, are skilled in the Vinaya so (65) they have smooth eyebrows. Lord buddhas have knowledge of all faults from every side so (66) their eyebrows have hairs of equal length.⁷⁹³ Lord buddhas have disciplined beings whose mindstreams have been moistened by the moisture of wholesome roots so (67) their eyebrows are glossy.⁷⁹⁴ Lord buddhas teach the supremely extensive Dharma so (68) their ear-lobes are full and long.⁷⁹⁵ [F.82.a] Lord buddhas have won the battles over afflictions so (69) their ears are equal in size.⁷⁹⁶ Lord buddhas discipline beings with unimpaired⁷⁹⁷ mindstreams so (70) they have an unimpaired faculty of hearing. Lord buddhas have eliminated everything made into a wrong view so (71) their foreheads are perfectly developed.⁷⁹⁸ Lord buddhas have crushed the brahmins, those following a secluded religious life, and those advancing the arguments of the opposing side so (72) they have a war elephant's broad forehead. Lord buddhas have fully carried out their highest vow so (73) their heads are very large.⁷⁹⁹ Lord buddhas have turned away from objects of the senses that attract ordinary people like bees who delight in one flower after the other so (74) the hair on their heads is like black bees. Lord buddhas have caused the residual impressions eliminated by seeing and meditation to diminish so (75) their hair is thick.⁸⁰⁰ Lord buddhas have a gentle heart to

know the essentials of the doctrine so (76) their hair is soft.⁸⁰¹ Lord buddhas have minds that are never disturbed so (77) their hair is not tousled.⁸⁰² Lord buddhas never speak harshly so (78) their hair is not bristly.⁸⁰³ Lord buddhas accomplish what is advantageous to people with the fragrance of the flowers of the limbs of awakening so (79) their hair has a fragrant smell. And (80) lord buddhas have palms of the hands and soles of the feet adorned with the śrīvatsa, svastika, and nandiyāvarta symbols. Subhūti, those are the eighty minor signs on a tathāgata's body.

73.94 “It is thus, Subhūti, that bodhisattva great beings gather beings by the twofold way of giving material gifts and the gift of Dharma. Subhūti, this is the amazing and marvelous dharma of bodhisattva great beings.

73.95 “Subhūti, how do [F.82.b] bodhisattva great beings gather beings by kind words? Subhūti, here bodhisattva great beings gather beings with the six perfections—the perfection of giving, perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom. Bodhisattva great beings gather being with those six perfections, by kind words. And why? Because all wholesome dharmas are included in these six perfections.

73.96 “Subhūti, how do bodhisattva great beings gather beings by beneficial actions?

“They have gathered beings for a long time with those same six perfections, which is to say, by giving gifts, kind words, beneficial actions, and consistency between words and deeds.

73.97 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom give this advice and instruction to bodhisattva great beings: ‘Hey, sons of a good family! Come here! Become skilled at syllable accomplishment.⁸⁰⁴ Become skilled at one syllable, become skilled at two syllables, *up to* become skilled at forty-five syllables.⁸⁰⁵ Know through one syllable that all have a decline.⁸⁰⁶ Know through two that all have a decline. Know through three that all have a decline. Know through..., *up to* forty-five syllables that all have a decline. Meditate on forty-five syllables being included in one syllable. Meditate on one syllable being included in forty-five syllables.’ They give that advice. [F.83.a] Those bodhisattva great beings, Subhūti, are skilled at one syllable; are skilled at..., *up to* forty-five syllables; are skilled at meditation on forty-five syllables being included in one syllable; are skilled at one syllable being included in forty-five syllables; and, having made themselves skilled in syllable accomplishment, they are skilled in the accomplishment of that for which there are no syllables. To illustrate, Subhūti, it is just like tathāgatas, worthy ones, perfectly complete buddhas. They are skilled in dharmas and skilled in syllables, and, being skilled in dharmas and skilled in syllables, teach the Dharma. Through letters they

teach the Dharma for which there are no syllables. That Dharma, Subhūti, being the appearance of that for which there are no letters, is a magical creation.”

73.98 Then venerable Subhūti inquired of the Lord, “Lord, if, because of the emptinesses of what transcends limits and no beginning and no end, a being absolutely cannot be apprehended, a dharma also cannot be apprehended, and a dharma’s intrinsic nature cannot be apprehended, well then, Lord, how do bodhisattva great beings practicing the perfection of wisdom arisen from maturation, practicing the perfection of meditative stabilization, practicing the perfection of perseverance, practicing the perfection of patience, practicing the perfection of morality, practicing the perfection of giving, practicing the four concentrations, practicing the four immeasurables, practicing the four formless absorptions, practicing the thirty-seven dharmas on the side of awakening, practicing the fourteen emptinesses, practicing the signless, practicing the wishless, practicing the meditative stabilizations, practicing the eight deliverances, practicing the nine [F.83.b] successive absorption stations, practicing the ten tathāgata powers, practicing the four fearlessnesses, practicing the four detailed and thorough knowledges, practicing the eighteen distinct attributes of a buddha, practicing the thirty-two major marks and eighty minor signs of a great person, and practicing the six clairvoyances arisen from maturation teach the Dharma to beings? There a being and a designation of a being cannot be apprehended, and because a being cannot be apprehended, form also cannot be apprehended, *up to* consciousness cannot be apprehended, the six perfections cannot be apprehended, *and similarly, up to* the eighty minor signs cannot be apprehended, *up to* the eighteen distinct attributes of a buddha cannot be apprehended. Form is not apprehended in that being and designation of a being that do not exist, *and similarly, up to* the eighty minor signs are not apprehended. If the eighty minor signs are not apprehended, Lord, how then do bodhisattva great beings practicing the perfection of wisdom teach the Dharma to beings?

73.99 “Lord, those bodhisattva great beings would be inspiring beings to take up dharmas that do not exist and would be connecting them with error, would they not? And why? Lord, it is because bodhisattva great beings practicing the perfection of giving do not apprehend even a bodhisattva, never mind the thirty-seven dharmas on the side of awakening.”⁸⁰⁷

73.100 Venerable Subhūti having thus inquired, the Lord said to him, “Exactly so, Subhūti, exactly so! It is exactly as you say! Subhūti, a being, because it cannot be apprehended, should be known [F.84.a] as inner emptiness, should be known as outer emptiness, should be known as inner and outer emptiness, *and similarly, connect this with each, up to* should be known as the

emptiness that is the nonexistence of an intrinsic nature. The aggregates should be known as emptiness, the constituents should be known as emptiness, the sense fields should be known as emptiness, and dependent origination should be known as emptiness. The emptiness of a self, emptiness of a being, emptiness of a living being, emptiness of a creature, emptiness of one born of Manu, emptiness of a person, and the emptiness of one who lives, and of one who does, one who makes someone else do, a motivator, one who motivates, one who feels, one who makes someone else feel, one who knows, and one who sees should be known as emptiness. *Similarly, connect this with* the concentrations should be known as emptiness, and the immeasurables, formless absorptions, and applications of mindfulness should be known as emptiness, *up to* the thirty-seven dharmas on the side of awakening should be known as emptiness, emptiness should be known as emptiness, and signlessness and wishlessness should be known as emptiness. *Similarly, connect this with* the emptiness of the eight deliverances, emptiness of the nine serial absorptions, emptiness of the ten tathāgata powers, emptiness of the four fearlessnesses, emptiness of the four detailed and thorough knowledges, and that of the eighteen distinct attributes of a buddha should be known as emptiness. The result of stream enterer, the result of once-returner, the result of non-returner, the state of a worthy one, and a pratyekabuddha's awakening should be known as emptiness. The level of a bodhisattva should be known as emptiness. A buddhafiield should be known as emptiness. Awakening should be known as emptiness. Subhūti, bodhisattva great beings, having thus seen that all those dharmas are empty, teach the doctrine to beings who have gone wrong. [F.84.b] They teach the doctrine so that in those emptinesses, one way or the other, they do not turn back. They see that all dharmas are without obscurations, do not make any dharma complicated, do not make a division, and teach the doctrine as it really is.

73.101 “To illustrate, a tathāgata's magical creation magically creates many hundred million magical creations. It establishes one in giving; establishes another in morality; and establishes another in patience, another in perseverance, another in meditative stabilization, another in wisdom, another in the concentrations, another in the immeasurables, another in the formless absorptions, another in the applications of mindfulness, *up to* another in the eightfold noble path, *up to* and another in the knowledge of all aspects. It establishes one in the result of stream enterer, *up to* and establishes another in awakening. Subhūti, what do you think, on account of that magical creation has there been an increase in any dharma?”

“No, Lord,” he replied.

- 73.102 “Subhūti,” continued the Lord, “through this one of many explanations, you should know just how bodhisattva great beings practicing the perfection of wisdom teach the doctrine to beings, releasing them from errors by way of their not being bound and not being freed, and establishing them in things as they really are. And why? Subhūti, it is because form is not bound and is not freed; and feeling, perception, volitional factors, and consciousness are not bound and is not freed. Form’s state of not being bound and not being freed is not form; feeling’s..., perception’s..., volitional factors’..., and consciousness’s state of not being bound and not being freed is not consciousness, *up to* compounded and uncompounded dharmas’ state of not being bound and not being freed is not compounded and uncompounded dharmas. [F.85.a] And why? Subhūti, it is because form..., *up to* consciousness..., *up to* compounded and uncompounded dharmas are absolutely pure.
- 73.103 “Subhūti, bodhisattva great beings practicing the perfection of wisdom teach the doctrine to beings but do not apprehend them as beings. Furthermore, standing in a way that does not apprehend dharmas, bodhisattva great beings stand by way of not apprehending ‘form is empty,’ *up to* by way of not apprehending ‘consciousness is empty,’ *up to* by way of not apprehending ‘compounded and uncompounded dharmas are empty.’
- 73.104 “Compounded and uncompounded dharmas are not located anywhere. And why? It is because they have no intrinsic nature where they might be located, so something nonexistent is not located in something nonexistent; something’s own existence is not located in something nonexistent; and something else’s existence is not located in something nonexistent or in something’s own existence.⁸⁰⁸ And why? Subhūti, it is because they all cannot be apprehended and what cannot be apprehended is not located anywhere. Therefore, Subhūti, bodhisattva great beings practicing the perfection of wisdom meditate on all those dharmas as empty. Subhūti, bodhisattva great beings practicing the perfection of wisdom like that have not done anything wrong to the lord buddhas, the bodhisattvas, the pratyekabuddhas, the worthy ones, or any noble beings. And why? Subhūti, it is because the lord buddhas, the bodhisattvas, the pratyekabuddhas, the worthy ones, and all the noble beings understand just that true dharmic nature of dharmas, and having understood it teach the doctrine to beings [F.85.b] without going beyond that true dharmic nature of dharmas, because the dharma-constituent does not go beyond anything, and suchness and the very limit of reality do not go beyond anything either. Why? Because they have no intrinsic nature that goes beyond anything.” [B52]

- 73.105 The Lord having said that, venerable Subhūti asked him, “Lord, if, in the dharma-constituent, there is no going beyond, and in suchness and at the very limit of reality there is no going beyond, well then, Lord, is form one thing and the dharma-constituent another, suchness another, and the very limit of reality another? Is consciousness one thing and compounded and uncompounded dharmas, dharmas that are ordinary and extraordinary, and those with outflows and without outflows another?”
- 73.106 “No, Subhūti,” he replied. “Form is not one thing and the dharma-constituent is not another. Suchness is not one thing and the very limit of reality is not another. Consciousness is not one thing, *up to* and all dharmas are not another. The dharma-constituent is not one thing and suchness and the very limit of reality are not another.”
- 73.107 The Lord having said that, venerable Subhūti asked further, “Lord, if form is not one thing and the dharma-constituent is not another, *up to* consciousness is not one thing, *up to* all compounded and uncompounded dharmas are not one thing, *and similarly, up to* and the dharma-constituent is not another, well then, Lord, how can you make a detailed presentation of the bad results of wicked dharmas as ‘the hells, the animal world, and the world of Yama,’ [F.86.a] the good results of bright dharmas as ‘the gods and human beings,’ the wicked and bright results of wicked and bright dharmas as ‘a mixture of happiness and suffering,’ and the bright, not wicked, results of bright, not wicked, dharmas as ‘the result of stream enterer, result of once-returner, result of non-returner, state of a worthy one, pratyekabuddha’s awakening, and unsurpassed, perfect, complete awakening’?”
- 73.108 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, an exposition of a detailed presentation of results is simply based on conventional truth. An exposition of a detailed presentation of results is impossible as ultimate truth. And why? Because name and form are not produced and do not stop, are not defiled and not purified; those dharmas are undifferentiated, not something that can be talked about—that is, they are an emptiness of what transcends limits and an emptiness of no beginning and no end.”
- 73.109 The Lord having said that, venerable Subhūti asked him, “Lord, if the detailed presentation of results is based on conventional truth and does not exist ultimately, well then, Lord, would not simple, ordinary folk come to be in the result of stream enterer, or the result of once-returner, the result of non-returner, the state of a worthy one, a pratyekabuddha’s awakening, and in unsurpassed, perfect, complete awakening?”
- 73.110 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, were simple, ordinary folk to know the conventional truth or the ultimate truth, [F.86.b] well then, for them there would also be a detailed presentation of the

result of stream enterer, the result of once-returner, the result of non-returner, the state of a worthy one, a pratyekabuddha's awakening, and unsurpassed, perfect, complete awakening. If they were to know 'the conventional truth' or 'the ultimate truth' they would not be counted as simple, ordinary folk, but they do not have such comprehension, so for them there is no detailed presentation of the result of stream enterer, the result of once-returner, the result of non-returner, the state of a worthy one, a pratyekabuddha's awakening, and unsurpassed, perfect, complete awakening. Therefore, Subhūti, for simple, ordinary folk there is no path and there is no presentation of the path. Simple, ordinary folk do not cultivate the path so how could there be a presentation of the results? For noble persons there is a path and there is a presentation of the path. They cultivate the path so there is a presentation of the results as well."

73.111 Then venerable Subhūti asked the Lord, "Lord, when they have become habituated to the path, does the result appear and do they attain the result?"

73.112 "No, Subhūti. The result does not appear, and they do not attain the result from having become habituated to the path; nor, Subhūti, do they attain the result from having not become habituated to the path. They do not attain the result with the path and not with what is not the path, and not without standing on the path. It is thus, Subhūti, that bodhisattva great beings practicing the perfection of wisdom present the results in detail to beings but do not make a presentation of the results in a way that curbs⁸⁰⁹ the dharma-constituent."

73.113 "Lord, if the results [F.87.a] have not been presented in detail by curbing the compounded element and the uncompounded element, given that you, Lord, have said,⁸¹⁰ 'This is the result of stream enterer because three fetters have been eliminated; this is the result of once-returner because of a weakening of attachment to sense objects and malice; this is the result of non-returner because the fetters that are associated with living in the desire realm have been eliminated; this is the state of a worthy one because the five fetters that are associated with the upper realms have been eliminated; a pratyekabuddha's awakening is to "every dharma qualified by origination, all of them, are subject to cessation"; and the elimination of all residual impression connections is perfect, complete awakening,' then, Lord, how am I to understand what you have said, Lord, that 'the results have not been presented in detail by curbing the compounded and uncompounded dharmas'?"

73.114 "Subhūti," asked the Lord in return, "is the result of stream enterer, or the result of once-returner, or the result of non-returner, or the state of a worthy one, or a pratyekabuddha's awakening, or unsurpassed, perfect, complete awakening compounded or are they uncompounded?"

“They are uncompounded, Lord; they are uncompounded, Sugata,” he replied.

73.115 “Subhūti, is there a curb on an uncompounded dharma?” asked the Lord.

“No, Lord.”

73.116 “Subhūti, when a son of a good family or daughter of a good family realizes that compounded or uncompounded dharmas have only one mark—that is, no mark—at that time do they curb any compounded or uncompounded dharma?”

“No, Lord.” [F.87.b]

73.117 “In that way, Subhūti, bodhisattva great beings practicing the perfection of wisdom teach the doctrine to beings based on not curbing anything—that is, by way of inner emptiness, *up to* the emptiness of its own mark. They personally do not settle down on, and they do not cause others to settle down on, any dharma at all, be it the perfection of giving, or the perfection of morality, or the perfection of patience, or the perfection of perseverance, or the perfection of concentration, or the perfection of wisdom, or the first concentration, or..., *up to* the fourth concentration, or love, or compassion, or joy, or equanimity, or..., *up to* the station of neither perception nor nonperception, or the applications of mindfulness, or..., *up to* the eightfold noble path, or..., *up to* the knowledge of all aspects. And because they do not settle down, they are not attached to anything.

73.118 “This is like a tathāgata’s magical creation. It also gives gifts, and also is not attached to any result except for the welfare of all beings—their passing into nirvāṇa—and also will not experience the result of giving. It does not stand in any dharma at all, *up to* the six perfections, *up to* in dharmas that are with outflows and without outflows, ordinary and extraordinary, and compounded and uncompounded. Similarly, Subhūti, bodhisattva great beings practicing the perfection of wisdom also practice all dharmas but do not stand in and are not attached to any dharma. And why? Because they have understood well what marks the dharmas as the dharmas.”

73.119 *This was the seventy-third chapter, “Exposition of the Major Marks and Minor Signs and the Completion of Letters,” of [F.88.a] “The Perfection of Wisdom in Eighteen Thousand Lines.”*

74. CHAPTER 74: EXPOSITION OF THE SAMENESS
OF DHARMAS

74.1 Then venerable Subhūti asked the Lord, “Lord, how have bodhisattva great beings realized well what marks dharmas as dharmas?”

74.2 “Subhūti, to illustrate, a magical creation has nothing to do with greed, hatred, and confusion; it has nothing to do with form, *up to* it has nothing to do with consciousness; *and similarly*, it has nothing to do with inner and outer dharmas, has nothing to do with bad proclivities and obsessions, has nothing to do with dharmas with outflows and without outflows, and has nothing to do with ordinary and extraordinary dharmas, those shared in common and not shared in common, or those that are compounded and uncompounded; and it has nothing to do with the path and has nothing to do with the results. To have realized well what marks the dharmas as being dharmas is like that.”

74.3 “Lord, how do they meditate on the path of a magical creation?”

“Subhūti, it is based on meditating on the path on account of which they are not defiled, are not purified, and do not appear in any of the five forms of life in saṃsāra.”

74.4 “Lord, how do bodhisattva great beings realize all dharmas that are nonexistent things?”

“Subhūti,” asked the Lord in return, “is there any existent thing apprehended in a tathāgata’s magical creation, thanks to which it is defiled and is purified?”

74.5 “No, Lord. Lord, there is no existent thing apprehended in a tathāgata’s magical creation thanks to which it is defiled and is purified; there is no existent thing in the five forms of life in saṃsāra.” [F.88.b]

74.6 “Subhūti, to have realized well what marks the dharmas as being dharmas is like that,” said the Lord.

- 74.7 Then venerable Subhūti asked the Lord, “Lord, is all form like a tathāgata’s magical creation? Are all feeling, all perception, all volitional factors, and all consciousness like a tathāgata’s magical creation?”
- 74.8 “Subhūti, all form is like a tathāgata’s magical creation. All feeling, all perception, all volitional factors, and all consciousness are like a tathāgata’s magical creation.”
- 74.9 “Lord, if all are like a tathāgata’s magical creation, and if a magical creation has no form, has no feeling, perception, volitional factors, and consciousness, and has no defilement or purification, and if the five forms of life in saṃsāra from which beings will be liberated do not exist, how is there going to be a bodhisattva great being’s personal heroic power?”
- 74.10 “What do you think, Subhūti,” asked the Lord, “earlier when bodhisattva great beings practiced the bodhisattva’s practice, did they apprehend any being to be liberated from hell, or the animal world, or the world of Yama, or from being a human or a god?”
- “No, Lord.”
- 74.11 “Exactly so, Subhūti, exactly so! Bodhisattva great beings do not apprehend any being to be liberated from the three realms. And why? Because they know, see, and are aware that all phenomena are [F.89.a] like an illusion and are like a magical creation.”
- 74.12 “Lord, if bodhisattva great beings know, see, and are aware that all phenomena are like an illusion and are like a magical creation, then for whose sake do they practice the six perfections, four concentrations, four immeasurables, four formless absorptions, thirty-seven dharmas on the side of awakening, and path to awakening; purify a buddhafiield; and bring beings to maturity?”
- 74.13 Venerable Subhūti having asked this, the Lord said to him, “Subhūti, if, just on their own, beings knew that all dharmas are like a dream and are like a magical creation, then bodhisattva great beings would not practice the bodhisattva’s practice for the sake of beings for incalculable eons either. But, Subhūti, beings do not know that all dharmas are like an illusion and are like a magical creation just on their own, so bodhisattva great beings, practicing the six perfections, bring beings to maturity and purify a buddhafiield.”
- 74.14 Then venerable Subhūti asked the Lord, “Lord, if all phenomena are like a dream, like an apparition, like an illusion, like a mirage, and like a magical creation, where are beings such that by practicing the perfection of wisdom bodhisattva great beings cause them to advance beyond that location?”
- 74.15 “Subhūti,” replied the Lord, “beings are located in unreal names and causal signs, so, practicing the perfection of wisdom, bodhisattva great beings cause them to advance beyond names and causal signs.” [F.89.b]

74.16 Then venerable Subhūti asked the Lord, “Lord, what is a name, and what is a causal sign?”

The Lord said, “Subhūti, these—namely, *name* and *causal sign*—are names plucked out of thin air. And these—namely, *name* or *causal sign*, or *form*, or..., *up to consciousness*, or *woman*, or *man*, or *boy*, or *girl*, or *hell*, or *animal world*, or *world of Yama*, or *god*, or *human*, or *compounded dharma*, or *uncompounded dharma*, or *result of stream enterer*, or *result of once-returner*, or *result of non-returner*, or *state of a worthy one*, or *pratyekabuddha’s awakening*, or *unsurpassed*, *perfect*, *complete awakening*—are made-up name designations. Subhūti, the basic nature of all dharmas is *name* because they point somewhere.⁸¹¹ All compounded phenomena are just mere names. Simple, ordinary folk are attached to them, so bodhisattva great beings practicing the perfection of wisdom dissuade them with skillful means, saying, ‘You should not get attached to this word that has arisen when there is false imagination of the unreal, on account of false imagination, and which is empty of an intrinsic nature and without any real basis. The learned do not settle down on empty dharmas.’ Subhūti, that is how bodhisattva great beings practicing the perfection of wisdom with skillful means teach the Dharma to beings.

74.17 “What, Subhūti, is a causal sign? Subhūti, that to which simple, ordinary folk become attached is a causal sign. There are two. Which two? They are the causal sign of form [F.90.a] and the causal sign of the formless.

74.18 “Subhūti, what is the causal sign of form? Subhūti, here, given that all these dharmas are momentary, when there is grasping of any gross or subtle or exemplary or vile form at all through false imagination, that is said to be the causal sign of form.

74.19 “Subhūti, what is the causal sign of the formless? Subhūti, when affliction is generated through false imagination on account of having grasped any formless dharma at all as a casual sign, that is said to be the causal sign of the formless.

74.20 “Simple, ordinary folk become attached to them, so bodhisattva great beings practicing the perfection of wisdom detach them from those causal signs with skillful means and cause them to enter into the signlessness entity, establishing them there. One way or the other they cause them to enter into it and establish them in it in such a way that they do not fall into the duality of ‘this is a causal sign, and this is the absence of a causal sign.’ It is thus, Subhūti, that bodhisattva great beings practicing the perfection of wisdom detach them from causal signs with skillful means and cause them to enter into, and establish them in, the element of no signs.”

74.21 Then venerable Subhūti asked the Lord, “Lord, if all dharmas end up as simply that—end up as simply the absence of a causal sign like that—then, Lord, how will bodhisattva great beings practicing the perfection of wisdom

become personally special on account of wholesome dharmas, and establish others as special on account of wholesome dharmas, complete level after level, and also cause beings to make a practice of them?”

74.22 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, if a causal sign were to be an existent thing, not a nonexistent thing, [F.90.b] then bodhisattva great beings practicing the perfection of wisdom would not become special on account of wholesome dharmas and would not establish others as special on account of wholesome dharmas. But, Subhūti, a causal sign is not an existent thing like that, it is a nonexistent thing. Therefore, Subhūti, bodhisattva great beings practicing the perfection of wisdom by way of signlessness bring the perfection of concentration to completion, by way of signlessness bring the perfection of perseverance to completion, *and similarly, connect this with* by way of signlessness bring the perfection of patience to completion, bring the perfection of morality to completion, and bring the perfection of giving to completion; bring the immeasurables, formless absorptions, and applications of mindfulness to completion; *up to* bring the eightfold noble path to completion; bring inner emptiness to completion, bring outer emptiness to completion, bring inner and outer emptiness to completion, *and similarly, connect this with each, up to* by way of signlessness bring the emptiness that is the nonexistence of an intrinsic nature to completion; bring the deliverances to completion, bring the successive absorption stations to completion, *and similarly, connect this with each, up to* by way of signlessness bring the ten tathāgata powers to completion, *up to* bring the eighteen distinct attributes of a buddha to completion. Having brought those wholesome dharmas to completion, they connect others with those wholesome dharmas as well, by way of signlessness.

74.23 “Subhūti, if any causal sign, even just posited as a part of the tip of a strand of hair, were to exist, and bodhisattva great beings practicing the perfection of wisdom [F.91.a] were not to awaken fully to dharmas through the absence of a sign, the absence of mindfulness, and the absence of attention, they also would not establish beings in suchness just as it is, in all dharmas without outflows. Subhūti, it is because all dharmas are without outflows, without signs, without mindfulness, and without attention, Subhūti, that bodhisattva great beings practicing the perfection of wisdom work for the welfare of all beings through dharmas without outflows.”

74.24 Then venerable Subhūti asked the Lord, “Lord, if all dharmas are without signs, without mindfulness, and without attention, well then, Lord, how do you enumerate ‘these are dharmas with outflows, these are dharmas without

outflows; these are dharmas shared in common and these are dharmas not shared in common; these are śrāvaka dharmas, these are pratyekabuddha dharmas, these are bodhisattva dharmas, and these are buddhadharmas’?”

74.25 Venerable Subhūti having asked that, the Lord asked him in return, “What do you think, Subhūti, is signlessness one thing and śrāvaka dharmas another?”

“No, Lord.”

74.26 “What do you think, Subhūti, is signlessness one thing and pratyekabuddha dharmas another, is signlessness one thing and bodhisattva dharmas another, or is signlessness one thing and the buddhadharmas another?”

“No, Lord.” [F.91.b]

74.27 “Well then, Subhūti, is signlessness itself the result of stream enterer, the result of once-returner, the result of non-returner, the state of a worthy one, the pratyekabuddha dharmas, the bodhisattva dharmas, and a buddha?”

“That is so, Lord.”

74.28 “By the same token, Subhūti, you should know that all dharmas are signless, so bodhisattva great beings training in all those signless dharmas grow on account of all wholesome dharmas—namely, grow on account of the six perfections, four concentrations, four immeasurables, four formless absorptions, four applications of mindfulness, four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble path, *up to* the eighteen distinct attributes of a buddha.

74.29 “And why? Because there is nothing bodhisattva great beings should train in other than training in dharmas that are emptiness, signlessness, and wishlessness.

74.30 “And why? Subhūti, it is because all wholesome dharmas are included within these three gateways to liberation. Thus, the emptiness of its own mark is the emptiness gateway to liberation; the absence of a causal sign is the signlessness gateway to liberation; and the absence of occasioning anything is the wishlessness gateway to liberation. The bodhisattva great beings training in those three gateways to liberation train in the five aggregates, train in the twelve sense fields, train in the eighteen constituents, train in the four formless absorptions, [F.92.a] train in the four noble truths, train in the twelve links of dependent origination, train in inner emptiness, train in outer emptiness, train in inner and outer emptiness, *up to* train in the emptiness that is the nonexistence of an intrinsic nature, train in the four applications of mindfulness, *up to* train in the eightfold noble path, train in the ten tathāgata powers, and train in the four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha.”

- 74.31 Then venerable Subhūti asked the Lord, “Lord, how do bodhisattva great beings practicing the perfection of wisdom train in the five appropriating aggregates?”
- 74.32 “Subhūti,” he replied, “here bodhisattva great beings practicing the perfection of wisdom are aware of form, which is to say, they are aware of how form arises, how form ceases, and of the suchness of form.
- 74.33 “How are they aware of form? They are aware that just as, for example, a mass of foam is without a core, similarly form also is full of holes, a conduit for waste water⁸¹² without any core at all.
- 74.34 “How are they aware of the arising of form? Form does not come from anywhere and does not go anywhere, so they are aware that the arising of form is like that, coming from nowhere and going nowhere. Subhūti, they are aware that the arising and passing away of form is like that, coming from nowhere and going nowhere.
- 74.35 “How are they aware of the suchness of form? They are aware that there is no production, no cessation, no coming, no going, no defilement, no purification, no increase, [F.92.b] and no decrease in suchness. That is how they are aware of suchness. Furthermore, Subhūti, the way things are does not deviate from the way things are, that is why it is called *suchness*. In it there is no falsehood. That is also why it is called *suchness*. They are aware that the suchness of form is like that.
- 74.36 “How are they aware of feeling? How are they aware of the arising of feeling? How are they aware of the passing away of feeling? How are they aware of the suchness of feeling? To illustrate, the arising and passing away of a water bubble is hollow. They are aware that feeling is like that. It does not come from anywhere and does not go anywhere. They are aware that the arising and passing away of feeling is like that. How are they aware of the suchness of feeling? Suchness does not deviate from the way things are. They are aware that the suchness of feeling is like that.
- 74.37 “How are they aware of perception? To illustrate, you absolutely cannot apprehend any water in a mirage.⁸¹³ They are aware that a perception is like that. It does not come from anywhere and does not go anywhere. They are aware that the arising and passing away of a perception is like that. How are they aware of the suchness of perception? They are aware that the suchness of perception is just like the suchness of feeling.
- 74.38 “How are they aware of volitional factors? To illustrate, if you peel away each of the layers of bark of a plantain tree, you cannot apprehend a core. They are aware that volitional factors are like that. How are they aware of the arising and passing away of volitional factors? They do not come from anywhere and do not go anywhere. They are aware that the arising and

passing away of volitional factors is like that. How are they aware of the suchness of volitional factors? They are aware that the suchness of volitional factors is just like the suchness of feeling.

74.39 “How are they aware of consciousness? They are aware that consciousness is just like a mass of four-unit forces conjured up by a magician. It does not come [F.93.a] from anywhere and does not go anywhere. They are aware that the arising and passing away of consciousness is like that. How are they aware of the suchness of consciousness? They are aware that the suchness of consciousness is just like the suchness of feeling. Therefore, they are aware of the suchness of consciousness.

74.40 “How do they know the constituents?

“As for the eye constituent, it is empty of an eye constituent’s intrinsic nature. They are aware that the eye constituent is like that. How do they know the form constituent? The form constituent is empty of a form constituent’s intrinsic nature. They are aware that the form constituent is like that. How do they know the eye consciousness constituent? The eye consciousness constituent is empty of an eye consciousness constituent’s intrinsic nature. They are aware that the eye consciousness constituent is like that.

74.41 “How are they aware of the ear constituent, sound constituent, and ear consciousness constituent ... ; the nose constituent, smell constituent, and nose consciousness constituent ... ; the tongue constituent, taste constituent, and tongue consciousness constituent ... ; the body constituent, feeling constituent, and body consciousness constituent ... ; and the thinking-mind constituent? The thinking-mind constituent is empty of a thinking-mind constituent’s intrinsic nature. They are aware that the thinking-mind constituent is like that. How do they know the dharma constituent? The dharma constituent is empty of a dharma constituent’s intrinsic nature. They are aware that the dharma constituent is like that. How do they know the thinking-mind consciousness constituent? The thinking-mind consciousness constituent is empty of a thinking-mind consciousness constituent’s intrinsic nature. They are aware that the thinking-mind consciousness constituent is like that. Therefore, they are aware of the eighteen constituents.

74.42 “How are they aware of the sense fields? The inner sense fields are empty of the inner sense fields’ intrinsic nature, and the outer sense fields are empty of the outer sense fields’ intrinsic nature. They are aware that the sense fields are like that. [F.93.b]

74.43 “How are they aware of the noble truths? They are aware of the noble truth of suffering, and they are aware of the noble truths of origination, cessation, and the path. How are they aware of the noble truth of suffering?

They are aware of it as suffering, aware of it as a truth, and aware that ‘it is truth for noble beings.’ They are aware that, freed from bifurcation and nondual, it is truth for noble beings. So too origination, so too cessation, and so too the path leading to the cessation of suffering as well—they are aware that these are truths for noble beings.

74.44 “How are they aware of the suchness of suffering? The suchness of suffering is exactly like that.⁸¹⁴ That is how they are aware of the suchness of suffering. So too are they aware of the suchness of origination, cessation, and the path.

74.45 “How are they aware of dependent origination? They are aware that a dependent origination is unproduced. *Similarly*, they are aware that a dependent origination does not cease, is not annihilated, is not eternal, is not one and is not many, does not come and does not go, and is without thought construction and at peace.”

74.46 Then venerable Subhūti asked the Lord, “Lord, if bodhisattva great beings practicing the perfection of wisdom are aware in that way of those dharmas that are different from each other, well then, Lord, does that not complicate the dharma-constituent?”

74.47 “Subhūti,” replied the Lord, “it would be complicated if any other dharma not included in the dharma-constituent were to be apprehended, but, Subhūti, no other dharma not included [F.94.a] in the dharma-constituent is found, so no other dharma that might complicate the dharma-constituent can be apprehended. And why? Subhūti, it is because no other dharma not included in the dharma-constituent—none at all—is found by either a tathāgata or a tathāgata’s śrāvakas, so, since they have not apprehended it, they do not say, ‘There is some other dharma not included in the dharma-constituent that can be apprehended.’ Subhūti, that is how bodhisattva great beings practicing the perfection of wisdom should train in the dharma-constituent.”

74.48 Then venerable Subhūti asked the Lord, “Lord, in what are bodhisattva great beings training in the dharma-constituent trained?”

74.49 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, bodhisattva great beings training in the dharma-constituent are trained in all dharmas. And why? Subhūti, it is because all dharmas are the dharma-constituent.”

74.50 “Lord, why are all dharmas the dharma-constituent?”

“Subhūti, it is because whether the tathāgatas arise or whether the tathāgatas do not arise, this dharma-constituent of dharmas remains in an undifferentiated way. Subhūti, these—namely, all wholesome and unwholesome, and compounded and uncompounded dharmas—are the

dharma-constituent. Therefore, Subhūti, when bodhisattva great beings practicing the perfection of wisdom have trained in the dharma-constituent, they have trained in all dharmas.”

74.51 The Lord having said that, [F.94.b] venerable Subhūti further inquired of him, “Lord, if all dharmas are the dharma-constituent, well then, Lord, how should bodhisattva great beings train in the perfection of wisdom? *Similarly*, how should they train in the perfection of concentration, how should they train in the perfection of perseverance, how should they train in the perfection of patience, how should they train in the perfection of morality, and how should they train in the perfection of giving; *and similarly*, how should bodhisattva great beings train in the first concentration, and how should they train in the second concentration, third concentration, and fourth concentration; *and similarly*, how should they train in love, and how should they train in compassion, joy, and equanimity; *and similarly*, how should they train in the station of endless space, *up to* in the station of neither perception nor nonperception; *and similarly*, how should they train in the applications of mindfulness, *and similarly*, how should they train in the right efforts, legs of miraculous power, faculties, powers, limbs of awakening, and eightfold noble path; how should they train in emptiness, and how should they train in signlessness and wishlessness; how should they train in the eight deliverances, and how should they train in the absorptions; *and similarly*, how should they train in the ten tathāgata powers, and how should they train in the four fearlessnesses, four detailed and thorough knowledges, great compassion, and the eighteen distinct attributes of a buddha; how [F.95.a] should they train in order to accomplish the clairvoyances and the thirty-two major marks of a great person; how should they train in order to accomplish the eighty minor signs; how should they train in order to be born in great sāla tree-like royal families, how should they train in order to be born in great sāla tree-like brahmin families, and how should they train in order to be born in great sāla tree-like business families; how should they train in order to be born among the Cāturmahārājika gods, how should they train in order to be born among the Trāyastriṃśa gods, and how should they train in order to be born among the Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin gods, and among the Brahmakāyika gods, and among the Brahmapurohita, Brahmapārśadya, Parīttābha, Apramāṇābha, Ābhāsvara, Parīttasubha, Apramāṇasubha, Śubhakṛtsna, Br̥hatphala, and Asaṃjñisattva gods;⁸¹⁵ how should they train in order not to be born among them; how should they train in order to be born among the Śuddhāvāsa—the Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha gods; how should they train in order to be born in the Ākāśānantyāyatana, *up to* in the Naivasamjñānāsamjñāyatana; how should

they train in the production of the first thought, and how should they train in the production of the second, third, fourth, fifth, sixth, seventh, eighth, ninth, and tenth thought; and how should they train at the śrāvaka level, how should they train at the pratyekabuddha level, [F.95.b] how should they train at the bodhisattva level, how should they train at bringing beings to maturity, how should they train at purifying a buddhafield, how should they train at the dhāraṇī gateways, how should they train in all the meditative stabilizations, and how should they train in the awakening path by training in which they will know all dharmas in all their aspects? Lord, these conceptualizations do not exist in the dharma-constituent, so would bodhisattva great beings not be practicing in error or else be engaging in thought construction where there is no thought construction? And why? Lord, because in the dharma-constituent those conceptualizations do not exist. Form is not the dharma-constituent, and feeling, perception, volitional factors, and consciousness are not the dharma-constituent; the dharma-constituent is not other than form, and the dharma-constituent is not other than feeling, perception, volitional factors, and consciousness. Just form is the dharma-constituent and just the dharma-constituent is form, *up to* just consciousness is the dharma-constituent and just the dharma-constituent is consciousness. *Similarly, like the repetitive section for the inner dharmas, connect this with all dharmas.*"

74.52 Venerable Subhūti having inquired about that, the Lord said to him, "Exactly so, Subhūti, exactly so! It is exactly as you say! Subhūti, just form is the dharma-constituent, and just feeling, perception, volitional factors, and consciousness are the dharma-constituent; and just the dharma-constituent is form, and just the dharma-constituent is feeling, perception, [F.96.a] volitional factors, and consciousness. Subhūti, if bodhisattva great beings practicing the perfection of wisdom were to see some other dharma not included in the dharma-constituent, they would not rest in unsurpassed, perfect, complete awakening. So, because all dharmas are the dharma-constituent, bodhisattva great beings practicing the perfection of wisdom therefore are aware of all dharmas as they really are, the dharma-constituent. But even though bodhisattva great beings practicing the perfection of wisdom are aware of all dharmas as they really are, the dharma-constituent, still they teach the nameless dharmas with names and conventional terms: 'this is form, this is feeling, this is perception, these are volitional factors, this is consciousness'; *similarly, connect this with each, up to* 'this is awakening.'

74.53 "To illustrate, Subhūti, a clever, well-trained magician or magician's apprentice, having done some conjuring over a suitable material prop, might make various things appear—namely, a woman's body, or a man's body, or an elephant's body, or a horse's body, or a bull's body, or a garden, or a

delightful park, or a delightful river, or a delightful lotus pond. Having displayed various coverings, mats and carpets,⁸¹⁶ there, they make flowers, flower garlands,⁸¹⁷ and soft and hard food appear, and delight people with singing and music. They give gifts, or guard morality, or make a practice of being patient, or make a vigorous effort, or play [F.96.b] in the meditative stabilizations, or cultivate wisdom, or they exhibit there, in those sorts of ways, great sāla tree–like royal families, great sāla tree–like brahmin families, or great sāla tree–like business families; or they show the Cāturmahārājika gods, or show the axial mountain Sumeru, or show the Trāyastriṃśa gods, or show the Yāma, or Tuṣita, or Nirmāṇarati, or Paranirmitavaśavartin gods; or show..., *up to* the formless⁸¹⁸ Naivasamjñānāsamjñāyatana gods; or show those who are stream enterers, or once-returners, or non-returners, or worthy ones, or pratyekabuddhas; or show bodhisattvas—starting from those who have first produced the thought, are practicing the perfection of giving, and are practicing the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom; those who are practicing on the first level, *up to* are practicing on the tenth level; those who are practicing in the secure state of a bodhisattva, and are accomplishing the clairvoyances and playing with them, bringing beings to maturity, purifying a buddhafiield, and playing in the concentrations, deliverances, meditative stabilizations, and absorptions; those who are giving away the major or minor parts of their bodies, undertaking the difficult practices, illuminating world systems, and accomplishing the ten tathāgata powers, and accomplishing the fearlessnesses, detailed and thorough knowledges, great love, and great compassion—or show a buddha’s body with all the major and minor limbs completed. When they do so, those beings with a naturally childish disposition [F.97.a] think about this and understand as follows: ‘Ah! This man has made such a display of these various bodies, *and similarly, connect this with each, up to* the buddha’s body that these people accept it as real. He is really well trained to somehow or other make it all beautiful and delightful.’ Those with a naturally intelligent disposition who are there, who are brilliant, wise, and endowed with the ability to investigate and reflect on those bodies, think about this and understand that, ‘Here there is nothing at all that can be apprehended, so this man is delighting those groups of beings with things that are not real. Thus they think what an amazing, marvelous Dharma that an understanding arises that these people are perceiving a materially existence in regard to these things where nothing materially exists at all.’⁸¹⁹

74.54 “Similarly, Subhūti, bodhisattva great beings practicing the perfection of wisdom do not see any other dharma not included in the dharma-constituent, and it is true that while practicing the perfection of wisdom, they do not apprehend a being or the designation of a being, but still, endowed with skillful means they personally give gifts, establish others in giving, speak in praise of giving, and speak in praise of others giving gifts as well, welcoming it. They personally guard morality..., they personally make a practice of being patient..., they personally make a vigorous effort..., they personally also become absorbed in concentration..., and they personally also cultivate wisdom, establish others in wisdom, speak in praise of wisdom, and speak in praise of others cultivating wisdom as well, welcoming it. *Similarly, connect this with:* They personally take up the ten wholesome actions and they cause others to take up the ten wholesome actions, welcoming it. They personally take up [F.97.b] the five-point training, *up to* welcoming it; they personally observe the eight-branched confession and restoration, *up to* welcoming it; they personally accomplish and dwell in the first concentration, *up to* the fourth concentration, love, compassion, joy, and equanimity, and the station of endless space, *up to* the station of neither perception nor nonperception, *up to* welcoming it; they personally cultivate the applications of mindfulness, *up to* the eightfold noble path, *up to* the three gateways to liberation, eight deliverances, nine serial absorptions, ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, eighteen distinct attributes of a buddha, and thirty-two major marks and eighty minor signs of a great person, *up to* welcoming it.

74.55 “Subhūti, if the dharma-constituent were not exactly the same later as it was before, and if it were not like that in between as well, bodhisattva great beings practicing the perfection of wisdom would not with skillful means speak about the dharma-constituent, bring beings to maturity, and purify a buddhafiield. But, Subhūti, it is because the dharma-constituent is exactly the same later as it was before, and is like that in between as well—it is because of that, Subhūti, that bodhisattva great beings practicing the perfection of wisdom with skillful means pursue the bodhisattva’s way of life for the sake of beings.”

74.56 *This was the seventy-fourth chapter, “Exposition of the Sameness of Dharmas,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

75.

CHAPTER 75: EXPOSITION OF NONCOMPLICATION

75.1 Then venerable Subhūti [F.98.a] asked the Lord, “Lord, if a being is absolutely not apprehended and even the designation of a being does not exist, for whose sake do bodhisattva great beings practice the perfection of wisdom?”

75.2 Venerable Subhūti having asked this, the Lord said to him, “Subhūti, having taken the very limit of reality as the measure,⁸²⁰ bodhisattva great beings practice the perfection of wisdom. Subhūti, if the very limit of reality were to be one thing and the limit of beings another, bodhisattva great beings would not practice the perfection of wisdom. But, Subhūti, the very limit of reality is not one thing and the limit of beings another, therefore bodhisattva great beings practice the perfection of wisdom for the sake of beings. Subhūti, by not complicating the very limit of reality, bodhisattva great beings practicing the perfection of wisdom establish beings at the very limit of reality.”

75.3 The Lord having said this, venerable Subhūti asked him, “Lord, if the very limit of reality is also the limit of beings, well then, how is a very limit of reality going to rest at the very limit of reality? Lord, if a very limit of reality rests at the very limit of reality, then in that case an intrinsic nature will rest in intrinsic nature. Lord, given that an intrinsic nature does not rest in intrinsic nature, how, Lord, are bodhisattva great beings practicing the perfection of wisdom going to establish the limit of beings at the very limit of reality?” [F.98.b]

75.4 Venerable Subhūti having asked this, the Lord said to him, “Subhūti, it is true that a very limit of reality does not rest at the very limit of reality and an intrinsic nature does not rest in intrinsic nature, but still, Subhūti, bodhisattva great beings practicing the perfection of wisdom with skillful means establish the limit of beings at the very limit of reality without complicating the very limit of reality. Therefore, Subhūti, the very limit of

reality is not one thing and the limit of beings is not another. The very limit of reality and the limit of beings are not two, are not divided, are not broken apart, and are not cut apart.”

75.5 The Lord having said this, venerable Subhūti asked him, “Lord, what are the skillful means in possession of which bodhisattva great beings practicing the perfection of wisdom with skillful means establish beings at the very limit of reality without complicating the very limit of reality?”

75.6 Venerable Subhūti having asked this, the Lord said to him, “Subhūti, here, starting from the first production of the thought, bodhisattva great beings practicing the perfection of wisdom establish beings in the perfection of giving. Having established them in the perfection of giving, while teaching the prior limit and later limit and midpoint of that giving, they teach, ‘Just as this giving’s prior limit and later limit are empty, and its midpoint is empty, so too this gift is empty, the giving’s result is empty, the benefactor is empty, and the recipient is empty. Son of a good family, since this is the case, do not suppose all those things exist at the very limit of reality; do not suppose the giving is one thing and the result of the gift another; [F.99.a] do not suppose the benefactor is one thing and the recipient another. Do not suppose, son of a good family, when you are giving that it is one thing and the result of the giving another, do not suppose the benefactor is one thing and the recipient another, and then, son of a good family, this giving of yours will be the elixir of immortality for both,⁸²¹ your giving will have the elixir of immortality as its result and will end up as the elixir of immortality. But you should not, on account of this giving, hold onto form, you should not hold onto feeling, perception, volitional factors, or consciousness. And why? Because this giving of yours is empty of an intrinsic nature of giving, its result is empty of an intrinsic nature of a gift, the benefactor is empty of an intrinsic nature of a benefactor, and the recipient is empty of an intrinsic nature of a recipient, so in emptiness giving cannot be apprehended, and neither can the result of giving, the benefactor, or the recipient. And why? Because those dharmas are utterly empty of an intrinsic nature.’

75.7 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom with skillful means establish beings in the perfection of morality, saying, ‘Come here, son of a good family. You must stop killing and must turn back from killing. *Similarly, connect this with each, up to* You must stop wrong view and must turn back from wrong view. That sort of intrinsic nature you have looked for in all those dharmas does not exist at all, so, son of a good family, reflect deeply on what those phenomena—the living being who is being killed and that with which the living being is being killed—are. *Similarly, connect this with each, up to* wrong view.’ Subhūti, bodhisattva great beings practicing the perfection of wisdom in possession of such skillful

means bring beings to maturity and teach them the result of giving and morality [F.99.b] —teaching them that the result of giving and morality is empty of an intrinsic nature, whereby those sons of a good family come to know that the result of giving and morality is empty of an intrinsic nature and do not settle down on it. In a state in which they do not settle down, they generate a state without distraction and generate wisdom; with that wisdom they cut off all bad proclivities and obsessions and pass into complete nirvāṇa in the element of nirvāṇa without any aggregates left behind, but as an ordinary convention, not ultimately. And why? Because in emptiness no phenomenon can be apprehended that is passing into complete nirvāṇa or that has passed into complete nirvāṇa, and yet this—namely, the emptiness of what transcends limits—is still their complete nirvāṇa. [B53]

75.8 “Furthermore, Subhūti, when bodhisattva great beings practicing the perfection of wisdom see other beings and other persons who are emotionally upset and bearing malice toward each other, they give advice and instruction, saying, ‘Come here, son of a good family. All those dharmas on account of which you are bearing malice are empty of a basic nature. You both should have patience. You should get used to being patient. You should become the tolerant type. Hey! Reflect deeply on the fact that the object of malice, someone bearing malice, and that on account of which someone bears malice are all empty of a basic nature, and what is empty of a basic nature is never not empty. It is not made by tathāgatas, nor is it made by pratyekabuddhas, śrāvakas, bodhisattvas, gods, nāgas, yakṣas, gandharvas, kinnaras, mahoragas, Cāturmahārājika gods, *up to* Paranirmitavaśavartin gods, Brahmās, *up to* Śubhakarṣna, *up to* or those in the Śuddhāvāsa and Naivasamjñānāsamjñāyatana. Son of a good family, reflect deeply on the fact that the object of malice, someone [F.100.a] who is bearing malice, and that on account of which someone bears malice are all empty of an intrinsic nature. Emptiness does not bear malice to anyone at all.’ Subhūti, when bodhisattva great beings practicing the perfection of wisdom in possession of such skillful means connect beings to the emptiness of a basic nature, they connect them to cause and effect as well. When they are connecting them to the emptiness of a basic nature, they excite and inspire them to take up and enter into it, and establish them in it, but as an ordinary convention, not ultimately. And why? Because in the emptiness of a basic nature something to be attained, someone who attains, and something on account of which someone attains—none of those phenomena can be apprehended.

75.9 “Subhūti, this very limit of reality where bodhisattva great beings practice the perfection of wisdom for the sake of beings is the emptiness of a basic nature. A being is not apprehended there, nor is the designation of a being

apprehended there. And why? Because all phenomena are isolated from beings.⁸²²

75.10 “Furthermore, Subhūti, when bodhisattva great beings practicing the perfection of wisdom see beings deficient in perseverance, they inspire them with skillful means to persevere physically and mentally, saying, ‘Son of a good family, in the emptiness of a basic nature there is nothing at all to get depressed about, no one who gets depressed, and nothing that causes depression. None of those phenomena [F.100.b] pass beyond the emptiness of a basic nature. Generate physical and mental effort and stop being lazy. Persevere at wholesome dharmas, namely, at giving or morality or patience or perseverance or concentration or wisdom; or at the concentrations or deliverances or meditative stabilizations or absorptions; or at the applications of mindfulness, *up to* the eightfold noble path; or at emptiness or signlessness or wishlessness, *up to* or at all the buddhadharmas. Observe, son of a good family, that these dharmas, as emptiness, do not present any problem. When dharmas do not present a problem, there is no depression at all.’

75.11 “Subhūti, bodhisattva great beings practicing the perfection of wisdom with skillful means thus inspire beings to take up the emptiness of a basic nature, cause them to enter into it and establish them in it. One way or the other they thus establish them in nonduality. And why? Because the emptiness of a basic nature is not two and is not divided, and in nonduality there is no depression at all.

75.12 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom give advice and instruction to beings, saying, ‘Come here, son of a good family. Persevere at giving or morality or patience or perseverance or concentration or wisdom; or at the applications of mindfulness, *up to* the eightfold noble path; or at the concentrations or deliverances or meditative stabilizations or absorptions; *up to* or the ten tathāgata powers or four [F.101.a] fearlessnesses or four detailed and thorough knowledges or great compassion; or the eighteen distinct attributes of a buddha. Do not pay attention to those dharmas as dual and also do not pay attention to them as nondual. And why? Because all those dharmas are empty of a basic nature, and, given that they are empty of a basic nature, they cannot be paid attention to as dual and not dual.’

75.13 “Subhūti, when bodhisattva great beings practicing the perfection of wisdom like that with skillful means have practiced the practice, they bring beings to maturity. Having brought them to maturity, they gradually establish them in the result of stream enterer, establish them in the result of

once-returner and in the result of non-returner, establish them in the state of a worthy one, establish them in a pratyekabuddha's awakening, and establish them in unsurpassed, perfect, complete awakening.

75.14 "Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom with skillful means working for the welfare of beings cause them to enter into the cultivation of meditative stabilization, saying, 'Come here, son of a good family. You should cultivate meditative stabilization without entertaining the notion of distraction and without entertaining the notion of meditative stabilization. And why? Because all those dharmas are empty of a basic nature, and in the emptiness of a basic nature a dharma that is a distraction or that becomes one-pointed cannot be apprehended at all. When, having stood in this meditative stabilization, you practice the emptiness of a basic nature, whatever wholesome dharma you do with your body or speech or mind, regardless of what it is—if you give gifts, or guard morality, or make a practice of being patient, or make a vigorous effort, or become absorbed in meditative stabilization, or cultivate [F.101.b] wisdom; or practice the applications of mindfulness, *up to* or meditate on the eightfold noble path; or meditate on the gateways to liberation, or meditative stabilizations, or absorptions, or ten tathāgata powers, or four fearlessnesses, or four detailed and thorough knowledges, or great love, or great compassion, or the eighteen distinct attributes of a buddha, or the thirty-two major marks of a great person, or the eighty minor signs, or the śrāvaka path, or the pratyekabuddha path, or the bodhisattva path, or the buddha path, or the result of stream enterer, or the result of once-returner, or the result of non-returner, or the state of a worthy one, or a pratyekabuddha's awakening, or the knowledge of all aspects; or if you bring beings to maturity, or purify a buddhafiield—whatever you do, you will accomplish those wholesome dharmas with little difficulty.'

75.15 "In that way, Subhūti, bodhisattva great beings practicing the perfection of wisdom with skillful means work for the welfare of beings. Starting from the first production of the thought, they work for the welfare of beings by never doing what should not be done. They seek for the good, constantly and always passing on from buddhafiield to buddhafiield in order to attend on the lord buddhas, and until they fully awaken to unsurpassed, perfect, complete awakening, they do not lose any of the doctrine they have heard from those lord buddhas, even after they have changed lives. They will have always acquired the dhāraṇīs, and their faculties—whether the body faculty or speech faculty or mind faculty—never become dull. [F.102.a] And why? Because they have constantly and always cultivated the knowledge of all aspects well, and by having cultivated the knowledge of all aspects well, they have cultivated all paths well, that is, they have cultivated the śrāvaka

path, or pratyekabuddha path, or bodhisattva path, or buddha path well. The bodhisattva great beings have also cultivated the clairvoyances that help them not lose what they have heard. Remaining in those clairvoyances arisen from maturation, streaming through the five forms of life in the stream of cyclic existence but without degenerating, they work for the welfare of beings. Subhūti, bodhisattva great beings practicing the perfection of wisdom like that stand in the emptiness of a basic nature and work for the welfare of beings.

75.16 “Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom, having stood in the emptiness of a basic nature, work with skillful means for the welfare of beings. Having cultivated the perfection of wisdom well they give advice and instruction to beings, saying, ‘Come here, son of a good family. Whatever acts you do physically or verbally or mentally, regardless of what they are, understand analytically that they are all empty of a basic nature so that those acts of yours will be the elixir of immortality, will have the elixir of immortality as their result, and will end up as the elixir of immortality.’⁸²³ In the emptiness of a basic nature, a phenomenon that settles down or degenerates cannot be apprehended. And why? Because the emptiness of a basic nature does not degenerate and there is no phenomenon that degenerates from the emptiness of a basic nature. [F.102.b] And why? Because the emptiness of a basic nature is not a thing that really exists and not a thing that does not really exist either. Given that phenomena are the nonexistence of an intrinsic nature, what will degenerate?’

75.17 “Subhūti, bodhisattva great beings practicing the perfection of wisdom give advice and instruction to beings like that, inspiring them to take up the emptiness of a basic nature, and while giving such advice and such instruction and causing them to enter into the emptiness of a basic nature, never do what should not be done. They personally are constantly and always inspired to take up the ten wholesome actions and they inspire others to take up the ten wholesome actions as well. Similarly, they personally pursue..., *up to* the five-point training and the eight-branched confession and restoration and inspire others to take up them up as well; they personally become absorbed in the first concentration and they inspire others to become absorbed in the first concentration as well; they personally become absorbed in..., *up to* the fourth concentration and they inspire others to become absorbed in..., *up to* the fourth concentration as well; they personally constantly and always abide in loving-kindness and they inspire others to take up the meditation on loving-kindness as well, *up to* they personally meditate on equanimity and they inspire others to take up the meditation on equanimity as well; they personally complete..., *up to* the

station of neither perception nor nonperception absorption and they inspire others to take up completion of the station of neither perception nor nonperception absorption as well; they personally meditate on the four applications of mindfulness and they inspire others [F.103.a] to take up meditation on the four applications of mindfulness as well, leading them to, causing them to enter, and establishing them in them; they personally meditate on..., *up to* the eightfold noble path and they inspire others to take up meditation on..., *up to* the eightfold noble path; they personally train in the ten tathāgata powers and they inspire others to take up training in the ten tathāgata powers as well, leading them to, causing them to enter, and establishing them in them; they personally train in accomplishing..., *up to* the eighty minor signs and they inspire others to train in accomplishing..., *up to* the eighty minor signs as well, leading them to, causing them to enter, and establishing them in them; they personally generate an understanding of the result of stream enterer but without themselves remaining there, and they establish others in an understanding of the result of stream enterer; they personally generate an understanding of..., *up to* the state of a worthy one but without themselves remaining there, and they establish others in an understanding of the state of a worthy one; they personally generate an understanding of a pratyekabuddha's awakening but without themselves remaining there, and they lead and cause others to enter into an understanding of a pratyekabuddha's awakening, establishing them in it; and they personally generate the path of unsurpassed, perfect, complete awakening and give advice and instruction about that path to others, leading them to, causing them to enter, and establishing them in it. Subhūti, bodhisattva great beings practicing the perfection of wisdom like that with skillful means never do what should not be done."

75.18 Then venerable Subhūti asked the Lord, "Lord, if all phenomena are empty of a basic nature, and if in the emptiness of a basic nature a being is not apprehended, nor are a dharma and a path apprehended, Lord, [F.103.b] how will bodhisattva great beings stand in the knowledge of all aspects?"

75.19 Venerable Subhūti having asked that, the Lord said to him, "Exactly so, Subhūti, exactly so! It is exactly as you say! All phenomena are empty of a basic nature, and in the emptiness of a basic nature a being is not apprehended, nor are a dharma or a path apprehended. Subhūti, were all phenomena not empty of a basic nature, bodhisattva great beings would not stand in the emptiness of a basic nature and, having fully awakened to unsurpassed, perfect, complete awakening, teach the emptiness of a basic nature doctrine. But, Subhūti, form is empty of a basic nature. Subhūti, feeling, perception, volitional factors, and consciousness are empty of a basic nature, *up to* the eighteen distinct attributes of a buddha are empty of a basic

nature, and the eighty minor signs are empty of a basic nature. *Similarly, connect this with each, up to* the knowledge of all aspects and abandonment of all residual impression connections are empty of a basic nature. Subhūti, given that all phenomena are empty of a basic nature, bodhisattva great beings practicing the perfection of wisdom therefore teach the doctrine that ‘the five aggregates are empty of a basic nature’; teach the doctrine that ‘the twelve sense fields and eighteen constituents are empty of a basic nature’; and teach the doctrine that ‘the four concentrations, four immeasurables, four formless absorptions, and four applications of mindfulness are empty of a basic nature.’ *Similarly, connect this with each, up to* teach the doctrine that ‘the eightfold noble path is empty of a basic nature’; teach the doctrine that ‘the three gateways to liberation, [F.104.a] eight deliverances, nine serial absorptions, ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, great love, great compassion, eighteen distinct attributes of a buddha, *up to* and the eighty minor signs are empty of a basic nature’; teach the doctrine that ‘the result of stream enterer, the result of once-returner, the result of non-returner, the state of a worthy one, a pratyekabuddha’s awakening, and the knowledge of all aspects and abandonment of all residual impression connections are empty of a basic nature.’

75.20 “Subhūti, if inner emptiness were not empty of a basic nature, then bodhisattva great beings would not teach the doctrine that ‘all dharmas are empty of a basic nature’; similarly, if outer emptiness, inner and outer emptiness, *up to* the emptiness that is the nonexistence of an intrinsic nature were not empty of a basic nature, bodhisattva great beings would not teach the doctrine that ‘all dharmas are empty of a basic nature.’ Therefore, the emptiness of a basic nature would have been destroyed.

75.21 “But the emptiness of a basic nature does not perish, is not immovable, and is not nonrecurring. And why? Because it does not occupy a location, does not stand in a place, does not come from anywhere, and does not go anywhere. It is the establishment of dharmas. In it no dharma can be apprehended that increases or decreases, is accumulated or passes away, has been produced or ceased, is defiled or purified. It is the basic nature of dharmas. Having stood there, bodhisattva [F.104.b] great beings stand in unsurpassed, perfect, complete awakening, but do not see any dharma at all as being destroyed.⁸²⁴ In regard to all dharmas, there is no establishment and there is no destruction. That is the establishment of dharmas as dharmas. Therefore, by seeing all dharmas as empty of a basic nature, bodhisattva great beings practicing the perfection of wisdom do not turn back from unsurpassed, perfect, complete awakening. And why? Because they do not see any dharma at all as obstructing. They see all dharmas as not obstructing.

They thus do not apprehend in that emptiness of a basic nature a self, nor do they apprehend a designation of a self; nor do they apprehend a being..., a living being..., a creature..., one born of Manu..., a child of Manu..., one who lives..., a person..., one who does..., one who makes someone else do..., a motivator..., one who motivates..., one who feels..., one who knows..., or one who sees, nor do they apprehend a designation of one who sees; nor do they apprehend form..., feeling..., perception..., volitional factors..., or consciousness, nor do they apprehend a designation of consciousness; *similarly*, they do not apprehend inner and outer dharmas, *up to* they do not apprehend the eighty minor signs, nor do they apprehend a designation of the eighty minor signs, so how could they ever harbor doubt about unsurpassed, perfect, complete awakening?

75.22 “To illustrate, Subhūti, were a tathāgata’s magical creation to have continuously taught the Dharma to a magically created monk or nun or layman or laywoman for as many as a hundred million eons, what do you think, Subhūti, would those magical creations [F.105.a] have the good fortune to reach the result of stream enterer, or to reach the result of once-returner or the result of non-returner, the state of a worthy one, a pratyekabuddha’s awakening, or unsurpassed, perfect, complete awakening?”

“No, Lord. And why? Because they have no real basis.”

75.23 “Exactly so, Subhūti, exactly so! When all phenomena have no real basis, what being will bodhisattva great beings cause to take up the result of stream enterer, or the result of once-returner or result of non-returner, or the state of a worthy one or a pratyekabuddha’s awakening or unsurpassed, perfect, complete awakening? On the contrary, they cause creatures snared in error to enter into the absence of error and establish them there. Just that error is itself not error because of having⁸²⁵ thought construction as cause. The absence of thought construction is the absence of error. Where there is an absence of error there is no self, *up to* there is no one who knows and no one who sees. There, there is no form, there is no feeling, there is no perception, there are no volitional factors, and there is no consciousness, *and similarly, connect this with each, up to*, there is no awakening. And that in which there is no self, *up to* no one who knows and no one who sees; no form, no feeling, no perception, no volitional factors, and no consciousness; *up to* no awakening—that is the emptiness of a basic nature. Standing there bodhisattva great beings practicing the perfection of wisdom free beings subject to error from the perception of a being, free them from [F.105.b] the perception of form, *up to* the perception of the formless; *similarly, connect this with each, up to*, and free them from dharmas with outflows and without outflows. Those dharmas without outflows, furthermore, are these, namely,

the four applications of mindfulness, four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble path, and the four formless absorptions, *up to* the eighteen distinct attributes of a buddha. They, furthermore, are not exactly like the ultimate there. Thus, the uncompounded, unproduced, nonexistent, and nonappearing—that is the emptiness of a basic nature; that is the awakening of the lord buddhas. There, there is no self, *up to* no one who knows and no one who sees; no form, no feeling, no perception, no volitional factors, and no consciousness; *and similarly, connect this with each, up to* no eighty minor signs.

75.24 “Except that the comprehension of the emptiness of a basic nature functions as a path, bodhisattva great beings have not set out for unsurpassed, perfect, complete awakening. That emptiness of a basic nature, furthermore, is the emptiness of a basic nature at the prior limit, and the emptiness of a basic nature at the later limit, and is the emptiness of a basic nature at the midpoint too. It is never not an emptiness of a basic nature. Therefore, bodhisattva great beings, having stood in the perfection that is the emptiness of a basic nature, practice the knowledge of path aspects in order to free beings from the perception of a being and from all perceptions. [F.106.a] When they practice the knowledge of path aspects, they practice all paths—namely, the śrāvaka path, pratyekabuddha path, and bodhisattva path. Subhūti, those bodhisattva great beings, having completed all paths, brought beings to maturity, purified a buddhafield, and employed sustaining power over the volitional factor that is life, fully awaken to unsurpassed, perfect, complete awakening, and, even having fully awakened to unsurpassed, perfect, complete awakening, do not make a break in the guiding principle of the buddhas—namely, the emptiness of a basic nature. Just this, namely, the emptiness of a basic nature, is the guiding principle of the buddhas—of the lord buddhas who will appear at a future time, and the lord buddhas presently dwelling and maintaining themselves in world systems in the ten directions, those lord buddhas teaching the Dharma. As for this emptiness of a basic nature, apart from appearing from the lord buddhas, it does not appear in the world from anything else, so bodhisattva great beings have to practice the perfections that are the emptiness of a basic nature, practicing in such a way that there is no decline from the knowledge of all aspects.”

75.25 Subhūti said, “Lord, it is amazing how bodhisattva great beings practice without complicating the emptiness of a basic nature so that form [F.106.b] is not one thing and the emptiness of a basic nature another; or feeling one thing, perception one thing, volitional factors one thing, or consciousness one thing and the emptiness of a basic nature another; *and similarly, up to* all

the buddhadharmas and awakening one thing and the emptiness of a basic nature another. Form itself is the emptiness of a basic nature and the emptiness of a basic nature is form, *up to* awakening itself is the emptiness of a basic nature and the emptiness of a basic nature is awakening.”

75.26 Venerable Subhūti having said that, the Lord said to him, “Subhūti, if form were one thing and the emptiness of a basic nature another; feeling, perception, volitional factors, or consciousness one thing and the emptiness of a basic nature another; *and similarly, up to* awakening one thing and the emptiness of a basic nature another, then, Subhūti, bodhisattva great beings would not fully awaken to form as a knower of all aspects; would not fully awaken to feeling, perception, volitional factors, or consciousness as a knower of all aspects; *and similarly, up to* not fully awaken to awakening as a knower of all aspects. But, Subhūti, it is because form itself is the emptiness of a basic nature and the emptiness of a basic nature is form; because feeling..., perception..., volitional factors..., and consciousness itself is the emptiness of a basic nature and the emptiness of a basic nature is consciousness; [F.107.a] *and similarly, up to* awakening itself is the emptiness of a basic nature and the emptiness of a basic nature is awakening—because of that, Subhūti, bodhisattva great beings, having become aware that form is empty of a basic nature, fully awaken to form itself as the knowledge of all aspects, *up to* having become aware that awakening is empty of a basic nature, fully awaken to awakening itself as the knowledge of all aspects.

75.27 “And why? Because no dharma at all has been destroyed or has remained unmoved, or will enter into anything. On the contrary, the world together with the gods, together with Māra, together with Brahmā, together with those leading a secluded religious life and the population of brahmins, do not know form as it really is; they do not know feeling, perception, volitional factors, or consciousness as it really is. On account of not knowing, ordinary foolish people settle down on form, and they settle down on feeling, perception, volitional factors, and consciousness. Settling down on form, and settling down on feeling, perception, volitional factors, and consciousness, they live grasping at ‘I’ and grasping at ‘mine.’ Having settled down on grasping at ‘I’ and grasping at ‘mine,’ they settle down on all inner and outer things. Having settled down, because the sense fields come with rebirth, they appropriate form, feeling, perception, volitional factors, and consciousness and are not released from birth, old age, sickness, death, pain, lamentation, suffering, mental anguish, and grief; they are not liberated from the five [F.107.b] forms of life in the stream of cycles of existence.

75.28 “Therefore, having stood in the perfection that is the emptiness of a basic nature, bodhisattva great beings do not complicate form with ‘it is empty,’ or ‘it is not empty’; they do not complicate feeling, perception, volitional factors,

or consciousness with ‘it is empty,’ or ‘it is not empty’; *and similarly, connect this with each, up to* they do not complicate awakening with ‘it is empty,’ or ‘it is not empty.’

75.29 “And why? Because the emptiness of form does not make it complicated with ‘this is form,’ and ‘this is emptiness,’ *up to* ‘this is consciousness,’ and ‘this is the emptiness of consciousness’; *similarly, connect this with each, up to* does not make it complicated with ‘this is awakening,’ and ‘this is the emptiness of a basic nature.’

75.30 “To illustrate, Subhūti, space does not complicate space; inner space does not complicate outer space; and outer space does not complicate inner space. Similarly, Subhūti, the emptiness of a basic nature does not complicate form, and form does not complicate emptiness. Emptiness also does not complicate feeling..., perception..., volitional factors..., or consciousness, and consciousness does not complicate emptiness, *up to* emptiness does not complicate awakening, *up to* awakening does not complicate emptiness.

75.31 “And why? Because the ‘this is form,’ and ‘this is emptiness,’ *up to* ‘this is feeling...,’ ‘perception...,’ ‘volitional factors...,’ and ‘consciousness,’ and ‘this is emptiness’; *similarly, connect this with each, up to* [F.108.a] ‘this is awakening,’ and ‘this is emptiness’ that might make that sort of complication have no intrinsic existence.”

75.32 The Lord having said that, venerable Subhūti then asked him, “Lord, if all phenomena are not different things, well then, Lord, for what will bodhisattva great beings, thinking, ‘I will full awaken to unsurpassed, perfect, complete awakening,’ set out? Lord, awakening is not divided, and anyone who takes it as being within a duality cannot fully awaken to unsurpassed, perfect, complete awakening.”

75.33 “Exactly so, Subhūti, exactly so!” replied the Lord. “Subhūti, awakening is not practiced within a duality. Subhūti, awakening is not two and is not divided. Subhūti, a bodhisattva great being’s awakening is not practiced within a division being made in awakening into ‘this is the bodhisattva’ and ‘this is the bodhisattva’s awakening.’ A bodhisattva great being’s awakening is not a practice of form; is not a practice of feeling, perception, volitional factors, or consciousness; *up to* is not a practice of awakening.

75.34 “And why? Because in awakening the word ‘I’ does not exist, so words for ‘I am practicing form,’ ‘I am practicing feeling, perception, volitional factors, and consciousness,’ and ‘I am practicing awakening’ do not exist, because a bodhisattva great being’s awakening is not a practice of taking anything up and not a practice of not taking anything up.”

75.35 The Lord having said that, venerable Subhūti asked him, “Lord, if a bodhisattva [F.108.b] great being’s awakening is not a practice of taking anything up and is not a practice of not taking anything up, well then, of

what is a bodhisattva great being's awakening the practice?"

75.36 The Lord asked in return, "What do you think, Subhūti, is the awakening of a tathāgata's magical creation the practice of taking something up or of not taking something up?"

"No, Lord," he replied.

75.37 "What do you think, Subhūti," asked the Lord, "does the dream awareness of a worthy one practice taking something up or not taking something up?"

75.38 "No, Lord," he replied. "Given that worthy ones absolutely do not dream, however could their dream awareness practice taking something up or not taking something up?"

75.39 "Similarly, Subhūti," said the Lord, "a bodhisattva great being's awakening does not practice taking anything up or not taking anything up."

75.40 The Lord having said that, venerable Subhūti asked him, "Lord, if a bodhisattva great being's awakening is not a practice of taking anything up or not taking anything up, is not a practice of form, *up to* and is not a practice of the knowledge of all aspects, well then, Lord, having practiced the six perfections, having accomplished the ten levels, the thirty-seven dharmas on the side of awakening, the fourteen emptinesses, the three gateways to liberation, the concentrations, the deliverances, the absorptions, *up to* the ten tathāgata powers, and eighty minor signs, and having stood in the clairvoyances, completed the ten levels, entered into the secure state of a bodhisattva, [F.109.a] purified a buddhafiield, and brought beings to maturity, how will bodhisattva great beings fully awaken to the knowledge of all aspects? Lord, without having practiced the six perfections, without having stood on the ten levels, *up to* without having stood in the clairvoyances, without having entered into the secure state of a bodhisattva, without having purified a buddhafiield, and without having brought beings to maturity, they will not be able to fully awaken to unsurpassed, perfect, complete awakening."

75.41 "Exactly so, Subhūti, exactly so! It is exactly as you say!" said the Lord. "Subhūti, without having stood on the ten levels, *up to* without having completed the six perfections and all the wholesome dharmas, they will not be able to fully awaken to unsurpassed, perfect, complete awakening, but, Subhūti, when they have completed the ten levels, and they have completed the six perfections, the four concentrations, the four immeasurables, the four formless absorptions, the four applications of mindfulness, *up to* the eightfold noble path, the three—emptiness, signlessness, and wishlessness—gateways to liberation, *up to* the eighty minor signs, and the natural state not robbed of mindfulness, and the constant staying in a state of equanimity, they will be able to reach the knowledge of all aspects.

- 75.42 “Moreover, Subhūti, when they stand in the basic nature of form; stand in the basic nature of feeling, perception, volitional factors, and consciousness; *up to* stand in the basic nature of awakening, they will be able to reach the knowledge of all aspects. Subhūti, that basic nature is calmed, and it does not bring about the accumulation or diminishing, production [F.109.b] or ceasing, defilement or purification, attainment or clear realization of any dharma at all.
- 75.43 “Moreover, Subhūti, bodhisattva great beings fully awaken to unsurpassed, perfect, complete awakening simply based on the true nature of dharmas labeled by way of ordinary convention. In it there is ultimately no form or..., *up to* awakening, and no one who is practicing awakening. All those dharmas are simply labeled by ordinary convention, but not ultimately.
- 75.44 “Subhūti, starting from the first production of the thought, bodhisattva great beings do not, while practicing for awakening, apprehend that thought, beings, awakening, or a bodhisattva. What do you think, Subhūti, when you, Subhūti, in order to eliminate the view of the perishable collection, attained the faculties, or attained the uninterrupted meditative stabilization or the result of stream enterer, or attained the result of once-returner or the result of non-returner, or attained the state of a worthy one, did you apprehend a dream or a thought or a path or a result?
“No, Lord.”
- 75.45 “Well then, Subhūti, why was there a pronouncement about your understanding, ‘Subhūti has reached the state of a worthy one’?”
“Lord, the pronouncement about my understanding was based on ordinary convention.”
- 75.46 “Similarly, Subhūti, bodhisattva great beings are designated by ordinary convention; form is designated by ordinary convention; feeling, perception, volitional factors, and consciousness are designated by ordinary convention; *up to* the knowledge of all aspects [F.110.a] is designated by ordinary convention, so, based on the emptiness of a basic nature of dharmas, bodhisattva great beings do not apprehend any dharma in awakening that accumulates or diminishes or helps or harms any dharma.
- 75.47 “So, given that even the basic nature of dharmas has not been apprehended, why mention that a first production of the thought will not be apprehended; that the six perfections, *up to* the thirty-seven dharmas on the side of awakening will not be apprehended; or that the emptiness meditative stabilization, signlessness meditative stabilization, and wishlessness meditative stabilization, *up to* the buddhadharmas will not be apprehended. It is impossible.

75.48 “Thus, Subhūti, bodhisattva great beings who have practiced unsurpassed, perfect, complete awakening and fully awakened to unsurpassed, perfect, complete awakening work for the welfare of beings.”

75.49 *This was the seventy-fifth chapter, “Exposition of Noncomplication,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

76. CHAPTER 76: THE ARMOR FOR BRINGING
 BEINGS TO MATURITY

- 76.1 Then venerable Subhūti inquired of the Lord, “Lord, if bodhisattva great beings practicing the six perfections, the thirty-seven dharmas on the side of awakening, the ten tathāgata powers, the four fearlessnesses, the four detailed and thorough knowledges, and the eighteen distinct attributes of a buddha still do not, having completed the fourteen emptinesses and the awakening path, have the good fortune to fully awaken to unsurpassed, perfect, complete awakening, well then, Lord, how will bodhisattva great beings fully awaken to unsurpassed, perfect, complete awakening?” [F.110.b]
- 76.2 “Subhūti,” replied the Lord, “when bodhisattva great beings practice the perfection of wisdom with skillful means, they practice the perfection of giving without apprehending giving, without apprehending a benefactor and recipient, and without practicing any dharmas other than those. It is then that the bodhisattva great beings embark upon the awakening path. Subhūti, bodhisattva great beings practicing the perfection of wisdom with skillful means like that will fully awaken to unsurpassed, perfect, complete awakening. *Similarly, connect this with all the five perfections, up to the eighteen distinct attributes of a buddha.*”
- 76.3 Then venerable Śāriputra asked the Lord, “Lord, how do bodhisattva great beings practicing the perfection of wisdom make an effort at the awakening path?”
- 76.4 Venerable Śāriputra having asked that, the Lord said to him, “Śāriputra, here bodhisattva great beings practicing the perfection of wisdom with skillful means do not engage with and do not disengage from form. And why? Śāriputra, it is because there is no intrinsic nature of form to engage with or become disengaged from; *up to* they do not engage with and do not become disengaged from consciousness. And why? Because there is no intrinsic nature of consciousness to engage with or become disengaged

from. They do not engage with and do not become disengaged from the perfection of giving. And why? Because it has no intrinsic nature to engage with or become disengaged from. *Similarly, connect this with each, up to* the perfection of wisdom and the eighteen [F.111.a] distinct attributes of a buddha.”

76.5 “Lord, if there is no intrinsic nature of a dharma to engage with or become disengaged from, well then, how will the perfection of wisdom in which bodhisattva great beings are supposed to train be accomplished? Without having trained in the perfection of wisdom, bodhisattva great beings will not be able to fully awaken to unsurpassed, perfect, complete awakening.”

76.6 “Exactly so, Śāriputra, exactly so! It is exactly as you say! Without having trained in the perfection of wisdom, bodhisattva great beings will not be able to awaken fully to unsurpassed, perfect, complete awakening, Furthermore, it is done with skillful means, not without skillful means.

76.7 “Śāriputra, if bodhisattva great beings practicing the perfection of wisdom were to apprehend an intrinsic nature of any dharma, they would grasp them. But they do not apprehend them, so there is no chance they will grasp at ‘this is the perfection of wisdom, this is the perfection of concentration, this is the perfection of perseverance, this is the perfection of patience, this is the perfection of morality, this is the perfection of giving, this is form,’ *up to* ‘this is consciousness,’ *up to* ‘these are the buddhadharmas.’ If they do not apprehend..., *up to* ‘this is awakening,’ what will they grasp? Śāriputra, the perfection of wisdom cannot be grasped, *up to* the buddhadharmas cannot be grasped. Śāriputra, this perfection is a perfection of the absence of grasping, so it is a perfection of wisdom. [F.111.b] Bodhisattva great beings should train in it. Given that bodhisattva great beings training in it do not apprehend even the training, what need is there to mention awakening, what need is there to mention the perfection of wisdom, what need is there to mention the bodhisattva dharmas, what need is there to mention the buddha dharmas, and what need is there to mention the śrāvaka dharmas, pratyekabuddha dharmas, or the dharmas of ordinary people? And why? Śāriputra, it is because whatever the dharma, its intrinsic nature does not exist, so, where all dharmas have no intrinsic nature, what dharmas of ordinary people are there, what stream enterer, once-returner, non-returner, worthy one, and pratyekabuddha dharmas; and what state of a worthy one, pratyekabuddha’s awakening, bodhisattva, or unsurpassed, perfect, complete awakening? If those persons cannot be apprehended—those dharmas on account of which they say, ‘This is an ordinary person,’ *up to* ‘this is a tathāgata, worthy one, perfectly complete buddha’—however could those dharmas appear?”

- 76.8 “Lord, given that all dharmas are without any real basis, what will be the origin and existence of ‘this is an ordinary person,’ *up to* ‘this is a tathāgata, worthy one, perfectly complete buddha’?”
- 76.9 Venerable Śāriputra having asked that, the Lord asked him in return, “Śāriputra, has there been or will there be a real basis of form in the way a foolish ordinary person has settled down on it?”
- 76.10 “Lord, ‘form’ does not exist at all except that an ordinary person with a distorted mind has settled down on it.”
- 76.11 “Śāriputra, [F.112.a] has there been or will there be a real basis of feeling, perception, volitional factors, or consciousness in the way a foolish ordinary person has settled down on them? *Similarly, connect this with* Śāriputra, what do you think about this, has there been or will there be a real basis of..., *up to* all the buddhadharmas in the way a foolish ordinary person has settled down on them?”
- 76.12 “Lord, *up to* ‘consciousness,’ and, *up to* ‘all the buddhadharmas’ do not exist at all except that an ordinary person with a distorted mind has mentally constructed them as a real basis.”
- 76.13 “Exactly so, Śāriputra, exactly so!” said the Lord. “An ordinary person with a distorted mind has mentally constructed all dharmas, which have no real basis, with a mind that has no real basis, as real bases. Therefore, bodhisattva great beings practicing the perfection of wisdom with skillful means, having seen that all those dharmas are without a real basis, have set out for unsurpassed, perfect, complete awakening.”
- 76.14 The Lord having said that, venerable Śāriputra asked him, “Lord, what are those skillful means of bodhisattva great beings who see all dharmas without a real basis, those skillful means with which bodhisattva great beings have set out for unsurpassed, perfect, complete awakening?”
- 76.15 Venerable Śāriputra having asked that, the Lord said to him, “Śāriputra, here bodhisattva great beings practicing the perfection of wisdom do not see any dharma’s real basis, a real basis on account of which they might get angry; while angry get depressed; while depressed become despondent; [F.112.b] and while despondent become lazy. Therefore, Śāriputra, except for ‘aggregates,’ or ‘constituents,’ or ‘sense fields’ settled down on by beings confused about the self, all dharmas are without a real basis, without a vital essence, devoid of a vital essence, the nonexistence of an intrinsic nature, empty of a basic nature, and empty of their own marks, so bodhisattva great beings practicing the perfection of wisdom, having seen that all dharmas are the nonexistence of an intrinsic nature, empty of a basic nature, and empty of their own marks, conjure up a body like a magician’s and teach the Dharma to beings. They give a discourse on giving to beings who are stingy, give a discourse on morality to beings who are immoral, give a discourse on

patience to beings thinking malicious thoughts, give a discourse on perseverance to beings who are lazy, give a discourse on meditative stabilization to beings who are distracted, and give a discourse on the intellect to beings with intellectual confusion. When they have established beings in giving, *up to* established them in wisdom, they then give the noble discourses to do with deliverance to beings, causing them to reach the result of stream enterer, *up to* causing them to reach the state of a worthy one, causing them to reach a pratyekabuddha's awakening, *up to* and causing them to reach the knowledge of all aspects."

76.16 Then venerable Śāriputra asked the Lord, "Lord, bodhisattva great beings practicing the perfection of wisdom [F.113.a] establish beings who do not exist and who are not there in giving, *up to* establish them in wisdom, and on top of that give noble discourses to do with deliverance, give discourses that cause them to reach the state of a worthy one, cause them to reach a pratyekabuddha's awakening, *up to* and cause them to reach the knowledge of all aspects, so how could they not apprehend anything?"

76.17 Venerable Śāriputra having asked that, the Lord said to him, "Śāriputra, bodhisattva great beings practicing the perfection of wisdom do not apprehend anything. And why? Because those bodhisattva great beings practicing the perfection of wisdom do not apprehend any being at all except as a conventional term in conventional usage. Śāriputra, standing there in the two truths, bodhisattva great beings teach the doctrine to beings. Nevertheless, in the two truths, Śāriputra, there is no apprehension of a being and no designation of a being. But still bodhisattva great beings practicing the perfection with skillful means teach the doctrine to beings so that those beings do not apprehend a self even in this very life, never mind what they will obtain, or how they will obtain it. Śāriputra, it is thus that bodhisattva great beings practicing the perfection of wisdom with skillful means teach the doctrine to beings."

76.18 The Lord having said that, venerable Śāriputra said to him, "Ah! Lord, [F.113.b] this is a great enthusiasm indeed, that bodhisattva great beings are armed with an armor like this—namely, Lord, that they do not apprehend any dharma at all as the same, or different, or separate; that they are armed with such an armor that they are not in the desire realm, are not in the form realm, are not in the formless realm, are not in the compounded element, and are not in the un compounded element; and that they free beings from the three realms without apprehending a being or the designation of a being. In the absence of the designation of a being, a being is not bound and is not freed; since a being is not bound and is not freed, there is no defilement and there is no purification; since there is no defilement and there is no purification, forms of life do not have specific features; since forms of life do

not have specific features, there is no karma and there are no afflictions; and given that there is no karma and there are no afflictions, however could there be a maturation, a maturation on account of which I and beings come to be in the five forms of life in the stream of cycles of existence?"

76.19 Venerable Śāriputra having said that, the Lord replied to him, "Exactly so, Śāriputra, exactly so! It is exactly as you say! Śāriputra, if a being there before were not there later, there would thus be the fault that a bodhisattva and tathāgata 'would have been there before and would not be there later'; and there would also be the fault that the five forms of life in the stream of cyclic existence would have been something that really existed before and would be something that really does not exist later. Therefore, Śāriputra, whether the tathāgatas arise or whether the tathāgatas [F.114.a] do not arise, the true dharmic nature of dharmas—suchness, unmistaken suchness—remains. In it there is no self, there is also no being, there is also no living being, there is also no person, there is also no one who does, and there is also no one who makes someone else do, so however could there be form there? However could there be feeling, perception, volitional factors, and however could there be consciousness? However could there be the five forms of life in the stream of cycles of existence from which beings are to be freed, given that dharmas do not exist and are not there?

76.20 "Therefore, Śāriputra, these dharmas are the emptiness of an intrinsic nature. Having heard about this from earlier tathāgatas, worthy ones, perfectly complete buddhas, bodhisattva great beings have set out for unsurpassed, perfect, complete awakening, but there is no intrinsic nature of any dharma at all that can be apprehended in which they can believe, except what foolish ordinary people confused by distortion have settled down on. Bodhisattva great beings armed with such armor do not turn back from unsurpassed, perfect, complete awakening. Armed with such armor they think, 'It is not that I will not fully awaken to unsurpassed, perfect, complete awakening; rather, I will fully awaken to unsurpassed, perfect, complete awakening,' and, 'Having fully awakened, I will work for the welfare of beings, a welfare that comes with the sort of Dharma that frees beings from distortion.'

76.21 "To illustrate, Śāriputra, a person conjured up by a magician conjures up many hundred thousands of billions of living beings. Having conjured them up, he satisfies them by feeding them many delectable soft and hard foods, [F.114.b] but even having satisfied them by feeding them, when he cries out cries of delight, saying, 'I have greatly increased my merit,' what do you think, Śāriputra, has anyone at all been fed and satisfied?"

"No, Lord."

- 76.22 “Similarly, Śāriputra, starting from the first production of the thought, when bodhisattva great beings practice the six perfections, practice the four concentrations, practice the four immeasurables, practice the four formless absorptions, practice the four applications of mindfulness, practice the four right efforts, practice the four legs of miraculous power, practice the five faculties, five powers, seven limbs of awakening, and eightfold noble path, practice the fourteen emptinesses, practice the signlessness meditative stabilization and wishlessness meditative stabilization, and practice the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha, cleanse the awakening path, purify a buddhafiield, and bring beings to maturity, they do not apprehend any being at all, who, having been apprehended, has to be tamed.” [B54]
- 76.23 Then venerable Subhūti asked the Lord, “Lord, what is the bodhisattva great beings’ path on which bodhisattva great beings who have to purify a buddhafiield and bring beings to maturity practice?”
- 76.24 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, here, [F.115.a] starting from the first production of the thought, bodhisattva great beings make a practice of the perfection of giving; make a practice of the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom; *up to* make a practice of the eighteen distinct attributes of a buddha; and bring beings to maturity and purify a buddhafiield.”
- 76.25 “Lord, how do bodhisattva great beings practicing the perfection of giving bring beings to maturity?”
- 76.26 “Subhūti, here bodhisattva great beings practicing the perfection of wisdom give gifts to beings, and having given gifts advise and instruct them like this: ‘Sons of a good family, here do not grasp at and seize on giving gifts. Do not, by seizing on giving gifts, make a body come into being, a body that brings with it the experience of many sufferings. Sons of a good family, ultimately giving does not exist here, a benefactor does not exist, and a recipient does not exist either. Those three phenomena are empty of an intrinsic nature, so a phenomenon empty of a basic nature does not receive, and the emptiness of a basic nature is not grasped.’ In that way, Subhūti, when bodhisattva great beings practice the perfection of giving, they give gifts to beings like that but without apprehending giving, without apprehending a giver, and without apprehending a recipient there. Such a perfection of giving is a perfection of not apprehending anything. Bodhisattva great beings practicing the perfection of giving [F.115.b] connect beings with the result of stream enterer;⁸²⁶ *similarly, connect this with each, up to connect them with unsurpassed, perfect, complete awakening without*

apprehending any of those three phenomena. Subhūti, bodhisattva great beings practicing the perfection of giving bring beings to maturity. They personally give gifts, inspire others to take up giving, speak in praise of giving, and speak in praise of others giving gifts as well, welcoming it. Having given such gifts, bodhisattva great beings take birth sharing in the good fortune of those in great sāla tree-like royal families, take birth sharing in the good fortune of those in great sāla tree-like brahmin families, take birth sharing in the good fortune of those in great sāla tree-like business families, or become a local ruler, or become a wheel-turning emperor, or, having attained sovereignty over an empire, gather humans with the four ways of gathering a retinue. What are the four? They gather them by giving, kind words, beneficial actions, and consistency between words and deeds.

76.27 “Having gathered those beings into a retinue by giving, they gradually establish them in morality, and establish them in meditative stabilization and wisdom, the four concentrations, the four immeasurables, the four formless absorptions, the four applications of mindfulness, *up to* the thirty-seven dharmas on the side of awakening, and in the emptiness, signlessness, and wishlessness meditative stabilization. They cause them to enter into the flawlessness that is a perfect state and inspire them to take up the state of a worthy one, a pratyekbuddha’s awakening, *up to* unsurpassed, perfect, complete awakening: ‘Hey, you people! Fully awakening to unsurpassed, [F.116.a] perfect, complete awakening is not hard. Other than it not being realized because of a mind made confused by error, here there is no phenomenon to which beings are attached that exists through its intrinsic nature, so you should stop all grasping at distortions and free yourself from saṃsāra, and free others from saṃsāra too. You should do something of great value for yourselves in that way, and you should connect others with something of great value too.’

76.28 “Subhūti, bodhisattva great beings should practice the perfection of giving so that when they practice, they practice in such a way that right from the first production of the thought they will not in the worst case⁸²⁷ fall into a terrible form of life nor ever not do the work of a wheel-turning emperor. And why? Because the result is like the seed. When supplicants arrive in the presence of that wheel-turning emperor, the wheel-turning emperor thinks, ‘I have assumed sovereignty over an empire for nothing other than the welfare of beings,’ and says, ‘Whatever you want, consider it given. It is yours, not mine. I am not even doing it for the sake of this inner form, never mind anything else. Apart from having accepted a life in saṃsāra for the sake of all beings, I am not someone who likes saṃsāra.’

- 76.29 “Thus, out of compassion they become completely filled with great compassion, and as much as they are filled with great compassion they work for the welfare of beings even though those sorts of beings who might become perfected cannot be apprehended except as names, designations, and terms in conventional usage. And you should know the conventional usage, furthermore, is a nonconventional usage, like an echo.
- 76.30 “Subhūti, bodhisattva great beings have to practice the perfection of giving as a practice where [F.116.b] there is no material thing at all that they will not give away to other beings, where they will even, finally, give away their flesh, so what need is there to say more about external things that beings require in order to be freed from saṃsāra?”
- 76.31 “Lord, what are those requirements?”
- “What, Subhūti, are those requirements? They are these, namely, the perfection of giving is a requirement, the perfection of morality is a requirement, the perfection of patience is a requirement, the perfection of perseverance is a requirement, the perfection of concentration is a requirement, the perfection of wisdom is a requirement, *up to* the eighteen distinct attributes of a buddha are a requirement. They are requirements because, helped by those requirements, beings are freed from saṃsāra.
- 76.32 “Furthermore, Subhūti, when bodhisattva great beings standing in the perfection of giving give gifts to beings, they exclaim, ‘Come here, sons of a good family! I will ensure that whatever food, or drink, *up to* or the seven precious stones you require are not insufficient. Guard your morality. I will ensure that the food, or drink, *up to* or seven precious stones are not insufficient, and relieve whatever other poverty might make you turn to immorality. One way or the other, keeping to the moral code you must gradually reach the end of suffering in one or other of the three vehicles, the Śrāvaka Vehicle, or the Pratyekabuddha Vehicle, or the Great Vehicle of the knowledge of all aspects.’ Subhūti, bodhisattva great beings standing in the perfection of giving [F.117.a] thus gather a retinue of beings with the perfection of morality.
- 76.33 “Furthermore, Subhūti, bodhisattva great beings standing in the perfection of giving exclaim to those who are upset and have malicious thoughts, ‘Sons of a good family! You must take from me whatever food, or drink, *up to* or anything else you require to relieve the poverty that causes you to be upset, or bear malice, or bitterly criticize. I will ensure that you are not destitute, so you must not be upset and bear malice. I am yours and you are mine.⁸²⁸ The possessions I have are yours, so anyone who has any need please take it. I will ensure that you are not destitute of whatever food, drink,

clothes, *up to* or anything else you require. One way or the other, you must not be governed by rage and malice.’ Bodhisattva great beings standing in the perfection of giving thus connect beings with the perfection of patience.

76.34 “ ‘You are getting enraged on account of something that is pointless. There is no existent thing there at all. That rage is an imagination of the unreal, so there is no real basis that is a reason for you to be obsessed, enraged, and bear malice, and having become obsessed, enraged, and malicious, to strike with sticks, hurl weapons, and kill one another—none at all. Therefore, since when you have become upset by the imagination of the unreal you fall into the hells, or into the animal world, or into the world of Yama, [F.117.b] or fall into other terrible forms of life where you experience feelings of unbearable, grating, scorching suffering, well then, pay attention everyone! You will not even find a human birth because of the karma you are saddled with, so meeting with the arising of a buddha does not even come up in conversation. Do not get saddled with such karma for the sake of phenomena that are without a real basis. Pay attention everyone! It is hard to encounter the arising of a buddha. Even to be born human is hard, so do not squander this perfect human birth or else you will end up in an incurable situation in a place that precludes a perfect human birth.’ Bodhisattva great beings thus personally perfect the perfection of patience, connect others to patience, speak in praise of patience, and speak in praise of others being patient as well, welcoming it. Having connected those beings to patience and established them in patience, they cause them to gradually pass into complete nirvāṇa in the three vehicles. It is thus, Subhūti, that bodhisattva great beings standing in the perfection of giving connect beings to the perfection of patience.

76.35 “Subhūti, how do bodhisattva great beings practicing the perfection of giving connect beings to the perfection of perseverance?

76.36 “Subhūti, here when bodhisattva great beings see those who are lazy, they rebuke them: ‘Why are all of you being lazy?’

“They say, ‘It is because we don’t have the wherewithal to get on with it.’

76.37 “Bodhisattva great beings practicing the perfection of giving say to those beings, ‘Pay attention everyone! I will ensure that you are supplied with the wherewithal for giving, the wherewithal for morality, the wherewithal for patience, as well as all those other types of things [F.118.a] for making a vigorous effort, so make a vigorous effort.’

76.38 “There, those supplied with what they require by the bodhisattva great beings make a vigorous attempt at physical and mental effort; with physical and mental effort they complete all the wholesome dharmas; with those wholesome dharmas they cultivate the noble dharmas without outflows; and having cultivated those they reach the result of stream enterer; reach the

result of once-returner, the result of non-returner, and the state of a worthy one; reach a pratyekabuddha's awakening; and fully awaken to unsurpassed, perfect, complete awakening. It is thus, Subhūti, that bodhisattva great beings practicing the perfection of giving connect beings to the perfection of perseverance.

76.39 "Subhūti, how do bodhisattva great beings practicing the perfection of giving connect beings to the perfection of concentration?

76.40 "Subhūti, here when bodhisattva great beings see those who are mentally distracted, they rebuke them: 'Why are all of you not absorbed in meditation on the perfection of concentration?'

"They say, 'It is because we don't have the wherewithal to get on with it.'

76.41 "Bodhisattva great beings practicing the perfection of giving say to those beings, 'Pay attention everyone! I will supply you with the wherewithal, the sorts of necessary conditions for you not to apply your thoughts to 'this is inner, this is outer, and this is inner and outer.'

76.42 "There, those bodhisattva great beings supply those beings with whatever sorts of conditions are necessary so that they [F.118.b] do not apply thought. With that, those beings, having cut off applied thought, accomplish and dwell in the first concentration; accomplish and dwell in the second, third, and fourth concentration; become absorbed in the meditation on love, compassion, joy, and equanimity; and with those concentrations and immeasurables, cultivate..., *up to* the eightfold noble path. Having cultivated them, they gradually pass into complete nirvāṇa in the three vehicles.

76.43 "Among them, some will not abandon the awakening path during the period up until they fully awaken to unsurpassed, perfect, complete awakening. It is thus, Subhūti, that bodhisattva great beings practicing the perfection of giving connect beings to the perfection of meditative stabilization.

76.44 "Subhūti, how do bodhisattva great beings practicing the perfection of giving look after beings with the perfection of wisdom? Subhūti, here when bodhisattva great beings see those who are intellectually confused, they give them advice and instruct them, saying, 'Hey! Why are all of you not cultivating the perfection of wisdom?'

76.45 "When they say, 'It is because we don't have the wherewithal to get on with it,' they advise and instruct those beings, saying, 'Get those requirements from me and give gifts, guard morality, be patient, make a vigorous effort, cultivate the concentrations, and, having completed those aspects, while cultivating the perfection of wisdom [F.119.a] investigate whether a self, or a being, or a living being, or one who lives, or a person, *up to* or one who knows, or one who sees, or one who does; or the desire realm or form realm, or formless realm; or the six perfections; or the thirty-seven

dharma on the side of awakening; or the result of stream enterer, or the result of once-returner, or the result of non-returner, or the state of a worthy one, or a pratyekabuddha's awakening, or unsurpassed, perfect, complete awakening, or any apprehended dharma at all exists.'

76.46 "Bodhisattva great beings practicing the perfection of wisdom do not apprehend any phenomenon that can be apprehended and settled down on. They do not settle down on anything, so they do not see any phenomenon that is produced or stopped or is defiled or purified. They do not see that, so they do not think, 'This is hell. This is the animal world. This is the world of Yama. This is the class of asuras. This is a god. This is a human. This one is moral. This one is immoral. This is a stream enterer. This is a once-returner. This is a non-returner. This is a worthy one. This is a pratyekabuddha. This is unsurpassed, perfect, complete awakening.' It is thus, Subhūti, that bodhisattva great beings practicing the perfection of giving connect beings to the perfection of wisdom.

76.47 "Subhūti, how do bodhisattva great beings standing in the perfection of giving, and standing in [F.119.b] the perfection of morality, perfection of patience, perfection of perseverance, perfection of concentration, and perfection of wisdom look after..., *up to* the thirty-seven dharmas on the side of awakening? Subhūti, here bodhisattva great beings practicing the perfection of wisdom offer beings what they require and cause beings assisted by those requirements to meditate on the applications of mindfulness; and to meditate on the four right efforts, to meditate on the four legs of miraculous power, and to meditate on the five faculties, five powers, seven limbs of awakening, and eightfold noble path. Assisted by that path, they are freed from saṃsāra in its entirety. It is thus, Subhūti, with the noble dharmas without outflows, that bodhisattva great beings look after beings.

76.48 "Furthermore, Subhūti, when bodhisattva great beings practicing the perfection of giving see beings without a protector, suffering, and without anything to eat or drink, they bring them to maturity like this: 'Come here, sons of a good family. Take food and drink, clothes and transport, mats and seats, incense, flower garlands, creams, *up to* the seven precious stones and whatever other requirements from me and make them of benefit to beings. They will be for your advantage, benefit, and happiness for a long time. Do not think that they are for my advantage, not for yours. I have been supplying these for a long time for the welfare of beings, so you should think, "They belong to me personally," and give gifts to others. [F.120.a] By giving, also connect them with morality, connect them with patience, connect them with perseverance, connect them with meditative stabilization, connect them with concentration, connect them with wisdom, *up to* connect them with the thirty-seven dharmas on the side of awakening. And do not be

satisfied with just that, also establish them in the previously mentioned noble dharmas without outflows, and establish them in the result of stream enterer, the result of once-returner, the result of non-returner, the state of a worthy one, a pratyekabuddha's awakening, and unsurpassed, perfect, complete awakening.'

76.49 "Subhūti, bodhisattva great beings practicing the perfection of wisdom should bring beings to maturity in such a way that those brought to maturity are freed from the three terrible forms of life, *up to* they are freed from saṃsāra in its entirety.

76.50 "Furthermore, Subhūti, bodhisattva great beings standing in the perfection of morality should bring beings to maturity like this: 'Come here, sons of a good family. I will supply you those requirements—food, or drink, *up to* or any other human requirement—to relieve you of whatever poverty might make you turn to immorality.' Even after having thus established those beings in the perfection of morality, they benefit them so much that when they have been benefited in that way they will take the ten wholesome action ordination, and keep an untattered morality, an untarnished morality, the moral code.

76.51 *Similarly, connect this with each, up to the six perfections as well."*

76.52 *This was the seventy-sixth chapter, "The Armor for Bringing Beings to Maturity," [F.120.b] of "The Perfection of Wisdom in Eighteen Thousand Lines."*

77. CHAPTER 77: TEACHING THE PURIFICATION
 OF A BUDDHAFIELD

77.1 Then it occurred to venerable Subhūti to think, “What is the path of bodhisattva great beings standing on which bodhisattva great beings have to be armed with such armor?”

77.2 Then the Lord, understanding in his mind the thoughts occurring to Subhūti, said to Subhūti, “Subhūti, the six perfections are the path of the bodhisattva great beings; the thirty-seven dharmas on the side of awakening are the path of the bodhisattva great beings; and the fourteen emptinesses, nine serial absorptions, eight deliverances, ten tathāgata powers, and eighteen distinct attributes of a buddha are the path of the bodhisattva great beings. Furthermore, Subhūti, all dharmas are the path of the bodhisattva great beings.

77.3 “What do you think, Subhūti, is there a dharma in which bodhisattva great beings do not train, without training in which they will fully awaken to unsurpassed, perfect, complete awakening? Subhūti, there is no dharma in which bodhisattva great beings do not train, because without training in all dharmas, bodhisattva great beings are not able to reach the knowledge of all aspects.”

77.4 Then venerable Subhūti asked the Lord, “Lord, if all dharmas are empty, how will bodhisattva great beings train in all dharmas? Lord, if they say ‘there are this many,’ [F.121.a] or ‘they are these,’ or that these dharmas are ordinary or extraordinary, or with outflows or without outflows, or compounded or uncompounded, or the dharmas of ordinary people, or worthy one dharmas, or pratyekabuddha dharmas, have they elaborated on what cannot be elaborated, or else are they not one?”

77.5 Venerable Subhūti having asked that, the Lord said to him, “Exactly so, Subhūti, exactly so! All dharmas are empty. Subhūti, were all dharmas not to be empty, bodhisattva great beings would not fully awaken to unsurpassed,

perfect, complete awakening. But, Subhūti, all dharmas are empty, so bodhisattva great beings do fully awaken to unsurpassed, perfect, complete awakening.

77.6 “Again, Subhūti, in regard to what you have asked—‘if all dharmas are empty, how will bodhisattva great beings make distinctions between all dharmas such as “there are this many,” or “they are these,” up to or the dharmas of ordinary people, or worthy one dharmas, or pratyekabuddha dharmas?’—Subhūti, were these ordinary beings to know ‘all dharmas are empty,’ then since they would know, bodhisattva great beings would not, having trained in all dharmas, reach the knowledge of all aspects.⁸²⁹ But, Subhūti, these beings do not know ‘all dharmas are empty,’ so bodhisattva great beings, having fully awakened to unsurpassed, perfect, complete awakening, make a presentation of all dharmas and teach [F.121.b] the doctrine to beings.

77.7 “Subhūti, there, right from the beginning, bodhisattva great beings practicing the awakening path should reflect deeply on the fact that here, except for its being an enactment, there is no dharma at all that can be apprehended through its own intrinsic nature. And when they thus reflect deeply on the nature of those dharmas, they do not settle down on the perfections, or the thirty-seven dharmas on the side of awakening, or the result of stream enterer, or the result of once-returner, or the result of non-returner, or the state of a worthy one, or a pratyekabuddha’s awakening, or unsurpassed, perfect, complete awakening, or any dharma at all. And why? Because all dharmas are empty of an intrinsic nature of all dharmas, so emptiness does not settle down on emptiness. And when even emptiness cannot be apprehended, what need is there to say more about emptiness settling down on emptiness?

77.8 “Subhūti, bodhisattva great beings thus abide without settling down on all dharmas. Standing in that training they think, ‘What are these beings doing?’, and looking at what all beings are doing, think, ‘They are grasping at nonexistence.’ It then occurs to the bodhisattva great beings to think, ‘Oh! I will free these beings well from grasping at the unreal.’ So, standing with skillful means in the perfection of wisdom, they give them advice: ‘Come here, all of you! Give gifts, and through that you will get richer and richer. But do not project a sense of false superiority because of those riches. They are totally worthless.’ Similarly, they advise them to guard morality but not project a sense of false superiority because of that morality: ‘It too is totally worthless.’ [F.122.a] *Similarly* patience, *similarly* perseverance, *similarly* concentration, *and similarly*, they advise them to cultivate wisdom but not project a sense of false superiority because of that wisdom: ‘It is totally worthless.’ *Similarly*, they advise them to meditate on the result of stream

enterer, *similarly* the result of once-returner, *similarly* the result of non-returner, *similarly* the state of a worthy one, *similarly* a pratyekabuddha's awakening, *and similarly, up to* all buddhadharmas: 'But do not project a sense of false superiority because of those dharmas. They too are totally worthless.'

77.9 "Thus, while giving advice and instruction and practicing the awakening path, they still do not settle down on any dharma at all. And why? Because, based on having emptiness as their nature, all dharmas are not things that have been settled down on, because they have no intrinsic nature such that they could have been settled down on. Thus, Subhūti, bodhisattva great beings practice the awakening path but are not located anywhere. By way of not being located, they practice the perfection of giving but they are not located there. They practice the perfection of morality but are not located there. They practice the perfection of patience but are not located there. They practice the perfection of perseverance but are not located there. They practice the perfection of concentration but are not located there. They practice the perfection of wisdom but are not located there.

77.10 "They become absorbed in the first concentration but are not located there. And why? Because the first concentration is empty of an intrinsic nature of a concentration. That which becomes absorbed, that too is empty, and those aspects on account of which they become absorbed, they are empty as well. *Similarly*, [F.122.b] they reach the second concentration, third concentration, *up to* the fourth concentration; *similarly*, love, compassion, joy, and equanimity, *up to* the formless absorptions; *similarly*, they reach the eight deliverances, nine serial absorptions, and the result of stream enterer but are not located there. They reach the result of once-returner but are not located there; they reach the result of non-returner but are not located there; they reach the state of a worthy one but are not located there; and they reach a pratyekabuddha's awakening but are not located there."

77.11 "Lord, why are they not located?"

"Subhūti, they are not located for two reasons. And what are the two? It is because those results where they might be located have no intrinsic nature, nor does that on account of which they might be located, nor those who might be located. And second, because up until they fully awaken to unsurpassed, perfect, complete awakening they are not easily satisfied. They think, 'It is not that I should not reach the result of stream enterer, but even after having reached the result of stream enterer I should not stand there; *up to* it is not that I should not reach a pratyekabuddha's awakening, but even after having reached a pratyekabuddha's awakening I should not stand there. And why? Because from my production of the first thought I have never produced any other thought except that of unsurpassed, perfect, complete awakening.' And why? Because those bodhisattva great beings,

from the first production of the thought, have never produced any other thought except that of unsurpassed, perfect, complete awakening. And similarly, starting from when they entered into the secure state of a bodhisattva up until they reached the tenth level, their thought [F.123.a] never wavered and they never produced any other thought except of unsurpassed, perfect, complete awakening.

77.12 “Subhūti, no matter how much physical, verbal, and mental training those bodhisattva great beings put into effect, it is not other than the thought of awakening. The bodhisattva great beings keep on thinking of awakening without wavering in their mind, producing a path to awakening.”

77.13 Then venerable Subhūti asked the Lord, “Lord, if all dharmas are unproduced, well then, Lord, how will bodhisattva great beings produce a path to awakening?”

77.14 Venerable Subhūti having asked that, the Lord said to him, “Exactly so, Subhūti, exactly so! All dharmas have not been produced. How so? All dharmas have not been produced for those who do not occasion anything.”

77.15 The Lord having said that, venerable Subhūti asked him, “Lord, whether the tathāgatas arise or whether the tathāgatas do not arise, does the true dharmic nature of dharmas not remain?”

77.16 “Exactly so, Subhūti, exactly so! Whether the tathāgatas arise or whether the tathāgatas do not arise, the true dharmic nature of dharmas remains, but still, for the sake of those who do not know that establishment of dharmas, bodhisattva great beings produce a path to awakening and with that path free beings from saṃsāra.”

77.17 Then venerable Subhūti asked the Lord, [F.123.b] “Lord, do they reach awakening on that path that has been produced?”

“No,”

77.18 “Lord, do they reach awakening on that path that has not been produced?”

“No.”

77.19 “Lord, do they reach awakening on that path that has not been produced when it is not produced and is produced when it is produced?”

“No.”

77.20 “Lord, do they reach awakening on that path that has neither been produced nor not produced?”

“No.”

77.21 “Well then, Lord, how do they reach awakening?”

Venerable Subhūti having asked that, the Lord said to him, “Subhūti, awakening is not reached by the path and it is not reached by what is not the path. Just awakening is the path, and just the path is awakening.”

- 77.22 The Lord having said that, venerable Subhūti asked him, “Lord, if just awakening is the path, and just the path is awakening, well then, would not bodhisattva great beings already have reached awakening? Why is it still taught, then, that ‘a tathāgata, worthy one, perfectly complete buddha is on account of the thirty-two major marks of a great person, ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, four immeasurables, four formless absorptions, *up to* the eighteen distinct attributes of a buddha’?”
- 77.23 Venerable Subhūti having asked that, the Lord asked him in return, “Subhūti, what do you think, [F.124.a] does a buddha reach awakening?”
- “No, Lord. Just a buddha is awakening, and just awakening is a buddha.”
- 77.24 “Again, Subhūti, in regard to what you have said—‘Do bodhisattva great beings reach awakening or does it not happen at all?’—Subhūti, here bodhisattva great beings, having completed the six perfections, completed the thirty-seven dharmaś on the side of awakening, and completed the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha, fully awaken to unsurpassed, perfect, complete awakening through the wisdom of the unique single instant that is the *vajropama* meditative stabilization. Having fully awakened to unsurpassed, perfect, complete awakening, from then on they are called *tathāgata*. They know all dharmaś and see all dharmaś, therefore they are said to be *all-knowing*.”
- 77.25 Then venerable Subhūti asked the Lord, “Lord, if all dharmaś are isolated from their own intrinsic nature, well then, Lord, how do bodhisattva great beings purify a buddhafield?”
- 77.26 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, here, starting from the first production of the thought, bodhisattva great beings purify their own and others’ final physical basis of suffering, final verbal basis of suffering, and final mental basis of suffering [F.124.b] and, with those purified, purify a buddhafield.”
- 77.27 The Lord having said that, venerable Subhūti asked him, “Lord, what is the bodhisattva great beings’ final physical basis of suffering, final verbal basis of suffering, and final mental basis of suffering?”
- 77.28 The Lord replied to venerable Subhūti, “Subhūti, the unwholesome physical action of killing, stealing, and illicit sex because of lust; the unwholesome verbal action of lying, backbiting, insulting, and babbling nonsense; and the unwholesome mental action of coveting, malice, and wrong view are called the bodhisattva great beings’ final physical basis of suffering, final verbal basis of suffering, and final mental basis of suffering.

Bodhisattva great beings purify those final physical, verbal, and mental bases of suffering of themselves and others, and with those purified, purify a buddhafiield.

77.29 “Furthermore, Subhūti, stingy thought is the bodhisattva great beings’ final mental basis of suffering; immoral thought, angry thought, lazy thought, distracted thought, and intellectually confused thought are the bodhisattva great beings’ final mental basis of suffering too. Furthermore, Subhūti, morality that has not been purified is also the bodhisattva great beings’ final mental basis of suffering. Furthermore, Subhūti, separation from the four applications of mindfulness is also the bodhisattva great beings’ [F.125.a] final mental basis of suffering; *similarly*, separation from the four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble path, and from the emptiness meditative stabilization, signlessness meditative stabilization, and wishlessness meditative stabilization is also the bodhisattva great beings’ final mental basis of suffering. Furthermore, Subhūti, while making manifest the result of stream enterer, feeling delight in it is also the bodhisattva great beings’ final mental basis of suffering; *up to* while making manifest the state of a worthy one, and a pratyekabuddha’s awakening, feeling delight in it is also the bodhisattva great beings’ final mental basis of suffering. Furthermore, Subhūti, the perception of form is the basis of suffering, and the perception of feeling, perception, volitional factors, and consciousness is the basis of suffering; the perception of eyes is the basis of suffering, and the perception of ears, nose, tongue, body, and thinking mind is the basis of suffering; and the perception of female is the basis of suffering and the perception of male is the basis of suffering. The perception of desire realm, perception of form realm, perception of formless realm, perception of wholesome, perception of unwholesome, perception of compounded, and perception of uncompounded, Subhūti, is also the bodhisattva great beings’ final physical basis of suffering, final verbal basis of suffering, and final mental basis of suffering.

77.30 “Having eliminated all those bases of suffering, they personally give gifts and they inspire others [F.125.b] to give as well. They give food to those who want food, give drinks to those who want drink, *up to* give whatever they require, as appropriate, to those who have requirements, establish others in just those and inspire them to take them up, making that wholesome root into something shared in common by all beings and dedicating it to the purification of a buddhafiield.

77.31 *Similarly, connect this with each, up to* morality, patience, perseverance, concentration, and wisdom.

- 77.32 “Having filled up this great billionfold world system with the seven precious stones, they personally give it as a gift because of the Three Jewels, inspire other to take up just that too, and dedicate it thus: ‘Through this wholesome root, may my buddhafiield be made of the seven precious stones.’
- 77.33 “Furthermore, Subhūti, bodhisattva great beings cause divine instrumental music to be played for the buddhas or buddha reliquaries and dedicate it thus: ‘Through this wholesome root, may divine instrumental music pleasing to the mind be constantly and always played in my buddhafiield.’
- 77.34 “Furthermore, Subhūti, bodhisattva great beings, having filled up this great billionfold world system with a divine fragrance, offer it to the buddhas or buddha reliquaries and dedicate it thus: ‘Through this wholesome root, may a divine fragrance come forth in my buddhafiield.’
- 77.35 “Furthermore, Subhūti, bodhisattva great beings, having offered food with a hundred flavors to the tathāgatas and the tathāgatas’ śrāvakas, dedicate it thus: [F.126.a] ‘Through this wholesome root, may the śrāvakas in my buddhafiield when I have fully awakened to unsurpassed, perfect, complete awakening partake of food with a hundred flavors.’
- 77.36 “Furthermore, Subhūti, bodhisattva great beings, having put divine creams on the tathāgatas, the tathāgatas’ śrāvakas, tathāgata statues, and tathāgata reliquaries, dedicate it thus: ‘Through this wholesome root, may the beings in my buddhafiield when I have fully awakened to unsurpassed, perfect, complete awakening experience perfect feelings of divine touch.’
- 77.37 “Furthermore, Subhūti, it occurs to bodhisattva great beings to think, ‘Just by thinking about it may I give the five sorts of sense objects—forms, sounds, smells, tastes, and feelings—pleasing to the mind to the buddhas, the buddhas’ śrāvakas, and all beings.’ Having thought that and given them, they dedicate it thus: ‘Through this wholesome root, may all the śrāvaka saṅghas and all beings in my buddhafiield when I have fully awakened to unsurpassed, perfect, complete awakening come to have the five sorts of sense objects—forms, sounds, smells, tastes, and feelings—pleasing to the mind just by thinking about it.’
- 77.38 “Furthermore, Subhūti, bodhisattva great beings, personally in association with all beings, give the gift of the five sorts of sense objects—forms, sounds, smells, tastes, and feelings—pleasing to the mind to the buddhas and the buddhas’ śrāvakas. [F.126.b]
- 77.39 “Furthermore, Subhūti, it occurs to bodhisattva great beings practicing the perfection of wisdom to think, ‘I will become absorbed in the first concentration and cause others to enter the first concentration as well. *Similarly, up to* I will cause others to enter the fourth concentration and establish them there. I will establish them in love, compassion, joy,

equanimity, *up to* the thirty-seven dharmas on the side of awakening.’ And they think, ‘Through this wholesome root, may the beings in my buddhafield when I have fully awakened to unsurpassed, perfect, complete awakening not be separated from the two gifts;⁸³⁰ may they not be separated from the four concentrations; may they not be separated from the four immeasurables; and may they not be separated from the thirty-seven dharmas on the side of awakening.’ In that way, Subhūti, bodhisattva great beings purify a buddhafield, and until all those aspirations are fulfilled do not fully awaken to unsurpassed, perfect, complete awakening. They cause themselves to be endowed with all those wholesome dharmas and others to be endowed with them as well. They personally have beautiful bodies and those beings that bodhisattva great beings bring to maturity have beautiful bodies as well. They, because of this—namely being assisted by merit—accomplish beautiful, good-looking, and handsome bodies.

77.40 “Thus, Subhūti, bodhisattva great beings purify a buddhafield so that there will not even be the designation of the three terrible forms of life; [F.127.a] there will not even be the designation of different views; there will not even be the designation of greed, hatred, and confusion; there will not even be the words *male* or *female*; there will not even be words for the two vehicles; there will not even be the designation of impermanence, suffering, or self; there will not even be the designation of appropriation; there will not even be the designation of self-grasping and taking something as ‘mine’; there will not even be the designation of attachment or obsession; there will not even be the designation of distortion; and there will not even be the designation of a presentation of the results.⁸³¹ Quite the opposite, a proclamation of the emptiness, signlessness, and wishlessness meditative stabilization will issue forth; a proclamation that those beings thus want to give away outer and inner things will issue forth; from trees stirred by the wind and from the outer and inner dharmas, words for *emptiness*, *signlessness*, and *wishlessness* will issue forth; words for *nonproduction* and *noncessation* will issue forth; such a proclamation of the actual intrinsic nature of those dharmas will issue forth; such a proclamation that ‘all dharmas are empty of all dharmas,’ of the actual nature of those dharmas will issue forth; and a teaching of the Dharma will issue forth, proclaiming, ‘Whether the tathāgatas arise or whether the tathāgatas do not arise, all dharmas are empty of all dharmas, in that which is empty there is no causal sign, and in that which has no causal sign there is nothing wished for.’ Such a proclamation of Dharma as appropriate for those standing up or sitting down, lying down or walking, will come forth in the day or at night. [F.127.b] It is thus that they purify a buddhafield.

77.41 “All the lord buddhas, as many as there are in all world systems in the ten directions, raise their voices in praise of that tathāgata, worthy one, perfectly complete buddha who has fully awakened to unsurpassed, perfect, complete awakening in that buddhafiield. All those beings who hear the praise and name of that tathāgata become destined for unsurpassed, perfect, complete awakening. None of the beings become uncertain about whether the Dharma taught by that tathāgata, worthy one, perfect complete buddha is the Dharma or is not the Dharma. And why? Because in the true dharmic nature of all dharmas, there is nothing that is not the Dharma at all. All that is the Dharma. There, those beings overcome by unwholesome roots who have not planted wholesome roots in relation to the buddhas and the buddhas’ śrāvakas, who are influenced by bad friends, who are obstinate about the view of self, *up to* who are obstinate about every instance of a view, who are standing at the extreme of going on and on forever and at the extreme of annihilation, who, seized by an incorrect grasping,⁸³² imagine someone not a buddha to be a perfectly complete buddha and imagine a perfectly complete buddha to be someone who is not a buddha, and say about the doctrine that it is not the doctrine. Saying about the doctrine that it is not the doctrine, they reject the doctrine; having rejected the doctrine their bodies disintegrate and after death they go into a terrible form of life, fall into error, and are born in hell. Those lord buddhas, having fully awakened [F.128.a] to unsurpassed, perfect, complete awakening, liberate those beings included in saṃsāra from those terrible forms of life and from being riddled with views. Having liberated them, they establish them in the class of those destined for the perfect state and, having established them there, they will not, from then on, be born in hell.

77.42 “Subhūti, that is how bodhisattva great beings purify a buddhafiield, and those beings who have been purified do not abide in any ordinary dharmas or extraordinary dharmas, dharmas with outflows or dharmas without outflows, compounded dharmas or uncompounded dharmas at all. And up until their unsurpassed, perfect, complete awakening, they all remain destined for the perfect state.”

77.43 *This was the seventy-seventh chapter, “Teaching the Purification of a Buddhafiield,” of “The Perfection of Wisdom in Eighteen Thousand Lines.” [B55]*

78.

CHAPTER 78: TEACHING THE SKILLFUL MEANS FOR THE PURIFICATION OF A BUDDHAFIELD

78.1 Then venerable Subhūti asked the Lord, “Lord, are bodhisattva great beings ‘destined’ or rather ‘not necessarily destined’?”

78.2 “Subhūti,” replied the Lord, “bodhisattva great beings are destined, not *not* necessarily destined.”

78.3 “Lord, which group, the śrāvaka group or the pratyekabuddha group, are they destined to be in?”

78.4 “Subhūti, bodhisattva great beings are not necessarily destined to be in the śrāvaka group or in the pratyekabuddha group; they are destined to be in the buddha group.”

78.5 “Lord, are bodhisattva great beings [F.128.b] who have produced the first thought destined [to be in the buddha group], or are those who are irreversible from awakening destined, or are those who are in a last existence destined?”

78.6 “Subhūti, bodhisattva great beings who have produced the first thought are destined; those who are irreversible are also destined; and those who are in a last existence are destined as well.”

78.7 “Lord, do bodhisattva great beings who have become destined take birth in terrible forms of life?”

78.8 “No, Subhūti. Subhūti, bodhisattva great beings who have become destined do not take birth in terrible forms of life. What do you think, Subhūti, does the Aṣṭamaka, or stream enterer, or once-returner, or non-returner, or worthy one, or pratyekabuddha take birth in terrible forms of life?”

“No, Lord.”

78.9 “Similarly, Subhūti, bodhisattva great beings who have become destined also do not take birth in terrible forms of life. Subhūti, it is impossible that bodhisattva great beings who, starting from the first production of the

thought, give gifts, guard morality, make a practice of being patient, make a vigorous effort, become absorbed in meditative stabilization, cultivate wisdom, cultivate love, compassion, joy, and equanimity toward all beings, and remain in order to eliminate all unwholesome dharmas would take birth in terrible forms of life. It is impossible that they would take birth among the long-lived gods. It is impossible that they would take birth in areas where the wholesome dharmas are practiced incorrectly or with a sheep-like obtuseness. It is impossible that they would take birth in areas where there are robbers and barbarians, at the outer limits of society. It is impossible that they would take birth in families with wrong views. [F.129.a] It is impossible that they would take birth where there is no word *Buddha*, no word *Dharma*, and no word *Saṅgha*. It is impossible that they would take birth where they follow the view that action has no consequences. It is also impossible, Subhūti, that bodhisattva great beings, having set out from the first production of the thought for unsurpassed, perfect, complete awakening with a surpassing aspiration, would ply the ten unwholesome actions."

78.10 The Lord having said that, venerable Subhūti asked him, "Lord, if bodhisattva great beings with such wholesome roots do not take birth in those places—namely, the negative ones—then where were those wholesome roots when the Tathāgata took birth in the animal world, as you personally have taught in your birth stories?"

78.11 Venerable Subhūti having asked that, the Lord said to him, "Subhūti, the Bodhisattva Great Being did not take birth as an animal because of unwholesome karma, rather he intentionally, with skillful means, appropriated whatever sort of body would be of benefit to beings for the sake of beings.

78.12 "Subhūti, do worthy ones and pratyekabuddhas have the skillful means of the bodhisattva great beings who are endowed with such skillful means that, when they have taken birth in the animal world, they inspire those very beings who are leading them to slaughter to take up great patience, calming them and establishing them in it, giving up their body for the sake of those beings and not hurting those beings?

78.13 "Subhūti, also because of this one of many explanations you should know that bodhisattva great beings [F.129.b] thus complete great compassion for the welfare of beings and for unsurpassed, perfect, complete awakening, and take birth in the animal world, but still are not sullied by the defects of the forms of life in the animal world."

78.14 The Lord having said that, venerable Subhūti asked him, "Lord, in which wholesome dharmas do bodhisattva great beings stand when they appropriate such a body?"

- 78.15 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, is there some sort of wholesome dharma that bodhisattva great beings do not have to complete? The completion of all wholesome dharmas is unsurpassed, perfect, complete awakening, so starting from the first production of the thought up until seated at the site of awakening, there is no wholesome dharma at all that bodhisattva great beings do not have to complete. They will not fully awaken to unsurpassed, perfect, complete awakening unless they complete all those wholesome dharmas. It is impossible. Therefore, Subhūti, bodhisattva great beings should train in the completion of all wholesome dharmas from the first production of the thought onward. When they have trained in them, they reach the knowledge of all aspects, and all connections with residual impressions are eliminated.”
- 78.16 The Lord having said that, venerable Subhūti asked him, “Lord, how, through a noble action without outflows, do bodhisattva great beings endowed with bright dharmas take birth in terrible forms of life or in the animal world?”
- 78.17 “Subhūti, are tathāgatas [F.130.a] noble beings without outflows?”
“So they are, Lord. So they are, Sugata. Tathāgatas are noble beings without outflows.”
- 78.18 “Subhūti, tathāgatas magically produce a living being included in the animal world, and having magically produced it there they have it do the work of a buddha, do they not?”
“Yes they do, Lord.”
- 78.19 “Subhūti, does the Tathāgata turn into an animal?”
“No, Lord.”
- 78.20 “Subhūti, does the Tathāgata experience the sufferings of the animal world?”
“No, Lord.”
- 78.21 “Similarly, Subhūti, bodhisattva great beings are endowed with noble bright dharmas without outflows but still appropriate such a body at will, as appropriate and according to circumstances, and with that body brings beings to maturity.
- 78.22 “What do you think, Subhūti, when a worthy one has magically created a magical creation, does that magical creation do the work of the worthy one and on account of that work produce joy in others?”
“It is so, Lord.”
- 78.23 “Similarly, Subhūti, bodhisattva great beings are endowed with the noble bright dharmas without outflows but still appropriate such a body and work for the welfare of beings. They do not, however, suffer on account of such a body and do not experience feelings of suffering.

- 78.24 “What do you think, Subhūti, when a magician makes an elephant’s body, or a horse’s body, or a bull’s body, conjured up by magic, appear, or when they make the bodies of various other types of living beings [F.130.b] appear, do those turn into an elephant, or turn into a horse, or turn into a bull, or turn into those bodies of various other types of living beings?”
- “No, Lord.”
- 78.25 “Similarly, Subhūti, bodhisattva great beings endowed with the noble bright dharmas without outflows make such bodies appear at will. But even though they work for the welfare of beings, they still do not suffer on account of such a body and do not experience such types of feelings of suffering.”
- 78.26 Then venerable Subhūti said to the Lord, “Lord, bodhisattva great beings endowed with such noble knowledge without outflows, who appropriate whatever sort of a body is capable of working for the welfare of beings, are those with great skill in means. Lord, standing in those bright dharmas, do bodhisattva great beings utilize such skillful means but still are not affected by those actions?”
- 78.27 “Subhūti, bodhisattva great beings standing in the perfection of wisdom are endowed with such skillful means as those. Endowed with those skillful means, they work for the welfare of beings in world systems as many as there are sand particles in the Gaṅgā River in the east, south, west, north, and the intermediate directions, but they have no contact with them at all. And why? Because those bodhisattva great beings do not apprehend any dharma at all that could be contacted, that makes contact, or where contact could be made. And why? Because all three of those dharmas are empty of an intrinsic nature. [F.131.a] Hence emptiness does not contact emptiness and emptiness does not contact any dharma at all, and emptiness is also not something that can be contacted. That, Subhūti, is the emptiness of not apprehending. Standing there, the bodhisattva great beings fully awaken to unsurpassed, perfect, complete awakening.”
- 78.28 “Lord, do bodhisattva great beings stand only in the perfection of wisdom but not in other dharmas?”
- “Subhūti, is there any dharma not included in the perfection of wisdom?”
- 78.29 “Lord, if the perfection of wisdom is empty of an intrinsic nature, how could all dharmas be included in the perfection of wisdom? Lord, there is no dharma at all that is included and that is not included in emptiness.”
- 78.30 “Subhūti, all dharmas are empty of all dharmas, so all dharmas are not *not* included in emptiness.”⁸³³
- “Lord, all dharmas are empty of all dharmas.”
- 78.31 “Subhūti, if all dharmas are empty of all dharmas, all dharmas are included in emptiness, are they not?”

“So it is, Lord.”

78.32 “Subhūti, you should understand from this one of many explanations that bodhisattva great beings standing in the perfection of wisdom like that utilize such skillful means as those.”

78.33 Then venerable Subhūti asked the Lord, “Lord, how do bodhisattva great beings practicing the perfection of wisdom, standing in the emptiness of all dharmas, find and produce within themselves the perfection of clairvoyance that grows from wholesome roots [F.131.b] planted in relation to those lord buddhas, a clairvoyance that they stand in when they travel to world systems as many as there are sand particles in the Gaṅgā River in the eastern direction, attend on the lord buddhas dwelling and maintaining themselves in those world systems, and listen to them teaching the doctrine?”

78.34 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, here bodhisattva great beings practicing the perfection of wisdom see all those world systems, as many as there are sand particles in the Gaṅgā River in the eastern direction, as empty of an intrinsic nature, and those lord buddhas who are standing there as empty of an intrinsic nature too, as nothing but descriptions based on name and conventional term designations, and see all those designations as empty of an intrinsic nature as well. If those world systems were not empty of an intrinsic nature, and those lord buddhas were not empty of an intrinsic nature, and those practices that are designations were also not empty of an intrinsic nature, there would then just be a partial emptiness. But such a partial emptiness is not apprehended, so all dharmas are empty of all dharmas, and therefore bodhisattva great beings practicing the perfection of wisdom with skillful means find and produce within themselves the perfection of clairvoyance, and standing in that clairvoyance find and produce within themselves the divine eye, divine hearing, performance of miraculous power, knowledge of others’ thoughts, recollection of past lives, and knowledge of deaths and births.

78.35 “Without the clairvoyances bodhisattva great beings cannot fully awaken to unsurpassed, perfect, complete awakening; therefore, the bodhisattva great beings’ [F.132.a] awakening is included within this perfection of clairvoyance, and awakening has to be pursued through these clairvoyances. While in pursuit they see all wholesome dharmas with their divine eye, connect others to all wholesome dharmas, but do not settle down on those wholesome dharmas. And why? Because all those wholesome dharmas are empty of an intrinsic nature, and emptiness does not settle down on anything. In emptiness there is no experience to be relished, so there is nothing to be settled down on and nothing to be experienced. Therefore bodhisattva great beings practicing the perfection of wisdom find

and produce the divine eye within themselves, and with the divine eye those bodhisattva great beings standing in the true nature of dharmas produce bodies of the kind that teach the doctrine to beings, but still do not apprehend beings or the designation of beings.

78.36 “It is thus, by way of not apprehending anything, that bodhisattva great beings find and produce within themselves the perfection of clairvoyance. With those clairvoyances they make the dharmas that need to be made with clairvoyance. With the purified divine eye that transcends the human, those bodhisattva great beings see world systems in the east, south, west, and north, in the intermediate directions, and below and above. With the performance of miraculous power they go there, and by giving, or being moral, or being patient, or persevering, or concentration, or wisdom, or by the thirty-seven dharmas on the side of awakening, or the concentrations, or deliverances, or meditative stabilizations, or absorptions, or śrāvaka dharmas, or pratyekabuddha dharmas, or bodhisattva dharmas, or buddha dharmas, work for the welfare of beings [F.132.b] doing what needs to be done for those beings.

78.37 “There they give a Dharma discourse to beings who are stingy, teaching the Dharma like this: ‘Give gifts. Poverty is suffering. If, because of poverty, you cannot work for your own welfare, what need is there to say more about the welfare of another? So, you should give gifts, be happy yourself, and make others happy too. Do not feed on each other’s flesh or else you will not find freedom from the three terrible forms of life.’

78.38 “They give a Dharma discourse on morality to beings who are immoral, teaching the Dharma like this: ‘Hey, all of you! Immorality is suffering. If, because of immorality, you cannot work for your own welfare, what need is there to say more about the welfare of another? The maturation of immorality is in hell, the animal world, and the world of Yama; if you fall into the three terrible forms of life you cannot even extricate yourself, never mind others. So do not provide any opportunity at all for even a single immoral thought or else later on you will come to regret it.’

78.39 “They give a Dharma discourse on patience to beings who are upsetting each other and thinking malicious thoughts, teaching the Dharma like this: ‘Hey, all of you! Do not upset one another. You do not get any wholesome dharma at all from upsetting someone. So, when you upset and bear malice toward each other, it is grounds for falling into hell, the animal world, and the world of Yama. Therefore, if you should not entertain any angry and disturbing thought or malicious thought at all, what need is there to say more about providing an opportunity for any other unwholesome thought?’

- 78.40 *Similarly, connect this with* they connect beings who are lazy to perseverance; connect beings who are distracted to meditative stabilization; [F.133.a] connect beings with intellectual confusion to wisdom; connect beings with a strong libido to meditation on the disagreeable; and cause those who have set out on a wrong path to enter the path, connecting them with the śrāvaka path, or the pratyekabuddha path, or the buddha path, teaching the Dharma like this: ‘All those dharmas you settle down on are empty of an intrinsic nature. You cannot settle down on dharmas that are empty of an intrinsic nature; emptiness does not settle down.’
- 78.41 “Subhūti, bodhisattva great beings practicing the perfection of wisdom thus stand in the clairvoyances and work for the welfare of beings. Subhūti, without standing in the clairvoyances, bodhisattva great beings cannot teach the doctrine to beings or cause those who have set out on a wrong path to enter the path—it is impossible.
- 78.42 “To illustrate, Subhūti, a bird without wings cannot fly in the sky. Similarly, Subhūti, bodhisattva great beings cannot teach the doctrine to beings without resorting to the clairvoyances, so bodhisattva great beings practicing the perfection of wisdom should therefore find and produce within themselves the clairvoyances. With those clairvoyances that they have found and produced within themselves, they easily do what they want to do for the welfare of beings.
- 78.43 “With their divine eye they see those world systems, as many as there are sand particles in the Gaṅgā River. They see those living beings who have taken birth there, and having seen them, having gone there with magical powers, they know just by turning their minds to it the thoughts of other beings. Having come to know them, they again teach the doctrine with a discourse on giving, or with a discourse on morality, or with a discourse on the noble truths, *up to* or with a discourse [F.133.b] on complete nirvāṇa.
- 78.44 “With their divine ear they hear human and nonhuman sounds. They hear all those lord buddhas giving Dharma discourses in world systems as many as there are sand particles in the Gaṅgā River in the eastern direction, and having heard them they take those up for suchness. Having taken them up for suchness, they again teach the doctrine to beings with a discourse on giving, *up to* or with a discourse on complete nirvāṇa.
- 78.45 “They are endowed with an extremely pure knowledge of the ways of thinking. With that knowledge of the ways of thinking they come to know the thoughts of beings, again teaching them the doctrine like that with a discourse on giving, or with those discourses..., *up to* on complete nirvāṇa.
- 78.46 “They recollect their own and others’ various previous states of existence. With that knowledge recollecting previous states of existence they are thus aware, ‘This is the name of the previous tathāgata, worthy one, perfectly

complete buddha,' and, 'There were this many in his retinue of śrāvakas.' They again teach the doctrine to those beings who admire their recollection of previous states of existence with a discourse on giving, *up to* or with a discourse on complete nirvāṇa.

78.47 "With their magical powers they go to many world systems, attend on the lord buddhas, and plant wholesome roots in relation to those lord buddhas. Having planted those wholesome roots, they again return from those same world systems. Endowed with an extremely pure knowledge of the extinction of outflows, they teach the doctrine to those beings with a discourse on giving, *up to* or with a discourse on complete nirvāṇa.

78.48 "In that way, Subhūti, bodhisattva great beings practicing the perfection of wisdom should find and produce within themselves the clairvoyances. With those [F.134.a] clairvoyances completely mastered they will appropriate whatever body they want to appropriate, but still they will not get happiness or suffering, or mental happiness or mental anguish; they will not have attachment or rage.

78.49 "To illustrate, Subhūti, a man magically created by a tathāgata does all the work that has to be done but still is not affected by happiness or suffering. Similarly, Subhūti, bodhisattva great beings standing in the perfection of wisdom, sporting in the clairvoyances in world systems as many as there are sand particles in the Gaṅgā River, give Dharma discourses exactly according to beliefs but still are not affected by happiness or suffering.

78.50 "Subhūti, bodhisattva great beings practicing the perfection of wisdom should sport in and meditate on the clairvoyances in such a way that while sporting in the clairvoyances it will purify a buddhafield and bring beings to maturity. Subhūti, bodhisattva great beings cannot fully awaken to unsurpassed, perfect, complete awakening unless they have purified a buddhafield and brought beings to maturity. And why? Subhūti, it is because unless the branches of the bodhisattva great beings' awakening have been completed, there is no unsurpassed, perfect, complete awakening."

78.51 The Lord having said this, venerable Subhūti asked him, "Lord, what are the branches of the bodhisattva great beings' awakening, having completed which the bodhisattva great beings will fully awaken to unsurpassed, perfect, complete awakening?"

78.52 Venerable Subhūti having asked this, the Lord said to him, [F.134.b] "Subhūti, all wholesome dharmas are the branches of the bodhisattva great beings' awakening."

78.53 "Lord," he asked, "what are those wholesome dharmas by means of which the bodhisattva great beings will full awaken to unsurpassed, perfect, complete awakening?"

78.54 Venerable Subhūti having asked this, the Lord said to him, “Subhūti, starting from the first production of the thought, that nonconceptualization even when practicing the perfection of giving is a wholesome dharma. And how, when giving, is there nonconceptualization? Based on the emptiness of an intrinsic nature, there is no conceptualization of giving as ‘this is giving’; there is no conceptualization of ‘it has to be given to that one,’ or ‘I have to give’—none of those three. With that perfection of giving they free themselves from saṃsāra and free others as well. Subhūti, those wholesome dharmas are the bodhisattva great beings’ path to unsurpassed, perfect, complete awakening. Subhūti, past, future, and present bodhisattva great beings have gone beyond, will go beyond, and are going beyond on that path.

78.55 “Similarly, bodhisattva great beings have to complete the perfections of morality, patience, perseverance, concentration, and wisdom; the four concentrations, four immeasurables, and four formless absorptions; the four applications of mindfulness, four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble path; the three gateways to liberation, fourteen emptinesses, eight deliverances, nine serial absorptions, dhāraṇī gateways, and meditative stabilization gateways; and the detailed and thorough knowledges, [F.135.a] up to eighteen distinct attributes of a buddha—as many wholesome dharmas as there are—the entire bodhisattva’s path. Having completed those wholesome dharmas, bodhisattva great beings will reach the knowledge of all aspects, and having reached that, will turn the wheel of the Dharma.”

78.56 *This was the seventy-eighth chapter, “Teaching the Skillful Means for the Purification of a Buddhafield,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

79. CHAPTER 79: TEACHING THE NONEXISTENCE
 OF AN INTRINSIC NATURE

79.1 Then venerable Subhūti asked the Lord, “Lord, if those dharmas are the bodhisattva dharmas, well then, Lord, what are the buddhadharmas?”

79.2 The Lord replied, “Again, Subhūti, in regard to what you have asked—‘If those dharmas are the bodhisattva dharmas what, then, are the buddhadharmas?’—Subhūti, just those bodhisattva dharmas are the buddhadharmas as well. When bodhisattva great beings have completely awakened to those dharmas in all aspects and have reached the knowledge of all aspects, they eliminate all the residual impression connections. They will fully awaken to those, but tathāgatas, worthy ones, perfectly complete buddhas have fully awakened to all dharmas through the wisdom of the unique single instant. That, Subhūti, is the difference between bodhisattva great beings and the tathāgatas, worthy ones, perfectly complete buddhas.

79.3 “To illustrate, Subhūti, even though a candidate is one thing and a result-recipient another, still both are not *not* the highest person. Similarly, Subhūti, [F.135.b] bodhisattva great beings stand on the unobstructed path, but tathāgatas, worthy ones, perfectly complete buddhas have reached a knowledge of all dharmas without obscurations. That, Subhūti, is the difference between bodhisattva great beings and tathāgatas, worthy ones, perfectly complete buddhas.”

79.4 The Lord having said that, venerable Subhūti inquired further of him, “Lord, if all dharmas are empty of their own marks, how can you apprehend specific features in all dharmas that are empty of their own marks and make the distinctions, ‘This is a being in hell, this is one in the animal world, this is one in the world of Yama, this is a god, this is a human, this one is on the Gotra level, this one is an Aṣṭamaka, this is a stream enterer, this is a once-returner, this is a non-returner, this is a worthy one, this is a pratyekabuddha, this is a bodhisattva, and this is a tathāgata, worthy one, perfect complete buddha’? Lord, just as those persons cannot be

apprehended, so too karma cannot be apprehended, and just as karma cannot be apprehended, so too the maturation cannot be apprehended either.”

79.5 Venerable Subhūti having asked that, the Lord said to him, “Exactly so, Subhūti, exactly so! It is exactly as you say! Karma and the maturation of karma cannot be apprehended in all dharmas that are empty of their own marks. Those who do not understand that all dharmas are empty of their own marks behave badly or behave well, or accumulate karma with outflows or without outflows. Through the karma from behaving badly they fall into the three [F.136.a] terrible forms of life; through the karma from behaving well they are born among gods and humans; through wholesome karma without flaws they are born in the form realm and the formless realm. There the bodhisattva great beings practice the perfection of giving, *up to* practice the eighteen distinct attributes of a buddha, producing those bodhisattva dharmas in a practice without flaws. Having produced them, they become absorbed in the *vajropama* meditative stabilization endowed with the surrounding limbs of awakening, and fully awaken to unsurpassed, perfect, complete awakening. Having fully awakened to unsurpassed, perfect, complete awakening, they work for the welfare of beings. Because they have worked for their welfare they are not lost, and because they are not lost, they do not from then on take birth in the five forms of life in saṃsāra.”

79.6 The Lord having said that, venerable Subhūti asked him, “Lord, does the Lord, having fully awakened to unsurpassed, perfect, complete awakening, apprehend the five forms of life in saṃsāra?”

“No, Subhūti.”

79.7 “Lord, does a tathāgata apprehend bright, or dark, or bright and dark, or neither bright nor dark dharmas?”

“No, Subhūti.”

79.8 “Lord, if they have not apprehended them, how have they designated hell, the animal world, and the world of Yama; how have they designated gods and humans; how have they designated stream enterer; how have they designated once-returner, non-returner, worthy one, and pratyekabuddha; how have they designated bodhisattva; and how have they designated tathāgata, worthy one, perfect complete buddha?” [F.136.b]

79.9 “Subhūti, do these beings know that phenomena are empty of their own marks?”

“No, Lord.”

79.10 “Subhūti, if these beings were thus to know ‘phenomena are empty of their own marks,’ bodhisattva great beings would not set out to fully awaken to unsurpassed, perfect, complete awakening, and would not, when they have entered into unsurpassed, perfect, complete awakening, free beings

from the three terrible forms of life, *up to* the five forms of life in saṃsāra. But, Subhūti, these beings do not thus know that phenomena are empty of their own marks, and because they do not know, they are not freed from the three terrible forms of life, and the five forms of life in saṃsāra. Therefore, bodhisattva great beings, having heard from those lord buddhas that ‘phenomena are empty of their own marks,’ set out to fully awaken to unsurpassed, perfect, complete awakening for the sake of beings.

79.11 “These phenomena do not exist in the way that foolish ordinary people have settled down on them. These beings, having themselves constructed unreal phenomena and apprehended them, have the perception of a being where there is no being, the perception of form where there is no form, the perception of feeling..., perception..., volitional factors..., and consciousness where there is no consciousness, *up to* the perception of compounded and uncompounded dharmas where there are no compounded and uncompounded dharmas. With their minds distorted because of the error of constructing the unreal, they accumulate physical, verbal, and mental karma and are not freed from the five forms of life in saṃsāra. Therefore, bodhisattva great beings, having included all wholesome dharmas in the practice [F.137.a] of the perfection of wisdom, pursue the bodhisattva practice, and pursuing that fully awaken to unsurpassed, perfect, complete awakening. Having fully awakened to unsurpassed, perfect, complete awakening, they free beings from the five forms of life in saṃsāra.”

79.12 The Lord having said that, venerable Subhūti asked him, “Lord, if all phenomena are empty of their own marks, well then, how do bodhisattva great beings fully awaken to unsurpassed, perfect, complete awakening and free beings from the five forms of life in saṃsāra?”

79.13 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, here bodhisattva great beings, having fully awakened to unsurpassed, perfect, complete awakening, expound, explain, set forth, and establish the four noble truths—suffering, the origination of suffering, the cessation of suffering, and the path leading to the cessation of suffering. Included in these four noble truths are all the wholesome dharmas on the side of awakening, as many as there are, and through those dharmas on the side of awakening there is a presentation of the Three Jewels (which three?—these, namely, the Buddha Jewel, Dharma Jewel, and Saṅgha Jewel), and when the Three Jewels have appeared, beings are freed from the five forms of life in saṃsāra.”

79.14 Then venerable Subhūti asked the Lord, “Lord, will beings pass into complete nirvāṇa on account of knowing suffering or will they pass into complete nirvāṇa [F.137.b] on account of suffering? Will they come to be in complete nirvāṇa on account of knowing the origination of suffering or will

they come to be in complete nirvāṇa on account of the origination of suffering? Will they come to be in complete nirvāṇa on account of knowing the cessation of suffering or will they come to be in complete nirvāṇa on account of the cessation of suffering? Will they come to be in complete nirvāṇa on account of knowing the path leading to the cessation of suffering or will they come to be in complete nirvāṇa on account of the path leading to the cessation of suffering?"

79.15 Venerable Subhūti having asked that, the Lord said to him, "Subhūti, they will not pass into complete nirvāṇa on account of knowing suffering, nor on account of suffering; not on account of knowing the origination of suffering, nor on account of the origination of suffering; not on account of knowing the cessation of suffering, nor on account of the cessation of suffering; and they will not pass into complete nirvāṇa on account of knowing the path leading to the cessation of suffering nor on account of the path leading to the cessation of suffering. Subhūti, I have said that they will pass into complete nirvāṇa on account of the sameness of the noble truths—they will not pass into complete nirvāṇa on account of knowing suffering, nor on account of suffering; not on account of knowing the origination of suffering, nor on account of the origination of suffering; not on account of knowing the cessation of suffering, nor on account of the cessation of suffering; and not on account of knowing the path leading to the cessation of suffering nor on account of the path leading to the cessation of suffering."

79.16 The Lord having said that, venerable Subhūti asked him, "Lord, what is the sameness of the four noble truths?" [F.138.a]

79.17 "Subhūti," he replied, "it is where there is no knowledge of suffering and no suffering; where there is no knowledge of the origination of suffering and no origination of suffering; where there is no knowledge of the cessation of suffering and no cessation of suffering; and where there is no knowledge of the path leading to the cessation of suffering and no path leading to the cessation of suffering.

79.18 "Furthermore, Subhūti, whether the tathāgatas arise or whether the tathāgatas do not arise, the suchness of the four noble truths, their unmistakable suchness and unaltered suchness, the true nature of dharmas, the certification of dharmas, and the establishment of dharmas remain as just the dharma-constituent. Such a dharma-constituent is a natural state not robbed of mindfulness, the true nature of dharmas that is never ruined. Bodhisattva great beings practicing the perfection of wisdom practice the truths in order to awaken, one way or the other, to the truths."⁸³⁴

79.19 The Lord having said that, venerable Subhūti asked him, "Lord, how do bodhisattva great beings practicing the perfection of wisdom practice in order to awaken to the truths? How, while practicing, do they awaken to the

truths? How, having awakened, do they practice for suchness? And how, having practiced, do they not fall to the śrāvaka level, not fall to the pratyekabuddha level, but rather enter into the secure state of a bodhisattva?"

79.20 Venerable Subhūti having asked that, the Lord said to him, "Subhūti, there is no dharma the limit of which bodhisattva great beings do not see. When they do not see any dharma, they then do not apprehend it.⁸³⁵ Not apprehending anything they see that all dharmas are empty; they see that all those dharmas included in the truths [F.138.b] or not included in the truths⁸³⁶ are empty. Seeing like that, they enter into the secure state of a bodhisattva and stand at the Gotra level. Those bodhisattvas standing at the Gotra level do not fall onto a peak⁸³⁷—a peak that, when fallen on, would be a fall to the śrāvaka level or the pratyekabuddha level.

79.21 "Standing at the Gotra level, those bodhisattva great beings generate the four concentrations, and generate the four immeasurables and the four formless absorptions. Standing at that calm abiding⁸³⁸ level they make a detailed examination of all dharmas and also realize the four noble truths. Even though they comprehend suffering, they do not produce any thought with suffering as its objective support; they abandon the origination of suffering, but they do not produce any thought with origination as its objective support; they actualize the cessation of suffering, but they do not produce any thought with cessation as its objective support; they cultivate the path to the cessation of suffering, but they do not produce any thought with the path as its objective support. On the contrary, with a thought inclined to awakening, they see all dharmas for what they really are."

79.22 "Lord, what are 'all dharmas as they really are'?"

"Subhūti, it is seeing all dharmas as emptiness."

79.23 "Lord, how do they see all dharmas as empty?"

"Subhūti, they see like this—that all dharmas are empty of their own marks. But even though they see with such an insight that 'all dharmas are empty,' they still do not see an intrinsic nature on which they might stand and fully awaken to awakening; they see no such intrinsic nature at all."

79.24 "In that case, Lord, is awakening a nonexistent thing?"

"Exactly so, Subhūti, exactly so! It is exactly [F.139.a] as you say! Awakening is a nonexistent thing. It has not been made by buddhas, it has not been made by pratyekabuddhas, it has not been made by worthy ones, and it has not been made by those bodhisattva great beings who are practicing for it. On the contrary, it is because beings do not know and do not see things as they really are that bodhisattva great beings practicing the perfection of wisdom with skillful means teach the doctrine to beings."

79.25 *This was the seventy-ninth chapter, "Teaching the Nonexistence of an Intrinsic Nature," of "The Perfection of Wisdom in Eighteen Thousand Lines."*

80. CHAPTER 80: TEACHING THAT THERE IS NO
DEFILEMENT OR PURIFICATION

80.1 Then venerable Subhūti inquired of the Lord,⁸³⁹ “Lord, if all dharmas are the nonexistence of an intrinsic nature, if they have not been made by buddhas, have not been made by pratyekabuddhas, have not been made by worthy ones, have not been made by non-returners, have not been made by once-returners, have not been made by stream enterers, and have not been made by those bodhisattva great beings who are practicing for this awakening, well then, Lord, why in these dharmas is there a distinction made between them, or a presentation of them thus: ‘These are beings in hell, these in the animal world, these in the world of Yama, these are gods, these are humans; because of this karma they are in hell, because of this in the animal world, because of this in the world of Yama, because of this they are gods, because of this humans, because of this Brahmakāyika, *up to* Naivasamjñānāsamjñāyatana gods; because of this karma they are stream enterers, *up to* because of this karma they are pratyekabuddhas, because of this karma they are bodhisattvas, and because of this karma they are tathāgatas, worthy ones, perfectly complete buddhas’? [F.139.b] Lord, in a dharma that is not real there is no action such that, on account of such an action, they would go to hell, or to the animal world, or to the world of Yama, or take birth as a god or human, *up to* a Naivasamjñānāsamjñāyatana god; or reach the result of stream enterer, or reach the result of once-returner, or the result of non-returner, or the state of a worthy one, or a pratyekabuddha’s awakening; or be a bodhisattva, or practice the awakening path, or reach the knowledge of all aspects, or, having reached that, cause beings to be liberated from saṃsāra.”

80.2 Venerable Subhūti having inquired about that, the Lord said to him, “Exactly so, Subhūti, exactly so! It is exactly as you say! Subhūti, whereas in a dharma that is not real there is no karma, there is no action,⁸⁴⁰ and there is no result, unlettered, foolish, ordinary people uneducated about the noble

dharmas do not know that dharmas are the nonexistence of an intrinsic nature, and because of thought that has arisen on account of error,⁸⁴¹ accumulate a variety of karma. Certain sorts of bodies come into being because of that: the bodies of beings in hell, or in the animal world, or in the world of Yama, or of gods, or of humans, *up to* of the Naivasamjñānāsamjñāyatana gods come into being. In a dharma that is not real there is no action, there is nothing being done, and there is no result—that which is not real is just not real.

80.3 “Again, Subhūti, in regard to what you have said—in a dharma that is not real [F.140.a] there is no action such that, on account of such an action, they would reach..., *up to* the result of stream enterer, or reach..., *up to* the state of a worthy one, or a pratyekabuddha’s awakening; or be a bodhisattva great being practicing the knowledge of path aspects, or reach the knowledge of all aspects of a tathāgata, worthy one, perfectly complete buddha, or, having reached that, cause beings to be liberated from saṃsāra—Subhūti, what do you think, is the path not a nonexistent thing, or is the result of stream enterer not a nonexistent thing, or is the result of once-returner not a nonexistent thing, or is the result of non-returner not a nonexistent thing, or is the state of a worthy one not a nonexistent thing, or is a pratyekabuddha’s awakening not a nonexistent thing, or is the knowledge of path aspects not a nonexistent thing, *up to* or is the knowledge of all aspects not a nonexistent thing?”

80.4 “Lord, the path is a nonexistent thing..., *up to* the knowledge of all aspects are nonexistent things.”

80.5 “Subhūti, well then, does a nonexistent phenomenon reach a nonexistent phenomenon?”

“No, Lord.”

80.6 “So then, Subhūti, that which is a nonexistent thing and that which is the path, both of those phenomena are neither conjoined with nor disjoined from anything, are formless, do not show themselves, are not obstructed, and have only one mark—that is, no mark. Therefore, Subhūti, bodhisattva great beings practicing the perfection of wisdom with skillful means dissuade beings [F.140.b] who settle down on the aggregates, who settle down on an existent thing because of four errors—the perception of impermanence as permanence, the perception of suffering as happiness, the perception of the selfless as self, and the perception of the unclean as clean—from believing in an existent thing.”

80.7 The Lord having said that, venerable Subhūti asked him, “Lord, is there some real basis called *suchness* and *unmistaken suchness*, that was or is, that foolish, ordinary people stand on and settle down on as ‘a real basis’; and if

- there is not, how do they accumulate karma, the type of karma on account of which they are not freed from the five forms of life in saṃsāra?"
- 80.8 "Subhūti, no real basis at all has been set down, other than in error, where foolish ordinary persons stand and accumulate karma, not even as much as a part of the tip of a strand of hair. Therefore, Subhūti, to the extent possible I will explain this to you with an illustration in order to cover just this topic in more detail for the intelligent to understand.
- 80.9 "What do you think, Subhūti, when somebody dreaming a dream experiences a sense of gratification through the five sorts of sense objects, is there any corresponding real basis for the dreamer of the dream?"
- 80.10 "Lord, if even just the dream is not there, how could there ever be a real basis where the dreamer of the dream stands and experiences a sense of gratification through the five sorts of sense objects?"
- 80.11 "What do you think, Subhūti, are there any compounded or uncompounded dharmas, with outflows or without outflows, that are not like a dream?"
- 80.12 "Lord, there are not any compounded or uncompounded dharmas, with outflows or without outflows, that are not like a dream." [F.141.a]
- 80.13 "What do you think, Subhūti, in a dream are there the five forms of life in saṃsāra?"
- "No, Lord."
- 80.14 "What do you think, Subhūti, in a dream is there any meditation on a path thanks to which there would be no defilement and there would also be no purification?"
- 80.15 "No, Lord. Lord, that dharma is without a real basis, has no designation, and is not something designated by any utterances, stems, or inflected words." [B56]
- 80.16 The Lord then asked, "What do you think, Subhūti, is there any karma accumulated by the reflection seen on the surface of a mirror, on account of which it will become a being in hell, or in the animal world, or in the world of Yama, or a god, or a human?"
- 80.17 "No, Lord. Lord, if that reflection itself, other than coaxing foolish ordinary persons into believing it is true, has no real basis, how could it ever have accumulated any karma, on account of which it becomes a being in hell, or in the animal world, or in the world of Yama, or a god, or a human?"
- 80.18 "What do you think, Subhūti, is there any meditation on a path there, thanks to which there would be no defilement and there would also be no purification?"
- 80.19 "No, Lord. Lord, if even just that reflection has no real basis, [F.141.b] how could there be a meditation on a path there, thanks to which there would be no defilement and there would also be no purification?"

- 80.20 “What do you think, Subhūti, is there any karma accumulated by an echo echoing in a river valley, a verdant valley in the foothills, a dense jungle, or a mountain retreat, or from a crevice in a cliff, on account of which it becomes a being in hell, or in the animal world, or in the world of Yama, or a god, or a human, or a god living in the desire realm, or a god living in the form realm, *up to* or a god in the Naivasamjñānāsamjñāyatana?”
- 80.21 “No, Lord. Lord, if even that echo itself has no real basis, how could it ever have accumulated any karma, on account of which it becomes a being in hell, or in the animal world, or in the world of Yama, or a god, or a human, or a god living in the desire realm, or a god living in the form realm, *up to* or a god in the Naivasamjñānāsamjñāyatana?”
- 80.22 “What do you think, Subhūti, is there any meditation on a path in that echo, thanks to which there would be no defilement and there would also be no purification?”
- 80.23 “No, Lord. Lord, if even just that echo is absolutely not there, how could there be any meditation on a path there, thanks to which there would be no defilement and there would also be no purification?”
- 80.24 “What do you think, Subhūti, is there any karma accumulated by the perception of water in a mirage where there is no water, by the perception of a river where there is no river, by the perception of a city [F.142.a] where there is no city, or by the perception of a park where there is no park, on account of which it goes to hell, *up to* or goes to the Naivasamjñānāsamjñāyatana?”
- 80.25 “No, Lord. Lord, when, other than being an error of perception, a state of visual delusion, there is absolutely no water in that mirage, there is no river, no city, and no park, how could it ever have accumulated any karma on account of which it goes to hell, *up to* or goes to the Naivasamjñānāsamjñāyatana?”
- 80.26 “What do you think, Subhūti, is there any meditation on a path in that error of perception, thanks to which there would be no defilement and there would also be no purification?”
- 80.27 “No, Lord. Lord, if even just that error of perception is absolutely not there, how could there be a meditation on a path there, thanks to which there would be no defilement and there would also be no purification?”
- 80.28 “What do you think, Subhūti, when a magician conjures up a variety of magical creations—conjures up a collection of elephants, or a collection of horses, or a collection of bulls, or a collection of foot soldiers, or a collection of chariots, or a woman’s body, or a man’s body—is there any karma accumulated in those magical creations, on account of which they would go to hell, *up to* or go to the Naivasamjñānāsamjñāyatana?”

- 80.29 “No, Lord. [F.142.b] Lord, when those magical creations have no real basis at all set down where they might stand and accumulate karma, not even as much as a part of the tip of a strand of hair, how could they ever have accumulated any karma, on account of which they would go to hell, *up to* or go to the Naivasamjñānāsamjñāyatana?”
- 80.30 “What do you think, Subhūti, in those magical creations is there any meditation on a path, thanks to which there would be no defilement and there would also be no purification?”
- 80.31 “No, Lord. Lord, if even just those creations themselves are absolutely not there, how could there be any meditation on a path there, thanks to which there would be no defilement and there would also be no purification?”
- 80.32 “What do you think, Subhūti, when a tathāgata’s magical creation magically creates another magical creation, is there any karma accumulated in that magical creation, on account of which it would go to hell, *up to* or go to the Naivasamjñānāsamjñāyatana?”
- 80.33 “No, Lord. Lord, when that magical creation itself has no real basis, how could it ever have accumulated any karma, on account of which it would go to hell, *up to* or go to the Naivasamjñānāsamjñāyatana?”
- 80.34 “What do you think, Subhūti, in that magical creation is there any meditation on a path, thanks to which there would be no defilement and there would also be no purification?”
- “No, Lord.” [F.143.a]
- 80.35 “Subhūti, is there any defilement or purification happening there?”
- “None at all, Lord,”
- 80.36 “Subhūti, just as there is no defilement happening at all and just as there is no purification happening at all there, similarly there is no defilement or purification. And why? Because defilement happens and purification happens to those beings who live grasping at ‘I’ and grasping at ‘mine,’ but for those with perfect vision, defilement does not happen and purification does not happen. And just as those with perfect vision do not become defiled and do not become purified, similarly there is no defilement or purification.”
- 80.37 *This was the eightieth chapter, “Teaching That There is No Defilement or Purification,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

CHAPTER 81: YOGIC PRACTICE OF THE ULTIMATE

- 81.1 Then venerable Subhūti inquired of the Lord, “Lord, for someone who sees reality, defilement does not happen and purification does not happen, and even for someone who does not see reality, defilement does not happen and purification does not happen. This is because, Lord, all dharmas are the nonexistence of an intrinsic nature. So, there is no defilement and there is no purification for something that does not exist, and there is no defilement and there is no purification even for something that does exist. Lord, if there is no defilement and there is no purification even for something that exists in itself, [F.143.b] and if there is no defilement and there is no purification even for something that is the nonexistence of an intrinsic nature, well then, what is that purification the Lord has been speaking about?”
- 81.2 “Subhūti,” he replied, “I have said that which is the sameness of all dharmas is purification.”
- 81.3 “Lord, what is the sameness of all dharmas?” he asked.
“Subhūti,” he replied, “that suchness, unmistakable suchness, unaltered suchness, the true nature of dharmas, the dharma-constituent, the establishment of dharmas, the certification of dharmas—that establishment of dharmas, that dharma-constituent that remains as it is whether the tathāgatas arise or whether the tathāgatas do not arise—that, Subhūti, is called *purification*. Subhūti, that term is simply used conventionally by way of ordinary convention; it is inexpressible, not amenable to ordinary language, and inexpressible by verbal communication, sound, or word.”
- 81.4 The Lord having said that, venerable Subhūti inquired further of him, “Lord, if all dharmas are like an illusion, like a dream, like an echo, like an apparition, like a reflection in the mirror, like a mirage, like a city of the gandharvas, and like a magical creation, well then, how, given that dharmas are like an illusion, *up to* like a magical creation, are nonexistent things and are not materially existent, do bodhisattva great beings produce the thought

of unsurpassed, perfect, complete awakening, thinking, ‘I will complete the perfection of giving,’ *up to* ‘I will complete the perfection of wisdom,’ and *similarly*, ‘I will complete the perfection of skillful means, the perfection of prayer, the perfection of power, the perfection [F.144.a] of knowledge, and the perfection of clairvoyance; I will complete absorption into the four concentrations, and I will complete the four immeasurables and four formless absorptions; I will cultivate the four applications of mindfulness, *up to* I will cultivate the eightfold noble path; I will gain the eight deliverances, nine serial absorptions, ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, great love, great compassion, confident readiness, and the dhāraṇī gateways; I will complete the eighteen distinct attributes of a buddha and will gain..., *up to* the thirty-two major marks and eighty minor signs of a great person; I will complete the immeasurable light that causes an illumination pervading a great billionfold world system; and, having sought out the mental constructions of beings in world systems in the ten directions just by turning my mind to them, I will complete Brahmā’s melodious voice that will teach them the Dharma exactly according to their beliefs with a single melodious sound?’”

81.5 “Subhūti,” he replied, “what do you think, those dharmas you have described, they are like an illusion, like a dream, like an echo, like an apparition, like a reflection in the mirror, like a mirage, like a city of the gandharvas, and like a magical creation, are they not?”

81.6 The Lord having said that, venerable Subhūti said to him, “If those dharmas are like an illusion, like a dream, *up to* like a magical creation, [F.144.b] well then, Lord, how, given that those dharmas are like an illusion, like a dream, *up to* like a magical creation, would bodhisattva great beings have practiced the perfection of wisdom? Lord, an illusion, a dream, *up to* a magical creation are unreal, and, Lord, the unreal is unable to practice the perfection of giving, *up to* practice the perfection of wisdom, *up to* practice the thirty-seven dharmas on the side of awakening; *similarly*, the unreal is unable to practice..., *up to* the eighteen distinct attributes of a buddha and fully awaken to the knowledge of all aspects.”

81.7 Venerable Subhūti having said that, the Lord said to him, “Exactly so, Subhūti, exactly so! The unreal is unable to practice the perfection of giving, *up to* practice the perfection of wisdom. The unreal is unable to practice..., *up to* the eighteen distinct attributes of a buddha and fully awaken to unsurpassed, perfect, complete awakening. What do you think, Subhūti, does the perfection of giving fully awaken to unsurpassed, perfect, complete awakening, *up to* does the perfection of wisdom fully awaken to unsurpassed, perfect, complete awakening? Do the thirty-seven dharmas on the side of awakening, the fourteen emptinesses, the noble truths, the

concentrations, the immeasurables, the formless absorptions, the deliverances, the dhāraṇī gateways, emptiness, signlessness, and wishlessness, the clairvoyances, [F.145.a] *up to* the ten tathāgata powers, the four fearlessnesses, the four detailed and thorough knowledges, or the eighteen distinct attributes of a buddha fully awaken to unsurpassed, perfect, complete awakening?”

“No, Lord.”

81.8 “Exactly so, Subhūti, exactly so! The perfection of giving does not fully awaken to unsurpassed, perfect, complete awakening, *up to* the eighteen distinct attributes of a buddha do not fully awaken to unsurpassed, perfect, complete awakening. And why? Subhūti, it is because all these dharmas have been brought into being and are the outcome of intentions,⁸⁴² and the knowledge of all aspects cannot be reached through dharmas that have been brought into being and are the outcome of intentions.

81.9 “But still, Subhūti, all those dharmas establish the path and bring about the path, even though they do not cause a result to be obtained. In those dharmas, what does not arise and does not stop is also what has no mark. Bodhisattva great beings, therefore, starting from the first production of the thought, are aware that those wholesome dharmas they undertake, whatever the wholesome dharma may be—the perfection of giving, *up to* or the perfection of wisdom, *up to* or the eighteen distinct attributes of a buddha—are all like an illusion. But without completing those dharmas—the perfection of giving, *up to* the perfection of wisdom, *up to* the eighteen distinct attributes of a buddha—they cannot bring beings to maturity or reach the knowledge of all aspects, so whatever the wholesome dharma the bodhisattva great beings practicing the perfection of wisdom [F.145.b] undertake, they are aware that all are like a dream, *up to* aware that all are like a magical creation. When they are practicing the perfection of wisdom, they are aware that..., *up to* the knowledge of all aspects is like a dream, *up to* aware that it is like a magical creation. They are aware that those beings too are practicing a practice like a dream, *up to* are practicing a practice like a magical creation. Therefore bodhisattva great beings practicing the perfection of wisdom apprehend all illusion-like phenomena as things that do not exist, and, apprehending them like that, accomplish the knowledge of all aspects, *up to* apprehend all magical creation-like phenomena as things that do not exist, and, apprehending them like that, reach the knowledge of all aspects.

81.10 “The perfection of giving cannot be grasped, *up to* the perfection of wisdom cannot be grasped, *up to* the eighteen distinct attributes of a buddha cannot be grasped, so bodhisattva great beings, knowing that all phenomena cannot be grasped, set out for unsurpassed, perfect, complete

awakening. And why? Because all phenomena are like a dream, *up to* like a magical creation, cannot be grasped and are things that do not exist, and, except that all beings do not know and do not see those phenomena,⁸⁴³ phenomena that cannot be grasped are not able to reach phenomena that cannot be grasped.

81.11 “Therefore, bodhisattva great beings set out for unsurpassed, perfect, complete awakening for the sake of all beings. Starting from the first production of the thought, whatever gifts they give, they give all for the welfare of beings; whatever morality they guard, whatever patience they practice, whatever effort they make, whatever meditative stabilization they become absorbed in, and whatever wisdom [F.146.a] they cultivate, they cultivate all for the sake of beings, not for their own sake.

81.12 “Bodhisattva great beings would not even set out for unsurpassed, perfect, complete awakening except for the sake of all beings. When they practice the perfection of wisdom, bodhisattva great beings practicing the perfection of wisdom free beings stuck in the perception of a being where there is no being, stuck in the perception of self where there is no self—they free from these errors beings stuck in the perception of a creature, a child of Manu, one born of Manu, a living being, one who lives, a person, an individual, one who does, one who feels, one who makes someone else do, a motivator, one who motivates, one who knows, *up to* one who sees, *up to* where there is no one who sees. Having freed them from those errors, they establish them in the realm of immortality. Having established them there, habitual ideas do not arise and do not move about, so the habitual idea of a notion of self, *up to* the habitual idea of the notion of one who does, do not habitually occur. Having forsaken all that moving, shaking, false projection, and thought construction, they regularly become absorbed in and stay with a mind free from false projection.

81.13 “Subhūti, bodhisattva great beings practicing the perfection of wisdom with skillful means do not personally settle down on any dharma at all, and also establish all beings in nonsettling as well, but as an ordinary convention, not ultimately.”

81.14 Then venerable Subhūti asked the Lord, “Lord, is the dharma a tathāgata [F.146.b] has fully awakened to, fully awakened to as an ordinary convention or as an ultimate?”

81.15 “Subhūti, ‘a tathāgata has taught this dharma, a tathāgata has fully awakened to this dharma’ is a convention designated by ordinary language, because in ‘this dharma has fully awakened to that dharma’ there is nothing at all that can be apprehended. And why? Because ‘this dharma has fully awakened to that dharma’ falsely considers something a fact, because there is no attainment or clear realization at all dualistically.”

- 81.16 Then venerable Subhūti asked the Lord, “Lord, if there is no attainment or clear realization at all dualistically, well then, is there an attainment and clear realization nondualistically?”
- 81.17 “Subhūti, there is no clear realization dualistically and there is no clear realization nondualistically either. Here, where there is no duality and no nonduality, that is clear realization. And why? Because ‘this is clear realization; this clearly realizes’ is thought construction. In the sameness of dharmas there is no thought construction, because the absence of thought construction is the sameness of dharmas.”
- 81.18 “Lord, given that dharmas are the nonexistence of an intrinsic nature, what is this ‘sameness of dharmas’?”
- 81.19 “Subhūti, here where there is no existing thing,⁸⁴⁴ no intrinsic existence, and nothing that has been expressed, that is the sameness of dharmas. The sameness of dharmas is not something that can be expressed. Setting aside the sameness of dharmas, there is no dharma at all that can be apprehended. The sameness of dharmas has passed completely beyond [F.147.a] all dharmas. The sameness of dharmas is not the support and not within the range of simple folk or noble beings.”
- 81.20 “Lord, is that sameness of dharmas not within the range even of a tathāgata?”
- “Subhūti, that sameness of dharmas is not within the range of all noble beings, and neither is it within the range of stream enterers, or once-returners, or non-returners, or worthy ones, or pratyekabuddhas, or bodhisattvas, or even tathāgatas.”
- 81.21 “Lord, is a tathāgata, worthy one, perfectly complete buddha not in control of the entire range of dharmas?”⁸⁴⁵
- 81.22 “Subhūti,” he replied, “were the sameness of dharmas one thing and a tathāgata, worthy one, perfectly complete buddha another, a tathāgata, worthy one, perfectly complete buddha might have control of the entire range of dharmas, but, Subhūti, that sameness that is the sameness of foolish, ordinary people, that sameness of faith followers and Dharma followers, that sameness of stream enterers, *and similarly, connect this with* that sameness of once-returners, non-returners, worthy ones, and pratyekabuddhas, and that sameness of tathāgatas, worthy ones, perfectly complete buddhas—there is not the slightest difference in that sameness. The sameness of ordinary people and the sameness of noble beings is the same sameness. In a sameness that is the same, the duality ‘this is an ordinary person, *up to* this is [F.147.b] a tathāgata, worthy one, perfectly complete buddha’ does not exist. In a sameness that is the same, those dharmas ‘this is an ordinary person, *up to* this is a tathāgata, worthy one, perfectly complete buddha’ all cannot be apprehended.”

- 81.23 The Lord having said that, venerable Subhūti said to him, “Lord, if, in the sameness of all dharmas, ‘this is an ordinary person, this is a stream enterer,’ *up to* ‘this is a pratyekabuddha, this is a bodhisattva,’ *up to* ‘this is a tathāgata, worthy one, perfectly complete buddha’ all cannot be apprehended, in that case foolish, ordinary people, faith followers and Dharma followers, stream enterers, once-returners, non-returners, worthy ones, pratyekabuddhas, bodhisattvas, and even tathāgatas, worthy ones, perfectly complete buddhas would not have specific features.”
- 81.24 “Exactly so, Subhūti, exactly so! In the sameness of dharmas, foolish, ordinary people, *up to* tathāgatas, worthy ones, perfectly complete buddhas do not have specific features.”
- 81.25 “Lord, if, in the sameness of dharmas, foolish, ordinary people, faith followers, *up to* tathāgatas, worthy ones, perfectly complete buddhas do not have specific features, well then, Lord, from where do the Three Jewels—the Buddha Jewel, Dharma Jewel, and Saṅgha Jewel—appear in the world?” [F.148.a]
- 81.26 “What do you think, Subhūti, is the Buddha Jewel one thing, the Dharma Jewel another, the Saṅgha Jewel another, and the sameness of dharmas yet another?”
- 81.27 The Lord having asked that, venerable Subhūti said to him, “The way I understand the meaning of what you, Lord, have said, is that the Buddha Jewel is not one thing, the Dharma Jewel another, the Saṅgha Jewel another, and the sameness of dharmas yet another. That Buddha Jewel, that Dharma Jewel, that Saṅgha Jewel, and that sameness of dharmas—all those dharmas are not conjoined, are not disjoined, are formless, do not show themselves, and are not obstructed and have only one mark—that is, no mark. So, Lord, how has this presentation of dharmas that have no marks made by the Lord into ‘this is an ordinary person, this is a stream enterer, *up to* this is a tathāgata, worthy one, perfectly complete buddha’ come about?”
- 81.28 Venerable Subhūti having said that, the Lord asked him, “Subhūti, were a tathāgata, worthy one, perfectly complete buddha not to have awakened fully to complete awakening, and, having not fully awakened, not made a presentation of dharmas, would it be obvious that there is hell; would it be obvious that there is the animal world, the world of Yama, humans and gods; the Cāturmahārājika gods, *up to* the Paranirmitavaśavartin, Brahmakāyika, *up to* those [F.148.b] in the Naivasamjñānāsamjñāyatana absorption; the four applications of mindfulness, *up to* the eightfold noble path; inner emptiness, *and similarly, connect this with each, up to* the emptiness that is the nonexistence of an intrinsic nature, *up to* the eighteen distinct attributes of a buddha?”
- “No, Lord.”

- 81.29 “So then, Subhūti, that a tathāgata makes a presentation of dharmas without moving from the sameness of dharmas is their personal heroic power.”
- 81.30 Then venerable Subhūti asked the Lord, “Lord, is the way in which a tathāgata does not move from the sameness of dharmas how ordinary people, *up to* pratyekabuddhas do not move from the sameness of dharmas, and similarly how bodhisattvas do not move from the sameness of dharmas?”
- 81.31 “Exactly so, Subhūti, exactly so! They do not move from the sameness of dharmas and do not pass beyond the sameness of dharmas. And why? Because just that suchness, unmistaken suchness, unaltered suchness, true nature of dharmas, dharma-constituent, establishment of dharmas, certification of dharmas, and very limit of reality of tathāgatas, worthy ones, perfectly complete buddhas is itself the suchness, unmistaken suchness, unaltered suchness, true nature of dharmas, dharma-constituent, establishment of dharmas, certification of dharmas, and very limit of reality of ordinary people, and just that is the suchness, unmistaken suchness, unaltered suchness, true nature of dharmas, dharma-constituent, establishment of dharmas, certification of dharmas, and very limit of reality of faith followers and Dharma followers, Aṣṭamakas, stream enterers, once-returners, non-returners, worthy ones, pratyekabuddhas, and bodhisattvas—they all do not pass beyond the sameness of dharmas. And why? Because their suchness, unmistaken suchness, [F.149.a] unaltered suchness, true nature of dharmas, dharma-constituent, establishment of dharmas, certification of dharmas, and very limit of reality is just that—there is no other ‘sameness of dharmas’ than those.”
- 81.32 The Lord having said that, venerable Subhūti inquired further of him, “Lord, if just that true dharmic nature of all dharmas is just that true dharmic nature of ordinary people, and if the true dharmic nature of stream enterers, once-returners, non-returners, worthy ones, pratyekabuddhas, bodhisattvas, and tathāgatas, worthy ones, perfectly complete buddhas is just that as well, in that case, Lord, given that those—namely, form, feeling, perception, volitional factors, and consciousness—have different marks, given that the true dharmic nature of form is one thing, of feeling another, of perception another, of volitional factors another, and the true dharmic nature of consciousness another; the true dharmic nature of the eyes is one thing, and the true dharmic nature of the ears, nose, tongue, body, and thinking mind another; the true dharmic nature of a form one thing, and the true dharmic nature of a sound, a smell, a taste, a feeling, and dharmas another; the true dharmic nature of the earth element one thing, and the true dharmic nature of the water element, fire element, wind element, space element, and

consciousness element another; the true dharmic nature of greed, hatred, and confusion one thing, and the true dharmic nature of instances of views another; of the concentrations [F.149.b] another, of the immeasurables another, of the formless absorptions another; of the applications of mindfulness another, *up to* of the eightfold noble path another; of emptiness another, of signlessness another, of wishlessness another; of inner emptiness another, *up to* of the emptiness that is the nonexistence of an intrinsic nature another; of the deliverances another, of the absorptions another, of the tathāgata powers another, of the fearlessnesses another, of the detailed and thorough knowledges another, and of the eighteen distinct attributes of a buddha another; and given that the true dharmic nature of the compounded element is one thing, and of the uncompounded element another, in that case, Lord, how do those dharmas with different marks come to have one mark? How have bodhisattva great beings practicing the perfection of wisdom stayed there and made a differentiation of dharmas? Without making a differentiation of dharmas, bodhisattva great beings are not able to practice the perfection of wisdom, so, Lord, how do bodhisattva great beings practice the perfection of wisdom, go from level to level, enter into the secure state of a bodhisattva, having entered into the secure state of a bodhisattva transcend the śrāvaka and pratyekabuddha levels, and having transcended them complete the perfection of the clairvoyances? How do bodhisattva great beings while playing with the clairvoyances complete the perfection of giving, *up to* complete the perfection of meditative stabilization; while playing, pass on from buddhafield [F.150.a] to buddhafield, attend on the lord buddhas and plant wholesome roots in relation to them, and with those wholesome roots bring beings to maturity and purify a buddhafield?"

81.33 Venerable Subhūti having thus inquired, the Lord said to him, "Subhūti, in regard to what you have said—'If just that true dharmic nature of all dharmas is just that true dharmic nature of ordinary people, and if the true dharmic nature of tathāgatas, worthy ones, perfectly complete buddhas is just that as well, how is it right that those dharmas with different marks come to have the one mark of the true nature of dharmas?'—Subhūti, what do you think, is that which is the true dharmic nature of form not emptiness, *up to* is that which is the true dharmic nature of the Tathāgata not emptiness?"

"It is emptiness, Lord."

81.34 "Well then, Subhūti, is there any dharma with a distinct mark apprehended in emptiness—form with a distinct mark, *up to* consciousness with a distinct mark, *up to* a tathāgata?"

"No, Lord."

- 81.35 “Subhūti, from just this explanation you should understand that in the true dharmic nature of dharmas there are no ordinary people and there is nothing other than ordinary people, *up to* there is no tathāgata and there is nothing other than the Tathāgata.”
- 81.36 “Lord, is that true nature of dharmas a compounded phenomenon or is it an uncompounded phenomenon?”
- 81.37 “Subhūti, it is not a compounded phenomenon and it is not an uncompounded phenomenon either. An uncompounded phenomenon other than a compounded phenomenon cannot be apprehended, and a compounded phenomenon other than an uncompounded phenomenon cannot be apprehended either. Therefore, Subhūti, both [F.150.b] those dharmas—the compounded element and the uncompounded element—are not conjoined and not disjoined, are formless, cannot be pointed out, do not obstruct, and have only one mark—that is, no mark. A tathāgata employs this language according to ordinary convention, but not ultimately. In the ultimate there is no physical volitional factor, no verbal volitional factor, and no mental volitional factor, and in the ultimate something other than a physical volitional factor, verbal volitional factor, and mental volitional factor cannot be apprehended. That which is the sameness of compounded and uncompounded dharmas is the ultimate.
- 81.38 “Therefore, bodhisattva great beings practicing the perfection of wisdom do not move from the ultimate, all the while doing the work that bodhisattvas have to do.”
- 81.39 *This was the eighty-first chapter, “Yogic Practice of the Ultimate,” of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

82.

CHAPTER 82: THE UNCHANGING TRUE NATURE OF DHARMAS

82.1 Then venerable Subhūti asked the Lord, “Lord, if the sameness of all dharmas is empty of a basic nature, then no dharma does anything, so how, while dharmas are not doing anything and are not anything at all, do bodhisattva great beings practicing the perfection of wisdom not move from the ultimate but still work for the welfare of beings by way of giving gifts, kind words, beneficial actions, and consistency between words and deeds?”

82.2 Venerable Subhūti having asked that, the Lord said to him, “Exactly so, Subhūti, exactly so! It is exactly as you say! Subhūti, emptiness does not do anything that has to be done or that does not have to be done; there is nothing at all.⁸⁴⁷ Yet, Subhūti, were these beings to understand this by themselves, in that case the Tathāgata would not, without moving from the ultimate, cause the separation of beings from the perception of self, [F.151.a] and having separated them, free them from saṃsāra with emptiness, *or similarly*, cause the separation of beings from the perception of a being, *up to* the perception of one who does; the notion of form, *up to* the perception of consciousness; the perception of eyes, *up to* the perception of thinking mind; the perception of the earth element, *up to* the perception of the consciousness element; the perception of compounded element, and having separated them, establish them in the uncompounded element of emptiness.”

82.3 “Lord, of what is emptiness empty?”⁸⁴⁸

“Subhūti, whatever the perception of it, it is empty of that. Subhūti, when one magical creation has created another magical creation, is there any real thing there that is not empty?”

82.4 “No, Lord. In a magical creation something real that is not emptiness does not exist. That which is the emptiness and that which is the magical creation are not joined and not disjoined—both those dharmas are empty of emptiness.”⁸⁴⁹

- 82.5 “Subhūti, what do you think, is there a contortion into ‘this is a magical creation; this is an emptiness’?”
- 82.6 “No, Lord. And why? Because in emptiness, those dharmas ‘this is a magical creation’ and ‘this is an emptiness’ are not two.”
- 82.7 “Subhūti, there is no form, or feeling, or perception, or volitional factors, or consciousness that is not a magical creation, and whatever is a magical creation is an emptiness,”
- 82.8 The Lord having said that, venerable Subhūti then asked him, “Lord, if those ordinary dharmas are magical creations, are these extraordinary dharmas—namely, the four applications of mindfulness, [F.151.b] four right efforts, four legs of miraculous power, five faculties, five powers, seven limbs of awakening, and eightfold noble path; and the ten tathāgata powers, four fearlessnesses, four detailed and thorough knowledges, and eighteen distinct attributes of a buddha—also magical creations? And their results, whatever they are, and those persons that appear on account of them—the stream enterer, once-returner, non-returner, worthy one, pratyekabuddha, bodhisattva, and tathāgata, worthy one, perfectly complete buddha—are those dharmas magical creations as well?”
- 82.9 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, there where all dharmas are thus magical creations, some are magically created by śrāvakas, some are magically created by pratyekabuddhas, some are magically created by bodhisattvas, some are magically created by tathāgatas, some are magically created by afflictive emotions, and some are magically created by actions,⁸⁵⁰ so in that way all dharmas are like a magical creation.”
- 82.10 “Lord, are this ‘abandonment,’ and those other dharmas—the result of stream enterer, result of once-returner, result of non-returner, and state of a worthy one—also magical creations? And are those other dharmas—the pratyekabuddha level, the buddha level, and the elimination of all residual impressions, connections, and afflictions—also magical creations?”
- “Subhūti, whatever the dharma, be it a production or cessation, it is a magical creation.”
- 82.11 “Lord, what is the dharma that is not a magical creation?”
- “Subhūti, that which has no production and no cessation is not a magical creation.”
- 82.12 “And what, Lord, is that?” [F.152.a]
- “It is nirvāṇa—that which has the quality of not coaxing you into believing it is true. Those dharmas are not a magical creation.”
- 82.13 “Lord, according to what you have said, Lord, that ‘not moving from emptiness and not stained by duality either there is no dharma at all that is not emptiness,’ then even that which has the dharma of not coaxing you into believing it is true, nirvāṇa, is magically created.”

82.14 “Exactly so, Subhūti, exactly so! Subhūti, all dharmas are empty of an intrinsic nature. They have not been made by śrāvakas, have not been made by pratyekabuddhas, have not been made by bodhisattva great beings, and have not been made by tathāgatas, worthy ones, perfectly complete buddhas. That which is empty of an intrinsic nature is nirvāṇa.”

82.15 The Lord having said that, venerable Subhūti asked him, “Lord, if a person who is beginning the work is going to understand the emptiness of an intrinsic nature, how should they be advised and instructed?”

82.16 “Subhūti, does a thing that really existed before become a thing that does not exist later? Subhūti, here there is no existent thing, nor a nonexistent thing, and there is not something’s own existence, nor any existence from something else, so how will there ever be anything called ‘emptiness of an intrinsic nature’ that has to be understood?”

82.17 *This was the eighty-second chapter, “The Unchanging True Nature of Dharmas,” of “The Perfection of Wisdom in Eighteen Thousand Lines.” [B57]*

CHAPTER 83: CATEGORIZATION OF A BODHISATTVA'S TRAINING

- 83.1 Then the bodhisattva great being Maitreya⁸⁵¹ asked the Lord, “Lord, how do bodhisattva great beings practicing the perfection of wisdom who want to train in a bodhisattva’s training [F.152.b] train in form, and how do they train in feeling, perception, volitional factors, and consciousness; how do they train in the eye sense field, ear sense field, nose sense field, tongue sense field, body sense field, and thinking mind sense field; how do they train in the form sense field, sound sense field, smell sense field, taste sense field, feeling sense field, and dharma sense field; how do they train in the eye constituent, form constituent, and eye consciousness constituent, ear constituent, sound constituent, and ear consciousness constituent, nose constituent, smell constituent, and nose consciousness constituent, tongue constituent, taste constituent, and tongue consciousness constituent, body constituent, feeling constituent, and body consciousness constituent, and thinking mind constituent, dharma constituent, and thinking-mind consciousness constituent; how do they train in the eye contact sense field, and the ear, nose, tongue, body, and thinking-mind contact sense field; how do they train in ignorance, and how do they train in volitional factors, consciousness, name and form, the six sense fields, contact, feeling, craving, appropriation, existence, birth, and old age and death; how do they train in the truth of suffering, and how do they train in the truth of origination, truth of cessation, and truth of the path; how do they train in dharmas that have form, and how do they train in those that are formless, show themselves and do not show themselves, and are obstructed and not obstructed, compounded and uncompounded, with outflows and without outflows, a basic immorality and not a basic immorality, to be resorted to [F.153.a] and not resorted to, vile and sublime, inner and outer, seen, heard, thought about, and known, past, present, and future, wholesome, unwholesome, and neutral, connected with the desire realm, connected with the form realm,

connected with the formless realm, and not connected, in the dharmas of those in training and of those for whom there is no more training, in the dharmas of greed, rage, conceit, ignorance, view, and doubt; how do they train in miserliness and giving, immorality and morality, malice and patience, laziness and perseverance, distraction and concentration, and intellectual confusion and wisdom; how do they train in conceptualization and emptiness, a causal sign and signlessness, an improper wish and wishlessness, unpleasant dharmas, impermanence, suffering, and selflessness; and how do they train in affliction and the elimination of affliction, defilement and purification, saṃsāra and nirvāṇa, awakening and the buddhadharmas?"

83.2 The bodhisattva Maitreya having asked that, the Lord said to him, "Maitreya, bodhisattva great beings practicing the perfection of wisdom who want to train in a bodhisattva's training should train in 'form is a mere name'; should train in 'feeling...', 'perception...', 'volitional factors...', and 'consciousness is a mere name'; *up to* 'buddhadharmas are a mere name.' "

83.3 The Lord having said that, the bodhisattva Maitreya said to him, "Lord, [F.153.b] when this—namely, the designation *form*,—is apprehended together with a basis; the designations *feeling*, *perception*, *volitional factors*, and *consciousness* are apprehended together with a basis; *up to* the designation *buddhadharmas* is apprehended together with a basis, having taken it as the causal sign of the volitional factors, how could bodhisattvas train in 'form that is just a mere name'; how could they train in 'feeling...', 'perception...', 'volitional factors...', and 'consciousness that is just a mere name'; *up to* 'buddhadharmas that are just mere names'? And if a basis were not to exist, that name for it would also not be suitable to be just a mere name—that is, it would not be suitable that '*form* is just a mere name'; that is..., '*feeling*...', '*perception*...', '*volitional factors*...' and '*consciousness* is just a mere name'; it would not be suitable that..., *up to* '*buddhadharmas* is just a mere name.' "

83.4 The bodhisattva Maitreya having said that, the Lord said to him, "Maitreya, this—namely, *form*—is a name plucked out of thin air; these—namely, *feeling*, *perception*, *volitional factors*, and *consciousness*—are names plucked out of thin air; *up to* this—namely, *buddhadharmas*—is a name plucked out of thin air for this or that basis that is a causal sign of a compounded phenomenon."⁸⁵²

83.5 The Lord having said that, the bodhisattva Maitreya asked him, "Lord, is it not the case that in the absence of the name *form*, there is no being aware of, realizing, or knowing the name *form* through a basis that is a causal sign of a compounded phenomenon, but through that name *form* there is awareness of, realizing, and knowing a basis that is a causal sign of a compounded phenomenon? [F.154.a] So how could this be—namely, '*form* is a name

plucked out of thin air for the basis that is a causal sign of a compounded phenomenon'? Lord, is it not the case that there is no being aware of, realizing, or knowing the name *feeling, perception, volitional factors, or consciousness* through that basis that is a causal sign of a compounded phenomenon; *up to* Lord, is it not the case that there is no being aware of the name *buddhadharmas* through that basis that is a causal sign of a compounded phenomenon, but through that *feeling, perception, volitional factors, and consciousness*; *up to* through that *buddhadharmas*, there is awareness of, realizing, and knowing just that basis that is a causal sign of a compounded phenomenon? So how could this be—namely, '*form...*'; namely, '*feeling..., perception..., volitional factors..., and consciousness...*'; *up to* namely, '*buddhadharmas* is a name plucked out of thin air for the basis that is a causal sign of a compounded phenomenon'?"

83.6 The bodhisattva Maitreya having asked that, the Lord said to him, "So then, Maitreya, I will ask you a question, and you, as much as you can bear it, must find an answer. Maitreya, what do you think—without resorting to, without standing on, without having to stand on the designation *form* for this or that basis that is a causal sign of a compounded phenomenon, do you think this—namely, 'this is form'—about this or that basis that is a causal sign of a compounded phenomenon?"

"No, Lord."

83.7 "Maitreya, what do you think—without resorting to, without standing on, without having to stand on the designation *feeling, perception, volitional factors, or consciousness, up to* on this—namely, the designation *buddhadharmas*—[F.154.b] for this or that basis that is a causal sign of a compounded phenomenon, do you think this—namely, '*feeling,*⁸⁵³ '*perception,*' '*volitional factors,*' and '*consciousness*'; *up to* '*buddhadharmas*'—about this or that basis that is a causal sign of a compounded phenomenon?"

"No, Lord."

83.8 "From this one of many explanations, Maitreya, you should thus know that these—namely, *form, feeling, perception, volitional factors, and consciousness*—are names plucked out of thin air for this or that basis that is a causal sign of a compounded phenomenon; *up to* also this—namely *buddhadharmas*—is a name plucked out of thin air for this or that basis that is a causal sign of a compounded phenomenon.

83.9 "Maitreya, what do you think, do a variety of kinds of words, conventional terms, conventional labels, and designations designate, or conventionally refer to, or label, or apply to this basis that is a causal sign of a compounded phenomenon?"

"It is so, Lord."

- 83.10 “From this one of many explanations, Maitreya, you should thus know that this—namely, *form*; that these—namely *feeling, perception, volitional factors*, and *consciousness; up to* that this—namely, *buddhadharmas*—is a name plucked out of thin air for that basis that is a causal sign of a compounded phenomenon.
- 83.11 “Maitreya, what do you think—here, does someone designate, or name, or give a subsequent conventional designation to, or apply to just that basis that is a causal sign of a compounded phenomenon a name for a basis that is a causal sign of a compounded phenomenon different from it?”
“It is so, Lord.”
- 83.12 “From this one of many explanations too, Maitreya, you should thus know that this—namely, *form*; that these—namely, *feeling, perception, volitional factors*, and *consciousness; up to* that this—namely, *buddhadharmas*—is a name plucked out of thin air.” [F.155.a]
- 83.13 The Lord having said that, the bodhisattva Maitreya asked him, “In that case, Lord, would it not then be just that basis that is the causal sign of a compounded phenomenon that is apprehended as the form entity, based on which this—*form*; these—*feeling, perception, volitional factors*, and *consciousness; up to buddhadharmas*—is a designation, name, label, and subsequent conventional designation?”⁸⁵⁴
- 83.14 The bodhisattva Maitreya having asked that, the Lord asked him in return, “Maitreya, what do you think, is the basis that is the causal sign of a compounded phenomenon when *form* is designating, conventionally referring to, naming, or working as a subsequent conventional designation for form, the form entity,⁸⁵⁵ or is it simply merely designated?”
“Lord, it is simply merely designated.”
- 83.15 “Well then, Maitreya, how could you think, Maitreya, that it is just that basis that is the causal sign of a compounded phenomenon that is apprehended as the form entity, based on which these—namely, *feeling, perception, volitional factors*, and *consciousness; up to buddhadharmas*—is a designation, name, label, and subsequent conventional designation? Maitreya, what do you think, is the feeling, perception, volitional factors, consciousness, *up to* or buddhadharmas entity simply merely designated?”
“Lord, it is simply merely designated.”
- 83.16 “Well then, how could you think, Maitreya, that it is just that feeling, perception, volitional factors, consciousness, *up to* or buddhadharmas entity that is apprehended?”
- 83.17 The Lord having said that, the bodhisattva Maitreya asked him, [F.155.b] “In that case, Lord, if *form* is simply just a designation, name, conventional term, label, and conventional designation, and if *feeling, perception, volitional factors, consciousness, up to buddhadharmas* is simply just a designation, name,

conventional term, label, and conventional designation, would it not just be the form entity ... ; and then, would it not just be the feeling, perception, volitional factors, consciousness, *up to* buddhadharmas entity that is apprehended as *designation, name, conventional term, label, and conventional designation?*”

83.18 The bodhisattva Maitreya having asked that, the Lord asked him in return, “Maitreya, what do you think, is that *form* that is simply just a designation, name, conventional term, label, and conventional designation produced or stopped, or defiled or purified?”

“No, Lord.”

83.19 “Well then, Maitreya,” he asked, “how could you have thought ‘would it not just be the form entity that is apprehended’?”

83.20 “Maitreya, what do you think, is that *feeling..., perception..., volitional factors..., consciousness..., up to buddhadharmas* that is simply just a designation, name, conventional term, label, and conventional designation produced or stopped, or defiled or purified?”

“No, Lord.”

83.21 “Well then, Maitreya,” he asked, “how could you have thought ‘would it not just be the feeling..., perception..., volitional factors..., consciousness..., *up to* buddhadharmas entity that is apprehended’?” [F.156.a]

83.22 The Lord having said that, the bodhisattva Maitreya asked him, “Lord, does form just not exist at all? Is it without any mark at all? Lord, does feeling..., perception..., volitional factors..., consciousness..., *up to* do buddhadharmas not exist at all? Are they without any marks at all?”

83.23 The bodhisattva Maitreya having asked that, the Lord said to him, “Maitreya, I do not say ‘form just does not exist at all without any mark at all.’ Maitreya, I do not say ‘feeling, perception, volitional factors, consciousness, *up to* buddhadharmas just do not exist at all without any marks at all.’ ”

83.24 The Lord having said that, the bodhisattva Maitreya asked him, “How then, Lord, does form exist? How then, Lord, does feeling..., perception..., volitional factors..., consciousness..., *up to* how do buddhadharmas exist?”

83.25 The bodhisattva Maitreya having asked that, the Lord said to him, “Maitreya, form exists as an ordinary term and convention, but not ultimately. Maitreya, feeling, perception, volitional factors, consciousness, *up to* buddhadharmas exist as ordinary terms and conventions, but not ultimately.”

83.26 The Lord having said that, the bodhisattva Maitreya said to him, “Lord, the way I understand what you have said, Lord, is that this element⁸⁵⁶ is ultimately inexpressible. Lord, if that inexpressible element [F.156.b] ultimately exists, then how can it be a basis that is a causal sign of a

compounded phenomenon designated by the name *form* plucked out of thin air; if it ultimately exists, then how can it be a basis that is a causal sign of a compounded phenomenon designated by the name *feeling, perception, volitional factors, consciousness, up to or buddhadharmas* plucked out of thin air? And if ultimately it does not exist, then how could it be an inexpressible element, because it is not suitable to call a basis that is a causal sign of a compounded phenomenon an ‘inexpressible element.’ ”⁸⁵⁷

83.27 The bodhisattva Maitreya having said that, the Lord said to him, “So then, Maitreya, I will ask you a question, and you, as much as you can bear it, must find an answer. Maitreya, what do you think—when abiding in the correct practice of wisdom connected with the inexpressible element, do you apprehend this basis that is a causal sign of a compounded phenomenon that has been designated by the name *form, feeling, perception, volitional factors, consciousness, up to or buddhadharmas*, plucked out of thin air?”

“Lord, I do not apprehend it,” he replied.

83.28 “From this one of many explanations, Maitreya,” he continued, “you should know that this basis that is a causal sign of a compounded phenomenon is not the inexpressible element and the inexpressible element is not other than this basis that is a causal sign of a compounded phenomenon. This basis that is a causal sign of a compounded phenomenon designated by these—namely, the names *form, feeling, perception, volitional factors, consciousness, up to buddhadharmas* plucked out of thin air—if they are taken to be the inexpressible element, well then, all foolish ordinary people would be in nirvāṇa, [F.157.a] and would even have fully awakened to unsurpassed, perfect, complete awakening. Maitreya, if the inexpressible element is taken to be other than this basis that is a causal sign of a compounded phenomenon, well then, given that even the causal sign would not be apprehended, in this case would there be a realization of that inexpressible element?”

83.29 “From this one of many explanations, Maitreya, you should know that the inexpressible element is not other than this basis that is a causal sign of a compounded phenomenon that has been designated by these—namely, the names *form, feeling, perception, volitional factors, consciousness, up to buddhadharmas* plucked out of thin air— and that the inexpressible element is not *not* other than those either.”

83.30 The Lord having said that, the bodhisattva Maitreya asked him, “Lord, if, when bodhisattvas are abiding in the correct practice of wisdom connected with the inexpressible element, this basis that is a causal sign of a compounded phenomenon that has been designated by the names *form,*

feeling, perception, volitional factors, consciousness, up to buddhadharmas plucked out of thin air is not apprehended, is existence not apprehended, or is nonexistence not apprehended?"

83.31 The bodhisattva Maitreya having asked that, the Lord said to him, "Maitreya, that basis that is a causal sign of a compounded phenomenon has no independence or existence at all.⁸⁵⁸ And why? Maitreya, when you conceive of that basis that is a causal sign of a compounded phenomenon is that basis that is a causal sign of a compounded phenomenon gotten hold of through the conceptualizations, or, when you are abiding in the correct practice of wisdom connected with the inexpressible element and do not conceive of it, [F.157.b] is it gotten hold of through the absence of conceptualization?"

"It is, Lord."

83.32 "If that is so, Maitreya, that basis that is a causal sign of a compounded phenomenon that has been thus designated by these—namely, the names *form, feeling, perception, volitional factors, consciousness, up to buddhadharmas* plucked out of thin air—is simply just conceptualization or just a conceptual state. When they are thus abiding in the nonconceptual element free from conceptualizations, what existence does it, designated by these—namely, the names *form, feeling, perception, volitional factors, consciousness, up to buddhadharmas* plucked out of thin air—have? What existence can be apprehended?"

83.33 The Lord having said that, the bodhisattva Maitreya asked him, "Lord, how many designations for the separate aspects of form should bodhisattvas practicing the perfection of wisdom, involved in skillfully making a differentiation of a dharma, know? How many designations for the separate aspects of feeling, perception, volitional factors, consciousness, *up to buddhadharmas* should they know?"

83.34 The bodhisattva Maitreya having asked that, the Lord said to him, "Maitreya, bodhisattvas practicing the perfection of wisdom, involved in skillfully making a differentiation of a dharma, should know three designations for the separate modes of form, and should know three designations for the separate modes of feeling, perception, volitional factors, consciousness, *up to buddhadharmas*, namely, 'this is imaginary form,' 'this is conceptualized form,' [F.158.a] and 'this is the true dharmic nature of form'; 'this is imaginary feeling,' 'this is conceptualized feeling,' and 'this is the true dharmic nature of feeling'; 'this is imaginary perception,' 'this is conceptualized perception,' and 'this is the true dharmic nature of perception'; 'these are imaginary volitional factors,' 'these are conceptualized volitional factors,' and 'this is the true dharmic nature of the volitional factors'; 'this is imaginary consciousness,' 'this is conceptualized

consciousness,’ and ‘this is the true dharmic nature of consciousness’; *up to* ‘these are imaginary buddhadharmas,’ ‘these are conceptualized buddhadharmas,’ and ‘this is the true dharmic nature of buddhadharmas.’ ”

83.35 The Lord having said that, the bodhisattva Maitreya asked him, “Lord, what is imaginary form, what is conceptualized form, and what is the true dharmic nature of form; what is imaginary feeling..., ... perception, ... volitional factors, ... consciousness; *up to* ... buddhadharmas, what are conceptualized buddhadharmas, and what is the true dharmic nature of buddhadharmas?”

83.36 The bodhisattva Maitreya having asked that, the Lord said to him, “Maitreya, based on the designation, name, label, and conventional designation *form* for this or that basis that is a causal sign of a compounded phenomenon, this imagining that it is the intrinsic nature of form is imaginary form. Maitreya, based on the designations, names, labels, and conventional designations *feeling, perception, volitional factors, and consciousness, up to buddhadharmas* [F.158.b] for this or that basis that is a causal sign of a compounded phenomenon, this imagining that it is the intrinsic nature of feeling, or it is the intrinsic nature of perception, volitional factors, and consciousness, *up to buddhadharmas*, is imaginary feeling; is imaginary perception, volitional factors, and consciousness; *up to* are imaginary buddhadharmas.

83.37 “That basis, which is a causal sign of a compounded phenomenon, an expression dependent on conceptualization established in the true dharmic nature of mere conceptualization, for which the designations, names, labels, and conventional designations ‘this is form,’ ‘this is feeling,’ ‘this is perception,’ ‘this is a volitional factor,’ ‘this is consciousness,’ *up to* ‘these are buddhadharmas’ are used—this is conceptualized form,⁸⁵⁹ this is conceptualized feeling, this is conceptualized perception, this is a conceptualized volitional factor, this is conceptualized consciousness, *up to* these are conceptualized buddhadharmas.

83.38 “This true nature of dharmas that simply remains whether the tathāgatas arise or whether the tathāgatas do not arise, the element of the establishment of dharmas that is just the nonexistence of an intrinsic nature—falsely imagined form as that conceptualized form—for a time that is eternally eternal and constantly constant,⁸⁶⁰ the nonexistence of a self in dharmas, suchness, and the very limit of reality, is the true dharmic nature of form; this is also the true dharmic nature of feeling, this is the true dharmic nature of perception, this is the true dharmic nature of volitional factors, this is the true dharmic nature of consciousness, *up to* and this is the true dharmic nature of the buddhadharmas.”

- 83.39 The Lord having said that, the bodhisattva Maitreya asked him, “Lord, among these three forms, which form is viewed [F.159.a] as a nonmaterial reality and which as a material reality, and which as neither a nonmaterial reality nor a material reality and in the category of the ultimate? Among these three feelings, and among these three perceptions, these three volitional factors, and these three consciousnesses, *up to* and these three buddhadharmas, which are viewed as a nonmaterial reality and which as a material reality, and which as neither a nonmaterial reality nor a material reality and in the category of the ultimate?”
- 83.40 The bodhisattva Maitreya having asked that, the Lord said to him, “Maitreya, view the form that is imaginary as not a material reality. View conceptualized form as a material reality based on the material reality of a conceptualization, but not because it is there under its own power. And view the true dharmic nature of form as neither a nonmaterial reality nor a material reality and in the category of the ultimate. View the feeling..., perception..., volitional factors..., and consciousness that is imaginary..., *up to* the buddhadharmas that are imaginary as not a material reality. View the feeling..., perception..., volitional factors..., and consciousness that is conceptualized..., *up to* the buddhadharmas that are conceptualized as a material reality based on the material reality of a conceptualization, but not because they are there under their own power. Maitreya, view the true dharmic nature of feeling..., perception..., volitional factors..., and consciousness..., *up to* Maitreya, view the true dharmic nature of the buddhadharmas as neither a nonmaterial reality nor a material reality and in the category of the ultimate.” [F.159.b]
- 83.41 The Lord having said that, the bodhisattva Maitreya asked him, “Lord, given that there is⁸⁶¹ such a designation for differentiated form, and given there is such a designation for differentiated feeling, perception, volitional factors, and consciousness, *up to* buddhadharmas, this that the Lord has said—namely, ‘anything called *form* is counted as not two’—and this—namely, ‘anything called *feeling, perception, volitional factors, or consciousness, up to buddhadharmas* is counted as not two’—in regard to that, what did the Lord have in mind when the Lord said this—namely, ‘anything called *form* is counted as not two’—and this—namely, ‘anything called *feeling, perception, volitional factors, or consciousness up to buddhadharmas*—is counted as not two’?”
- 83.42 The bodhisattva Maitreya having asked that, the Lord asked him in return, “Maitreya, what do you think, is the absence of material reality in imaginary form, form, or is it not?”
- “It is not, Lord.”
- 83.43 “Is then form just the mere designation, name, label, and conventional designation *form* for it?”

“No, Lord.”

83.44 “Maitreya, through this one of many explanations, you should know that imaginary form is not form and is not *not* form either, and that which is not form and is not *not* form is counted as nondual. That was what I had in mind when I said this—namely, ‘anything called *form* is counted as not two.’

83.45 “Maitreya, what do you think, [F.160.a] is conceptualized form, the material reality, dependent on which this name, designation, and convention is used, not form?”

“No, Lord.”⁸⁶²

83.46 “Maitreya, what do you think, is that imaginary form of just that conceptualized form—that which is not its intrinsic nature, not its defining mark—form?”

“No, Lord.”

83.47 “Maitreya, also through this one of many explanations, you should know that conceptualized form is not form and is not *not* form either, and that which is not form and is not *not* form is counted as nondual. That was what I had in mind when I said this—namely, ‘anything called *form*’ is counted as not two.’

83.48 “Maitreya, what do you think, is that true dharmic nature of form, form in the category of selflessness, form?”

“No, Lord.”

83.49 “Is that true dharmic nature of form that is just that true dharmic nature of form, form?”

“No, Lord.”

83.50 “Maitreya, also through this one of many explanations, you should know that the true dharmic nature of form is not form and is not *not* form either, and that which is not form and is not *not* form is counted as nondual. That was what I had in mind when I said this—namely, ‘anything called *form* is counted as not two.’ *Similarly, connect this with feeling, perception, volitional factors, and consciousness, up to the buddhadharmas.*”

83.51 The Lord having said that, the bodhisattva Maitreya [F.160.b] asked him, “Lord, how should they view the mark of comprehension, how the mark of abandonment, how the mark of actualization, and how the mark of cultivation of bodhisattvas practicing the perfection of wisdom who, having avoided the two extremes and set forth on the middle way, have such a skill in the nondual mark of form, and such a skill in the absence of marks⁸⁶³ in feeling, perception, volitional factors, consciousness, *up to* buddhadharmas?”

83.52 The bodhisattva Maitreya having asked that, the Lord said to him, “Maitreya, bodhisattvas practicing the perfection of wisdom who, avoiding the two extremes, have set forth on the middle way, neither comprehend nor do not comprehend form, and just that is their comprehension; they neither

comprehend nor do not comprehend feeling, perception, volitional factors, consciousness, *up to* or buddhadharmas, and just that is their comprehension. They neither abandon nor do not abandon form and just that is their abandonment; they neither abandon nor do not abandon feeling, perception, volitional factors, consciousness, *up to* or buddhadharmas, and just that is their abandonment. They neither actualize nor do not actualize an abandonment of form and just that is their actualization; they neither cultivate the path nor do not cultivate the path in order to abandon form, and just that is their cultivation. *Similarly, connect this with* feeling, perception, volitional factors, consciousness, [F.161.a] *up to* and the buddhadharmas.”

83.53 The Lord having said that, the bodhisattva Maitreya asked him, “Lord, what is the nirvāṇa of bodhisattvas practicing the perfection of wisdom endowed with such comprehension, abandonment, actualization, and cultivation?”

83.54 The bodhisattva Maitreya having asked that, the Lord said to him, “Maitreya, the nirvāṇa of bodhisattvas is deep, extremely deep.”

83.55 “Lord, why is the nirvāṇa of bodhisattvas so deep, so extremely deep?”

“Maitreya,” replied the Lord, “it is because the nirvāṇa of bodhisattvas is neither nirvāṇa nor *not* nirvāṇa; that is why it is called ‘deep, extremely deep.’ ”

83.56 The Lord having said that, the bodhisattva Maitreya asked him, “Lord, how is the nirvāṇa of bodhisattvas neither nirvāṇa nor *not* nirvāṇa?”

83.57 “Maitreya,” replied the Lord, “taking the welfare of others as the point of departure, it is not nirvāṇa because they do not totally reject saṃsāra; taking their own welfare as the point of departure, it is not *not* nirvāṇa because they do not totally reject nirvāṇa.”

83.58 “Lord, if, taking the welfare of others as the point of departure, [F.161.b] bodhisattvas do not totally reject saṃsāra, by not totally rejecting saṃsāra how do they not totally reject nirvāṇa? Lord, if, taking their own welfare as the point of departure, bodhisattvas do not totally reject nirvāṇa, how do they not totally reject saṃsāra?”

83.59 The Lord said, “Here bodhisattvas practicing the perfection of wisdom do not even conceive of saṃsāra as actually saṃsāra, and do not even conceive of nirvāṇa as actually nirvāṇa. So, because they thus do not conceptualize those two—namely, saṃsāra and nirvāṇa—they are the same and equal. And why? Because they do not conceive of saṃsāra as actually saṃsāra, so they do not become repulsed by saṃsāra. Similarly, because they do not conceive of nirvāṇa as actually nirvāṇa, their nirvāṇa does not degenerate; and similarly, even in saṃsāra, it does not degenerate.⁸⁶⁴ Thus, you should know that for this reason they are located in a realm without thought construction and neither totally reject saṃsāra nor totally reject nirvāṇa.”

- 83.60 The Lord having said that, the bodhisattva Maitreya asked him, “Well then, Lord, will it not be the case that just as bodhisattvas standing in the realm without thought construction practicing the perfection of wisdom have not totally rejected a life in saṃsāra they will similarly not have appropriated it, and just as they have not totally rejected nirvāṇa they will similarly not have appropriated that, either? And Lord, if there is no appropriation, how can there be no rejection?”
- 83.61 “Maitreya,” replied the Lord, “I do not say they ‘appropriate’ or ‘do not appropriate’ a life in saṃsāra like this. Rather, Maitreya, [F.162.a] because bodhisattvas practicing the perfection of wisdom exhibit a life in saṃsāra through skillful means when they have gained control over their minds through the knowledge that has the realm without thought construction as its objective support, I say about bodhisattvas⁸⁶⁵ in world systems as many as there are sand particles in the Gaṅgā River in world systems in the ten directions who have passed into nirvāṇa that ‘they do not reject a life in saṃsāra.’ And because they remain in emptiness, in the realm that gives no basis for apprehending anything, I say ‘they do not reject nirvāṇa’ ”
- 83.62 The Lord having said that, the bodhisattva Maitreya asked him, “Lord, how in the absence of conceptualization should the collection of marks be viewed?”
- 83.63 “Maitreya,” replied the Lord, “that which is form, and that which is feeling, perception, volitional factors, and consciousness, *up to* that which is the buddhadharmas, and that which is the emptiness of *up to* the buddhadharmas—that which is the nonduality and nonelaboration of an existent thing and a nonexistent thing in those dharmas and those emptinesses—that, Maitreya, should be viewed as the collection of marks in the absence of conceptualization.”
- 83.64 The Lord having said that, the bodhisattva Maitreya asked him, “Lord, are all śrāvakas absolutely with certainty located in nirvāṇa?”
- 83.65 “No, Maitreya,” replied the Lord. “And why? Because this world has various elements, it has multiple elements, so in this world that has various elements and multiple elements, many families and dispositions of beings can be found. Maitreya, there is one sort of family of beings, those who from the start strive for a superior qualification, who gain [F.162.b] just the superior qualification; there is one sort of family of beings, those who from the start strive for an inferior qualification, who are satisfied by gaining just the inferior; and there is one sort of family of beings who from the start strive for an inferior qualification, gain the inferior, understand that it is lacking, are not satisfied just by that, and then strive for the superior qualification and gain the superior.”

- 83.66 The Lord having said that, the bodhisattva Maitreya asked him, “Lord, someone in the third family of beings, having reached the state of a worthy one, strives for unsurpassed, perfect, complete awakening but does not take rebirth, so how do they reach it? The Lord has not said the practice itself is their rebirth.”⁸⁶⁶
- 83.67 “Maitreya,” replied the Lord, “I do not say that their rebirth is dictated by karma and afflictive emotion; I say that theirs is an inconceivable rebirth, magically created and dedicated.”⁸⁶⁷
- 83.68 The Lord having said that, the bodhisattva Maitreya said to him, “Lord, how incredible the vast aspiration, the great surpassing aspiration of bodhisattva great beings who thus from the start strive to be truly exceptional and become truly exceptional must be. Lord, what is the vast aspiration, what is the great surpassing aspiration of bodhisattva great beings?”
- 83.69 “Maitreya,” replied the Lord, “that those bodhisattvas do not strive to be a Śatakratu, to be a Brahmā, to be a world protector, to be a wheel-turning emperor, or to have any ordinary success at all— [F.163.a] that those bodhisattvas have no attachment to those and are free from grasping at them is their vast aspiration. And that bodhisattvas want all beings to share in common the happiness of nonattachment, the happiness free from grasping, and the happiness of nirvāṇa, and that they make a dedication to unsurpassed, perfect, complete awakening, which is to say, they do not give up volitional factors,⁸⁶⁸ is to be seen as their truly great surpassing aspiration.”
- 83.70 The Lord having said that, the bodhisattva Maitreya said to him, “Lord, the bodhisattva dharmas are amazing and marvelous; the bodhisattva training is amazing and marvelous. Lord, a son of a good family or daughter of a good family who wants to train in the amazingly marvelous bodhisattva dharmas should produce the thought of unsurpassed, perfect, complete awakening.”
- 83.71 *This was the eighty-third chapter, “Categorization of a Bodhisattva’s Training,” of “The Perfection of Wisdom in Eighteen Thousand Lines.” [B58]*

84.

CHAPTER 84: COLLECTION

84.1 Furthermore, the Lord, yet again teaching this perfection of wisdom in order to cause a great joy in those four retinues, at that time spoke these verses:⁸⁶⁹

84.2 With the finest liking, respect, and serene confidence
That clear away obscuring afflictions and pass beyond stains,⁸⁷⁰
Listen to this perfection of wisdom of the brave,
Practiced by heroes who have set out for the sake of the world.⁸⁷¹

84.3 All the rivers flowing here in Jambudvīpa,
Which make medicinal plants and forests with flowers and fruit grow,
Have their source in the powerful nāga who rules in Lake Anavatapta,
And are all that Nāga-Lord's glorious power.⁸⁷² [F.163.b]

84.4 So too all doctrine that the Victor's hearers teach,
Explain, and logically expound, the attainment of a supreme
Noble state of happiness and its results—all these
Are the Tathāgata's personal heroic power.

84.5 And why? Because the finest people in the form of his disciples
Train in the kinds of Dharma the Victor teaches,
And having realized them, teach as they trained.
This is done by the power of the Buddha, not by the power of their own
strength.⁸⁷³

84.6 Those who have no perplexity or fear when hearing
That the finest perfection of wisdom cannot be apprehended,
A bodhisattva cannot be apprehended, the thought of awakening
Cannot be apprehended—those bodhisattvas practice⁸⁷⁴ the wisdom of the
sugatas.

84.7 They have no form, no feeling, no perception, no intention—
Not even an atom's worth of a place for consciousness to stand.

- They do not stand on any dharmas, they live without a dwelling place,
And, not grasping, they find the awakening of the sugatas.
- 84.8 Just as the mendicant Śreṇika with his knowledge apprehends nothing
And the disintegration of the aggregates occurs,
So too the bodhisattvas comprehend the dharmas
And do not touch nirvāṇa—they dwell in wisdom.⁸⁷⁵
- 84.9 “What is this wisdom? Whose is it? Where is it from?”
They consider that all these dharmas are empty.
Looking closely, they are not cowed and are not scared—
Those bodhisattvas are close to awakening.
- 84.10 But if without wisdom they make a practice
Of the form,⁸⁷⁶ perception, feeling, intention, and consciousness aggregates,
And imagine the aggregates to be empty, they practice causal signs.
Their faith is not in what does not arise and does not stop.⁸⁷⁷
- 84.11 Not in form or feeling, not in perception or intention,
Not practicing in consciousness, wandering without a place to stay,
With steady wisdom not apprehending “one is practicing,” with an
awareness of nonproduction⁸⁷⁸
They touch the most excellent calm meditative stabilization.⁸⁷⁹
- 84.12 Those bodhisattvas who thus abide here personally at peace⁸⁸⁰
Have been prophesied by the previous tathāgatas. They do not falsely
project [F.164.a]
“I have entered into meditative equipoise” or “I have emerged.”
And why? Because they have comprehended the basic nature of dharmas.⁸⁸¹
- 84.13 When practicing like that they practice the wisdom of the sugatas.
And because they comprehend that no practice is the practice,⁸⁸²
They do not even apprehend the Dharma that they practice—
This is the practice of the finest perfection of wisdom.
- 84.14 That which does not exist⁸⁸³ is called nonexistent.
Fools have imagined it and fashion it as existing and not existing.
Dharmas are not these two—existing and not existing.
Bodhisattvas who know that will go forth.⁸⁸⁴
- 84.15 Those who know that these five aggregates are like an illusion,
And do not make illusion one thing and the aggregates another,
Free from the perception of variety, practicing at peace—
This is the practice of the finest perfection of wisdom.

- 84.16 Those with spiritual friends, with special insight,
Do not get scared when listening to the Mother of Victors.
Those with bad friends, placing their trust in others,
Break apart like an unfired pot coming into contact with water.⁸⁸⁵
- 84.17 Why are they called a bodhisattva?
They want to cut attachments, to extinguish attachments everywhere,
And touch the awakening of the victors that is without attachment.⁸⁸⁶
Therefore they get the name *bodhisattva*.
- 84.18 Why then are they called a great being?
They will become foremost in a great mass of beings.
They chop down the many views of a mass of beings.
Therefore, they get called *a great being*.
- 84.19 Greatly generous, with great intellect and great power,
They have set out in the supreme Great Vehicle of the victors,
And buckled on the great armor to conquer Māra's deceit.
Therefore, they are called *a great being*.
- 84.20 As when a magician at a crossroads conjures
The illusion of many people and severs ten million heads,
The bodhisattvas know that, like those victims, all beings
Are like illusions, and so have no fear.
- 84.21 Form,⁸⁸⁷ feeling, perception, intention, and consciousness [F.164.b]
Are not bound, are not freed, and are not real.
Therefore, the uncowed ones set out for awakening.
This is the finest armor of the best people.
- 84.22 Why is it called *the awakening vehicle*?
It is because having mounted on it causes all beings to enter nirvāṇa;
This vehicle is a space-like celestial mansion, the finest vehicle
In which they reach happiness, the state of bliss, and security.
- 84.23 You cannot find a direction in which those who mount on it go.
They are said to go to nirvāṇa but you cannot find where they went,
Just like when a fire goes out, it does not go anywhere,
And that is the reason it is said to be nirvāṇa.⁸⁸⁸
- 84.24 Bodhisattvas purified of the three time periods
Do not apprehend a prior limit, a later limit, or a present.
Those who are purified are uncompounded and without thought
construction.

- This is the practice of the finest perfection of wisdom.
- 84.25 When smart bodhisattvas think about nonproduction,
At that time, practicing like that, they generate
Great compassion, but without a perception of beings.
This is the practice of the finest perfection of wisdom.
- 84.26 If bodhisattvas have a perception of a being, a perception of suffering,
Think, “I will eliminate suffering and benefit beings,”
Or conceive of a self and beings,
This is not the practice of the finest perfection of wisdom.
- 84.27 Knowing that just as they are, all beings are like that too;
Knowing that just as all beings are, all dharmas are like that too;⁸⁸⁹
Not entertaining the idea of either production or nonproduction—
This is the practice of the finest perfection of wisdom.
- 84.28 Having eliminated a production and a beyond in all
The dharma-names, as many as there are, spoken in all the worlds,
A perfect, matchless knowledge that does not die is gained.
Therefore, it is called *the perfection of wisdom*.
- 84.29 You should know that bodhisattvas are those who practice
Like that without hesitation, endowed with wisdom, abiding in sameness.
Comprehending that dharmas are without a basic nature [F.165.a]
Is practicing the finest perfection of wisdom.⁸⁹⁰
- 84.30 Those who do not stand in form and do not stand in feeling,
In perception, or in intention, who do not stand
In consciousness—they stand in the true nature of dharmas.
This is the practice of the finest perfection of wisdom.
- 84.31 They do not stand in permanent or impermanent,
Happiness or suffering, clean or dirty, self or selfless,
Or in suchness, and similarly they do not stand in emptiness,
The attainment of the results, the worthy one level, the pratyeka level, or the
buddha level.
- 84.32 Just as the Leader does not stand in the uncompounded element,
Does not stand in the compounded element, and wanders without a home,
So too the Victor says the bodhisattva who stands like that stands,
Not standing on a place to stand, standing without standing.
- 84.33 Those who want to become a tathāgata’s śrāvaka,
A pratyekabuddha, and similarly a Dharma king,

- Cannot do so without relying on this forbearance,
Like going from this shore to that shore without seeing the dock.
- 84.34 The Tathāgata says teaching and listening to the Dharma
And what is taught, the results obtained,
The pratyekabuddha, and the lord of the world too, the nirvāṇa
Those with clear intelligence obtain—they are all like illusions.
- 84.35 These four persons are not scared of that:
The victor's child skilled in the truths, the irreversible, the worthy one
Who has cleared away the dirt and eliminated doubt,
And the fourth,⁸⁹¹ who is the one looked after by spiritual friends.
- 84.36 Smart bodhisattvas practicing like that do not train
In the worthy one level, nor in the pratyekabuddha level,
But train in the buddhadharmas for the sake of all-knowledge.
Those not⁸⁹² training in training and not training *are* training.
- 84.37 The training is not done for the increase, reduction, or appropriation
Of form, nor for the appropriation of the variety of dharmas.
While training they get hold of all-knowledge. This emergence
Is the training of those who take pleasure in the qualities.⁸⁹³ [F.165.b]
- 84.38 Form is not wisdom, wisdom is not in form;
These—consciousness, perception, feeling, and intention—
Are not wisdom and also wisdom is not in them.
It is equal to the space element, without distinction.
- 84.39 The basic nature of those objective supports is boundless,
The basic nature of beings is boundless,
The basic nature of the space element is boundless,⁸⁹⁴
And the wisdom of the knowers of worlds is boundless too.
- 84.40 The Leader proclaims that perception is the near shore.
When perception, having disintegrated, has been abandoned,
One crosses to the far shore. Those who have subsequently attained this
freedom
From perception, having crossed over, stand in the Teacher's words.
- 84.41 Even if the Teacher were to remain for as many eons as there are
Sand particles in the Gaṅgā River proclaiming the word *being*,
However could beings, pure from the beginning, be born?
This is the practice of the finest perfection of wisdom.
- 84.42 The Victor said, "When I had become a speaker in harmony

With this finest perfection, the finest person
Of an earlier time made a prophecy that
I would in the future become a buddha."⁸⁹⁵

- 84.43 Poison, weapons, fire, and water do not overpower,
And Māra and those on Māra's side find no way to cause trouble
To those who respectfully⁸⁹⁶ take up and master
This perfection of wisdom, the protectors' practice.⁸⁹⁷
- 84.44 Were someone who worships the stūpa of a sugata
Who has passed into nirvāṇa, made of the seven precious stones,
To fill a hundred thousand one hundred million regions
With as many of those stūpas as there are sand particles in the Gaṅgā River,
- 84.45 And, theoretically, were all those beings, as many as there are,
Living in an infinity of one hundred million regions to do
Nothing else but worship them with divine flowers, the finest incense,
And fragrance for eons during the three time periods, or even longer,
- 84.46 Still, were someone to write down in a book this mother of the sugatas
[F.166.a]
From which the ten powers of the leaders arise, bear it in mind,
And honor it with flowers and fragrances, the merit created from worshipping
the stūpas
That have been made would not approach that merit even by a fraction.
- 84.47 This perfection of wisdom of the victors is a great knowledge mantra
Relieving the phenomena of pain and suffering of great masses of beings.
Having trained in this knowledge mantra, those protectors of the past
In worlds in the ten directions became unsurpassed doctor-kings.
- 84.48 Those who practice a practice of benefit together with compassion
Train in this knowledge mantra; they are smart and touch awakening.
You should know that the happinesses that are compounded and the
happinesses
That are un-compounded, all those happinesses issue forth from this.⁸⁹⁸
- 84.49 Seeds are sown, lodge in the earth, and are ready to sprout.
They grow up in a variety of forms when conditions are complete.
The five perfections and the qualities of awakening,
As many as there are, all grow from the perfection of wisdom.⁸⁹⁹
- 84.50 On whichever path a wheel-turning emperor travels,

- All the seven precious treasures and the mass of forces always travel on that
very path too.
Wherever the Victor's perfection of wisdom travels,
Right there all the dharmas—the good qualities—travel along too.⁹⁰⁰
- 84.51 Śatakratu responded when questioned by the Victor:⁹⁰¹
If the buddhafields, as many as there are sand particles in the Gaṅgā River,
Were all to be filled right to the top with the physical remains of the
tathāgatas,
Still I would take just his perfection of wisdom.
- 84.52 And why? Not because I do not respect the physical remains,⁹⁰²
But because they are worshiped for being suffused by wisdom.
Just as a person who is supported by the king receives worship,
The physical remains of the tathāgatas are supported by perfect wisdom.⁹⁰³
- 84.53 A casket graced by a priceless precious jewel endowed
With good qualities is worthy of reverence, and even after
It has been taken out you take pleasure in the casket.
The good qualities are those of that precious jewel.⁹⁰⁴
- 84.54 Similarly, even when a victor has passed into nirvāṇa, the physical remains
Invite worship because of the good qualities of the finest perfection of
wisdom.
So those who want to appropriate a victor's good qualities [F.166.b]
Should take hold of this perfection of wisdom. It is freedom.
- 84.55 Wisdom is the leader for giving gifts,⁹⁰⁵ so too for morality,
Patience, perseverance, and concentration.
It is the help so that wholesome dharmas will not be lost.⁹⁰⁶
It shows the single way of all dharmas.
- 84.56 To illustrate, there are a thousand one hundred million trees in Jambudvīpa
In many forms, of various kinds and various types,
But still there are not various kinds of shadows; there is no difference
Apart from talking about the number of things that have become shaded.⁹⁰⁷
- 84.57 Similarly, these five perfections of a victor
Get the very name *perfection of wisdom*.
When they have been dedicated to all-knowledge,
All six of them become the single taste called *awakening*.⁹⁰⁸
- 84.58 If bodhisattvas who are unaware explain form,
Feeling, perception, intention, and consciousness as

- Impermanent, they are engaged in a counterfeit.
The learned never ever make dharmas perish.⁹⁰⁹
- 84.59 Knowing the mode in which all dharmas are unproduced and empty,
Where form is not apprehended, nor feeling, nor perception,
Nor consciousness, nor intention is apprehended,
This is the practice of the finest perfection of wisdom.⁹¹⁰
- 84.60 The merit of someone who has written out this perfection of wisdom
And bestowed it on an excellent⁹¹¹ being is superior to someone
Who has led all the beings, as many as there are, in as many regions
As there are sand particles in the Gaṅgā River to the state of a worthy one.⁹¹²
- 84.61 And why? Because, having trained in this, the most excellent speakers
Make all phenomena known here in emptiness,
And, having listened to them, śrāvakas will quickly touch freedom,
Touch a pratyekabuddha's awakening, and a buddha's awakening.⁹¹³
- 84.62 Without seeds there would be no trees in the world,
So how would there be branches, blossoms, and fruit there?
Without the thought of awakening there would be no victors possible in the
world,
So how could there be the results, Śatakratus, Brahmās, and śrāvakas?
[F.167.a]
- 84.63 When the circle of the sun sends forth its latticework of light,
Beings work hard at the work they have to do.
When the thought of awakening comes to be in the world for the sake of the
knowledge of the wise,
By means of knowledge, beings become endowed with the dharmas—the
good qualities.⁹¹⁴
- 84.64 To illustrate, were the Nāga Lord not to be in Anavatapta
How would the rivers in this Jambudvīpa ever flow?
Without the rivers there would be no blossoms or fruit,
And there would not be the many-colored jewels in the oceans.
- 84.65 So too, when there is no thought of awakening here,
How will there ever be the knowledge of a sugata in all these worlds?
And when there is no knowledge there is no increase in good qualities,
No awakening, and no ocean-like buddhadharmas.
- 84.66 A single ray of light from the circle of the sun is far greater than
All the light emitted by all the light-making insects in this world.

All the light of the mass of light-makers
Is not even a fraction of it.⁹¹⁵

84.67 The mass of merit that the śrāvaka communities, as many as there are,
create,⁹¹⁶
Associated with giving, morality, and meditation,
That mass of merit that the śrāvaka communities create is not even a fraction
Of what a bodhisattva's single thought of rejoicing creates.

84.68 All the merits of those past hundred million billion buddhas in times gone
by,
Of the thousand hundred million presently standing in infinitely many
buddhafiels,
Of all the world protectors who have passed into nirvāṇa,
And from the teaching of the precious Dharma that puts an end to
suffering—

84.69 All the merits of those victors,
From their first generation of the production of the thought of supreme
awakening
Up until the time the good Dharma of the leaders is extinguished—
The endowment of the perfections, all the buddhadharmas,

84.70 All the buddha's children, the śrāvakas,
Trainees and nontrainees, the good with outflows,
And without—the bodhisattvas gather it all together, rejoice in it,
And dedicate it all to awakening as a catalyst for the welfare of the world.
[F.167.b]

84.71 If the dedication occurs with a perception of a thought, a perception of an
awakening,
And a perception of a dedication and beings, it does not rank as a dedication,
Because it apprehends something, because a perception
Is based on wrong view, and the mind is triply attached.

84.72 If such dharmas as these stop and come to an end,
If that to which the dedication is made comes to an end,⁹¹⁷
If there is an understanding that no dharma ever dedicates to any dharma,
In that case the dedication has been made with awareness.

84.73 If it is done with causal signs it is not a dedication,
But if it is done without causal signs it is a dedication to awakening.
The Victor has said that falsely apprehending a bright dharma as a fact
Is like eating good food mixed with poison.

- 84.74 Therefore, the dedication in which they have to train is like this.
 And the rejoicing and dedication should be in line with what
 Those victors know to be the type, origin,
 And mark of the wholesome, exactly like that.
- 84.75 If merits are thus dedicated to awakening, one is not poisoned,
 Does not forsake the buddhas, and propounds what the victors have
 taught.⁹¹⁸
 The hero who dedicates like that surpasses all the bodhisattvas
 In the world, as many as there are, caught up in apprehending things.⁹¹⁹
- 84.76 Without a guide a billion people born blind
 Cannot even find the road, so how could they ever
 Make it to the city? Without wisdom as a guide
 These five blind perfections cannot touch awakening.⁹²⁰
- 84.77 When wisdom has taken hold of them,
 They gain eyes and get their names,
 Like when an artist has finished the work but not the eyes,
 And they do not get paid until the eyes are painted in.
- 84.78 When wisdom dissects the compounded and uncompounded,
 Good and bad dharmas, and does not apprehend even an atom,
 Then the wisdom is counted in the world as perfect.
 Like space, it does not stand anywhere at all.
- 84.79 Were bodhisattvas to think, "I will practice the wisdom of the victors
 [F.168.a]
 And will free many billions of beings from the experience of suffering,"
 They would construct in thought the notion of beings.
 This is not the practice of the finest perfection of wisdom.
- 84.80 When learned bodhisattvas who have practiced before are practicing,
 They practice this perfection without hesitation,
 And as soon as they have heard it, perceive it as the Teacher
 And quickly realize the peace of awakening.
- 84.81 Those with tiny intellects who, when practicing previously,
 Showed respect to a billion buddhas but did not place their trust
 In the perfection of wisdom, reject it when they hear it and,
 Having abandoned it, are defenseless and go to the Avīci hell.
- 84.82 So put your trust in this mother of victors
 If you want to experience the finest buddha knowledge.

- Do not be like the trader who came back from a journey
To an island of precious jewels without anything to sell.⁹²¹
- 84.83 Know that the purity of form is just the purity of the result.
The purity of the result and form is the purity of all-knowledge.
The purity of all-knowledge and the result, and the purity of form,
Are equal to the space element, not divided and not cut apart.
- 84.84 Heroes go beyond the three realms but not into liberation
Because of the perfection of wisdom that they practice.
Though they have eliminated the afflictions, they reveal birth.
Though they do not get old, get sick, and die, they reveal death.
- 84.85 Knowing that living beings are stuck in the mud of name⁹²² and form,
Wandering in the wheel of saṃsāra that is like a windmill,
And confused like animals caught in a trap,
The wise move about like birds in the sky.
- 84.86 When a perfectly pure practitioner does not practice form
And does not practice consciousness, perception, feeling, or intention,
Such a practitioner abandons all attachments
And, freed from all attachments, practices the wisdom of the sugatas.⁹²³
- 84.87 Bodhisattvas with clear intelligence who practice like that
Cut attachments and go forth without attachment to the world, [F.168.b]
Like the sun that has escaped from an eclipse and shines brightly,
And like a fire set loose that burns grass, trees, and forests.
- 84.88 When bodhisattvas see with the perfection of wisdom
That all dharmas are pure, perfectly pure in their basic nature,
They do not apprehend a doer, do not apprehend any dharma—
This is the practice of the finest perfection of wisdom.⁹²⁴
- 84.89 Śatakratu, king of the gods, asks the Victor:⁹²⁵
How do bodhisattvas practicing wisdom make an effort?
They do not make even just a speck of effort at the aggregates and
constituents.
Not making an effort at the aggregates is the bodhisattvas' effort.
- 84.90 If someone hears that dharmas are like magical creations,
Like illusions, and makes an effort to train without hesitation,
Know that they have served a billion buddhas well
And have long since set out in the vehicle.
- 84.91 A person who has gone many yojanas on a wild jungle path⁹²⁶

- Might see cow herders and tended forest boundary-markers,
And thinking that they are signs a village or town is near,
Will breathe out a sigh of relief and have no fear.
- 84.92 Similarly, when those set on awakening have gotten to listen
To this perfection of wisdom of the victors,
They breathe out a sigh of relief and have no fear,
Not of the level of a worthy one and not of the level of a pratyekabuddha.
- 84.93 If those who go off to see the water in an ocean
See trees, forests, and mountains, it is still a long way off,
But if they do not see such signs, they become certain
The great sea is near and have no doubt about it.
- 84.94 Similarly, those who have set out for awakening and are listening
To the perfection of wisdom of the victors are like that,
And should know, “Even if I have not come face to face with the Leader
And been prophesied, before long I will experience a buddha’s
awakening.”⁹²⁷
- 84.95 In brilliant springtime when buds have come out on the trees,
Leaves, flowers, and fruit will appear on the branches before long.
Whoever has taken this perfection of wisdom into their arms
Before long will attain the awakening of the leaders. [F.169.a]
- 84.96 Just as when a woman is pregnant and suffers the pain
Of contractions, it is said “the time is at hand for giving birth,”
Similarly, bodhisattvas who hear the victor’s wisdom and feel delight
And a desire to act will quickly experience awakening.⁹²⁸
- 84.97 When yogic practitioners practice the finest perfection of wisdom
They do not see an increase or a decline in form.
Someone who does not see a dharma, nondharma, or dharma-constituent,
And does not experience nirvāṇa, is standing in wisdom.⁹²⁹
- 84.98 Those practicing this do not mentally construct the buddhadharmas,
And do not mentally construct the powers, legs of miraculous power,
awakening, or peace.
Practice imbued with the special power that is nonconceptual,
Free from mental construction, this is the practice of the finest perfection of
wisdom.⁹³⁰
- 84.99 Subhūti asks the Buddha, the moon-like speaker:⁹³¹
What are the hindrances faced by those who delight in the good qualities?

And the Teacher says, There will be many hindrances,
So, for a start, I will proclaim just a few of them.

- 84.100 When writing out this perfection of wisdom of the victors
Many different types of confidence giving a readiness to speak will arise
That have not been of benefit to beings, and also that happen too fast, like
lightning,
And disappear. This is the work of Māra.⁹³²
- 84.101 While it is explained some will harbor doubts:
“The Leader has not even proclaimed my name here;
He has not proclaimed my social class, station, or lineage.”
They will not listen and reject it—the work of Māra.⁹³³
- 84.102 Those without such an understanding who have heard
The perfection of wisdom but go on looking for sūtras
Are like fools who reject the roots and look for branches and leaves,
Or like those who keep tracking an elephant after finding it.
- 84.103 Bodhisattvas seeking awakening at the level
Of a worthy one after obtaining this perfection
Are like those who have obtained food with a hundred tastes—
Obtained the finest food—yet go looking for food of poor quality.⁹³⁴
- 84.104 When they want respect, want wealth, [F.169.b]
Have ulterior motives to become intimate with householders,
Forsake what is right and engage in actions that are wrong,
Or have left the path and gone astray—this is the work of Māra.⁹³⁵
- 84.105 At that time there are those who, out of longing and faith,
Go to listen to the good Dharma,
But come away feeling dislike and unhappiness
When they come to know the Dharma preacher’s preoccupations.⁹³⁶
- 84.106 At that time these works of Māra occur.
At that time many other hindrances also occur
On account of which many monks become upset
And do not uphold this perfection of wisdom.
- 84.107 Just as jewels that have become priceless are rare
And always come with many things that make trouble,
So too the victors’ finest perfection of wisdom
Is a precious Dharma that is rare and comes with many things that make
trouble.⁹³⁷

- 84.108 Māra is eager to block narrow-minded beings
 Newly set out in the vehicle from acquiring this rare jewel,
 But the buddhas in the ten directions
 Are there to assist them.⁹³⁸
- 84.109 When a mother with many sons has fallen sick,
 They are all worried and attend to her needs.⁹³⁹
 So too the buddhas in world systems in the ten directions
 Watch over this supreme wisdom that serves as their mother.
- 84.110 World protectors in the past, in the ten directions now,
 And those who will appear in the future arise from her—
 The mother, the revealer of the world, who gives birth to the victors,
 And reveals the thought activities of other beings.
- 84.111 The suchness of the world, the suchness of a worthy one,
 The suchness of a pratyekabuddha, and the suchness of a victor's child
 Are just a single suchness separated from existing things, without
 another.⁹⁴⁰
 A tathāgata knows the perfection of wisdom.⁹⁴¹
- 84.112 Whether the wise stand in the world or in nirvāṇa,
 This true nature, the fixed nature of dharmas—that dharmas are empty—
 remains. [F.170.a]
 Bodhisattvas understand this suchness,
 So those who have awakened are given the name *realized one*.⁹⁴²
- 84.113 This pleasure park that is the perfection of wisdom, the resort
 Of leaders with the ten powers, is the area over which they range.
 Even though they extricate beings from suffering in the
 Three terrible forms of life they never entertain the idea of a being.
- 84.114 Just as a lion having resorted to its mountain lair is fearless,
 And, roaring, frightens many lesser animals,
 So too the human lion resorts to the perfection of wisdom
 And, roaring in the world,⁹⁴³ frightens many tīrthikas.
- 84.115 Just as the light rays of the sun suspended in the sky
 Dry out this earth and reveal shapes,
 So too the Dharma king, having resorted to the perfection of wisdom,
 Dries up the rivers of craving and reveals the Dharma.
- 84.116 The Tathāgata says that where you do not see forms,
 Do not see feelings, do not see perceptions,

Do not see intentions, and do not see consciousness,
Mind, or thinking mind, you “see the Dharma.”⁹⁴⁴

- 84.117 Beings say the words “see the space,”
But how do you see a space? Consider what this means.
The Tathāgata’s exposition of seeing the Dharma is like that,
Because the seeing cannot be expressed with any analogy.⁹⁴⁵
- 84.118 Those who see like that see all dharmas.
Like rulers sitting dispassionately having their minister do everything,
Whatever the work of the buddhas and the doctrines of śrāvakas,
The perfection of wisdom does it all.⁹⁴⁶
- 84.119 A ruler does not travel to villages, does not travel the countryside,
But gathers in all that is amassed from the realm.
A bodhisattva does not stray from the true nature of dharmas
But gathers in all the good qualities of the buddha level.⁹⁴⁷
- 84.120 Those who have firm faith in the sugatas and bodhisattvas,
With an intention yoked to the finest perfection of wisdom, [F.170.b]
Go beyond both śrāvaka and pratyekabuddha levels
And, unsurpassable, quickly reach the awakening of the victors.⁹⁴⁸
- 84.121 To illustrate, when a boat on the ocean breaks up,
People who do not grab hold of a corpse, thatch, or a log
Will perish in the middle of the water without reaching the shore.
But those who do grab hold get to the other side of the ocean.⁹⁴⁹
- 84.122 Those with such faith who have gained a serene confidence
Do not do so having set aside the mother perfection of wisdom.⁹⁵⁰
When the good qualities of skillful means are assisted by wisdom,
They quickly experience the finest marvelous awakening of the sugatas.
- 84.123 You should know that it is like when somebody transports water
In an unfired pot, which quickly disintegrates because it is flimsy.
Carrying water in a fired pot, one does not worry that it will
Fall to pieces along the way—one arrives home happily.
- 84.124 Similarly, even if bodhisattvas have a lot of faith,
If they are lacking in wisdom they will quickly become unfit,
But when their faith has been assisted by wisdom, they pass beyond
The two levels and gain the highest awakening.
- 84.125 It is like when a ship that has not been well constructed
Gets destroyed on the ocean together with its cargo and traders,

But if that ship has been well constructed,
It does not break up and reaches the shore with its cargo.

84.126 Similarly, even bodhisattvas who have cultivated faith will quickly
Be lacking in what it takes for awakening if they have no wisdom.
But if they are endowed with the finest perfection of wisdom,
They will quickly, unharmed and uninjured, experience a victor's
awakening.

84.127 Even if an ailing one hundred and twenty-year-old person
Gets up, they are unable to walk on their own.
But if they are supported by people on the left and the right,
They have no fear of falling and move about easily.

84.128 Similarly, even after they have set out, bodhisattvas
Who are weak in wisdom degenerate in the interim.
But if they are assisted by skillful means and wisdom,
They do not degenerate and touch a tathāgata's awakening.⁹⁵¹ [F.171.a]

84.129 Those bodhisattvas standing on the level of someone beginning the work⁹⁵²
Who have set out with a surpassing aspiration for a buddha's finest
awakening,
Who are good trainees with respect for their gurus,
Must continually rely on learned spiritual friends.

84.130 Why? The good qualities of the learned come from them.
They give instruction in the perfection of wisdom.
The Victor, holder of all the finest qualities, says,
"The buddhadharmas are contingent on a spiritual friend."

84.131 Dedicate giving, morality, patience, and similarly perseverance,
Concentration, and wisdom to awakening.
Do not settle down on awakening and the aggregates⁹⁵³ and grasp them as
an absolute.
Those who are beginning the work have to be taught that.

84.132 Those practicing like that, oceans of good qualities,⁹⁵⁴ moon-like speakers,
Are the world's refuge, final allies, resting place, support,
Intelligence,⁹⁵⁵ island, leaders, helpers, illuminators,
Lamps, propounders of the finest doctrine, and imperturbable.

84.133 Greatly glorified, they wear the armor difficult to wear,
An armor not of aggregates, constituents, and sense fields.⁹⁵⁶
They are free from and not grabbed by the notion of three vehicles;

They are irreversible, unshaken, and have the quality of being
imperturbable.

84.134 You should know that those endowed with such dharmas, free from thought
construction,
Free from doubt, hesitation, and uncertainty, purposeful,
Not procrastinating after hearing the perfection of wisdom,
Do not place their trust in others and are irreversible.

84.135 This Dharma of the leaders is deep and hard to see.
Nobody has realized it and nobody attains it.
Therefore, the helpful and compassionate one, having reached awakening,
Is uninclined⁹⁵⁷ to teach, wondering, “Which group of beings will
understand?”

84.136 Beings like foundations and want objects.
They keep on grasping like blind, uneducated fools.
The dharma to be acquired has no foundation and is free from grasping,
So it comes up as a topic for dispute⁹⁵⁸ with the world.⁹⁵⁹ [F.171.b]

84.137 The space element in the eastern direction, southern direction,
And, similarly, in the western direction and northern direction is without an
end.
It is there above and below, in the ten directions as far as they go,
Without differences and without specific features.

84.138 The suchness of what has gone and the suchness of what is yet to come,
The suchness of the present and the suchness of worthy ones,
The suchness of the totality of dharmas, the suchness of victors—
All this suchness of dharmas is without a distinguishing feature.⁹⁶⁰

84.139 Bodhisattvas who want to reach this—
The awakening of the sugatas free from a differentiation of dharmas—
Should unite with the perfection of wisdom united with skillful means.
There is no attainment without the wisdom of the leaders.

84.140 When a bird with a large body of a hundred and fifty yojanas,
Feeble and with wings that give out and fail,
Launches itself from Trāyastriṃśa to Jambudvīpa,
It gets utterly tired out there and drops.

84.141 Even were the victors to have accomplished
These five perfections for many billions of eons,
And to have always resorted to infinite vast prayers in the world,⁹⁶¹

Without method, separated from wisdom, they would have fallen to the state
of a śrāvaka.⁹⁶²

- 84.142 Those who want to go forth in the Buddha Vehicle⁹⁶³
Should regard all beings equally, perceive them as father and mother,
And train in the thought to benefit and in a mind that is kind.
They should be without malice,⁹⁶⁴ straightforward, and gentle in speech.⁹⁶⁵
- 84.143 The elder Subhūti petitioned the world protector:
Please teach the signs of the conflict-free
Oceans of good qualities, how those who are powerful are irreversible from
awakening.
Victor, please give us just an indication of such good qualities.⁹⁶⁶
- 84.144 Free from the perception of difference, speaking appropriate words,
Not relying on others who lead a secluded religious life or brahmins,
The wise avoid the three terrible forms of life at all times
And work hard on the ten wholesome actions.⁹⁶⁷
- 84.145 They instruct the world in the Dharma for no material benefit, [F.172.a]
Take singular delight in the Dharma, always speak gently,
Are fully mindful when going out, walking, sitting, and resting,
And look ahead just as much as a yoke-length when going, without
thoughts veering off.
- 84.146 They are clean, wear immaculate clothes, are pure on account of three
isolations,⁹⁶⁸
Do not want wealth, are like dominant bulls always wanting the Dharma,
Are beyond the range of Māra,⁹⁶⁹ do not place trust in others,
And are absorbed in the four concentrations but do not stand⁹⁷⁰ in those
concentrations.
- 84.147 They do not want to be famous, their minds are not enveloped in anger,
And they become householders without attachment to all real bases,
Without seeking possessions by wrong livelihood
Through black magic spells or spells to procure women.⁹⁷¹
- 84.148 They do not foretell a boy or a girl to those who engage in sexual
intercourse.⁹⁷²
They have endeavored at the finest, very isolated perfection of wisdom;
Have steered clear of fights and quarrels; have steady loving minds;
Always want all-knowledge and have thoughts set on the Dharma,⁹⁷³
- 84.149 Have avoided border areas, outer regions where barbarians are born;⁹⁷⁴

Are not uncertain about their own level, always like Mount Sumeru;⁹⁷⁵
Will forsake even their life for the sake of the Dharma; and have worked hard
at yoga⁹⁷⁶—
Know that these are the signs they are irreversible from awakening.⁹⁷⁷

- 84.150 Form, feeling, perception, intention, and consciousness are deep.
In their basic nature they are without signs and are at peace.⁹⁷⁸
Like trying to reach the bottom of the ocean with a reed,
When examined with wisdom, a bottom to the aggregates cannot be found.
- 84.151 What greater accomplishment of merit is there
Than that of bodhisattvas who have become deep like that,
Who realize the Dharma, the ultimate vehicle free from attachment
In which there are no aggregates, no sense fields, and no constituents?⁹⁷⁹
- 84.152 As many times in a single day as a man with a strong libido
Actively imagines a woman in his mind
After setting up a date but not getting her,
For that many eons the bodhisattva gets merit.⁹⁸⁰
- 84.153 Bodhisattvas endowed with⁹⁸¹ the perfection of wisdom [F.172.b]
Who give expression to the Dharma are better than those who give gifts
To worthy ones and pratyekabuddhas and guard morality for a thousand
One hundred million eons. Such giving and morality do not equal a fraction
of that merit.⁹⁸²
- 84.154 There is nothing in the three worlds that can match the virtue
Of bodhisattvas who, having meditated on the finest perfection of wisdom,
Arise from it and give expression to the unsullied Dharma,
And dedicate it as the cause of awakening for the sake of the world.
- 84.155 Understanding,⁹⁸³ furthermore, that such merit
Rings hollow, is empty, in vain, a fraud, and pointless,
They thus practice the practice of the wisdom of the sugatas,
And when practicing appropriate infinite merit.⁹⁸⁴
- 84.156 They know that all these dharmas the buddha has explained,
Advocated, and explicated are simply just talk.
Even if they are talked about for many billion eons,
In the dharma-constituent nothing diminishes and nothing increases.
- 84.157 Those dharmas of the victors called “perfections”
Are proclaimed to be just words. Bodhisattvas who dedicate
Without falsely projecting them are not ruined

And will experience a buddha's finest awakening.⁹⁸⁵

- 84.158 Just as the wick of an oil lamp is not burned up by its first encounter
With a flame, yet not burned up without it either,
And just as the wick is not burned up by its last encounter with a tongue of
fire
Yet the wick is not burned up without the last tongue of fire either,
- 84.159 The finest awakening is not touched because of the first thought,
Yet it cannot be touched without it either.
The peace of awakening is not gained through the last thought
Yet it cannot be gained without it either.⁹⁸⁶
- 84.160 The seedling, flowers, and fruit come forth from the seed.
If it has ceased, the tree does not exist since it does not.
Similarly, the first thought is also the cause of awakening.
If it has ceased, awakening does not exist since it does not.
- 84.161 Just as a pot is gradually filled up with drops of water,
The first to the last, with fewer and fewer,⁹⁸⁷
So too the first thought is a cause of the finest awakening— [F.173.a]
Gradually buddhas become replete with good qualities.
- 84.162 Practicing empty, signless, and wishless dharmas
They do not touch nirvāṇa and are not involved with causal signs;
Like skilled boatmen they cross over and return again,
Not alighting at either shore, and not alighting in the ocean either.
- 84.163 Bodhisattvas practicing like that do not falsely project superiority, thinking,
“I will be prophesied by those with the ten powers and will touch
awakening.”
They are not scared of awakening because “there is nothing whatsoever
here.”
Practicing like that they practice the wisdom of the sugatas.⁹⁸⁸
- 84.164 Seeing the world as a wilderness with starvation and disease
They are not scared, and from then they are clothed in armor;
Always striving and wisely understanding until the final limit,
They do not entertain even a speck of despondency.⁹⁸⁹
- 84.165 Bodhisattvas practicing the wisdom of the victors
Know that these aggregates are not produced and are empty from the
beginning.

- When not in equipoise their compassion for the mass of beings is set in
motion,
And during that time they do not let the buddhadharmas decline.⁹⁹⁰
- 84.166 It is just like a skillful person endowed with all the good qualities,
Strong, hard to beat, expert,⁹⁹¹ skilled in vocational arts and rituals,
Gone as far as you can go in archery and many crafts,
An accomplished magician wanting the welfare of the world,
- 84.167 Who, having brought together parents and spouse
And taken them into a wilderness bristling with enemies,
Magically conjures up many heroic and brave people,
So that they journey and return home safely.
- 84.168 Similarly, at that time skillful bodhisattvas generate great compassion
For the entire mass of beings, and having passed beyond
The four Māras and two levels, abide in the finest
Meditative stabilization and do not touch awakening.⁹⁹²
- 84.169 Space supports the wind and it supports the bodies of water;
They support this great earth, and it supports the world.
The causal basis for a being's experience of karma is like that.
Where is space located? Think about the meaning of this. [F.173.b]
- 84.170 Similarly, bodhisattvas abiding in emptiness,
Based on the prayer that is a vow to help beings in the world understand,
Demonstrate many and varied kinds of work;
They do not touch nirvāṇa, and do not stand in emptiness.⁹⁹³
- 84.171 When bodhisattvas with clear intelligence
Practice the finest meditative stabilization of empty calm,
During that time they do not meditate on causal signs;
They stand in signlessness,⁹⁹⁴ the calmest of calm.⁹⁹⁵
- 84.172 A bird flying in the sky has not taken up a position.
It does not stand there yet does not fall to the ground.
So too bodhisattvas practicing the three gateways to liberation
Do not touch nirvāṇa yet do not practice with causal signs.⁹⁹⁶
- 84.173 It is just like a person trained in archery who shoots an arrow into the sky,
And with a series of other arrows in succession
Keeps the first arrow from falling to the ground—
If the person wished, the arrow would fall to the ground.
- 84.174 So too those practicing the finest perfection of wisdom—

Practicing intelligently with wisdom, skillful means, powers,
And miraculous powers, they do not obtain that ultimate emptiness
Unless and until the wholesome roots are complete.⁹⁹⁷

84.175 It is just like a monk endowed with supreme magical power
Who stands in the sky with a double and performs miracles,
Making a show of standing, walking, lying down, and sitting,
Without getting sick of it and without finding it difficult.⁹⁹⁸

84.176 So too smart bodhisattvas stand in emptiness
With perfected knowledge and magical power, without a dwelling place,
Making a show of infinite types of work for the worlds
Over a billion eons, without getting sick of it and without finding it difficult.

84.177 It is just like somebody standing at the edge of a precipice,
With both hands holding two wind-sails, who leaps into the sky
To throw their body into the abyss,
Not falling for as long as they glide.

84.178 Similarly, the smart bodhisattvas stand in compassion,
Grasping the two wind-sails of skillful means and knowledge,
Considering dharmas as empty, signless, and wishless— [F.174.a]
Without touching nirvāṇa, they still see the dharmas.⁹⁹⁹

84.179 It is just like those desiring jewels who go to a jewel island
And, having discovered jewels, return home—
These traders do not live a happy life alone there,
Ignoring the unhappiness of their relatives and friends.

84.180 So too the bodhisattvas who have gone to the emptiness jewel island
And obtained the concentrations, faculties, and powers—
They do not enjoy alone the experience of nirvāṇa,
Ignoring the sufferings of beings.

84.181 It is just like traders seeking business who, to gain familiarity,
Go to the towns, markets, and villages along the way,
But do not stay in them and do not stay even on a jewel island.
Clever persons do not stay home but become expert at the path.

84.182 Similarly, smart bodhisattvas are expert in all the śrāvaka and
pratyekabuddha
Knowledges and liberations but do not stand in them,
Do not stand in the knowledge of a buddha, do not stand
In the un compounded, and have a proper understanding of paths.¹⁰⁰⁰

- 84.183 When, having forged a connection with the world out of love,
They practice empty, signless, and wishless meditative stabilization
It is impossible to designate them either as
Having reached nirvāṇa or as something compounded.¹⁰⁰¹
- 84.184 Just like the body of a person who has been magically conjured
Is not invisible, you can designate it in words.
Similarly, with bodhisattvas practicing the gateways to liberation,
You can designate them in words as well.¹⁰⁰²
- 84.185 If, when asked about practice and faculties,
Bodhisattvas do not teach the empty and signless dharmas,
And do not explain the dharmas of the irreversible level,
You should know that they have not been prophesied to awakening.¹⁰⁰³
- 84.186 If they do not long for the worthy one level, pratyekabuddha knowledge,
Or anything in the three realms even in a dream,
And if they see the buddhas, and teach the doctrine in the world,
You should know that they have been prophesied to be irreversible from
awakening.¹⁰⁰⁴ [F.174.b]
- 84.187 Those who, in a dream, see beings living in the three terrible forms of life
And immediately make a prayer that is a vow to cut the continuum of those
terrible forms of life;
Who quell a conflagration by means of the controlling power of truth—
You should know that they have been prophesied to be irreversible from
awakening.¹⁰⁰⁵
- 84.188 When through the controlling power of truth, with goodwill and empathy,
They cure the world of mortals of many demonic spirits and diseases,
But without a false sense of superiority and without generating pride—
You should know that they have been prophesied to be irreversible from
awakening.¹⁰⁰⁶
- 84.189 If they accomplish all sorts of things through the controlling power of truth
And get a false sense of superiority, thinking, “I have been prophesied”—
If the false prophecy by someone else makes those bodhisattvas feel
superior—
You should know that they are slightly intelligent with a false sense of
superiority.¹⁰⁰⁷
- 84.190 Māra approaches¹⁰⁰⁸ through the controlling power of a name¹⁰⁰⁹
And says, “These are the names of your mother and father,
These are the names of your ancestors going back seven generations,¹⁰¹⁰

And when you become a buddha this will be your name;

- 84.191 The types of good qualities you had before are similar
To the sorts of asceticism, restraint, and yogic practices you will have.”
The bodhisattvas who listen to this and have a false sense of pride—
You should know that they are slightly intelligent and being boosted by
Māra.¹⁰¹¹
- 84.192 Bodhisattvas doing a retreat in an isolated house,
Village, mountain lair, jungle, or isolated forest,
Who praise themselves and disparage others—
You should know that they are slightly intelligent and being boosted by
Māra.¹⁰¹²
- 84.193 Those who live constantly in a house, in a city or market town,
But, apart from bringing beings to maturity and making an effort at
awakening,
Do not generate a longing for the worthy one or pratyekabuddha vehicles—
The children of the sugatas say that they are in isolation.¹⁰¹³
- 84.194 Were they, unaware of this isolation, to live for many hundreds
Of millions of years in a mountain fastness
Stretching five hundred yojanas, infested with snakes,
Still such bodhisattvas would be living a crowded life with unfounded
conceit.
- 84.195 If they look down on bodhisattvas who endeavor for the welfare of the
world,
Who have gained the concentrations, powers, faculties, liberations,
And meditative stabilizations, thinking, “They are not practicing in forest
isolation,” [F.175.a]
The victors say that they are living within the range of Māra.
- 84.196 Whether they live at home or whether they live in the forest,
If free from thoughts of the two vehicles and destined for the supreme
awakening,
They are in the isolation of those who have set out for the welfare of the
world.
Bodhisattvas who think that they are greater than that one¹⁰¹⁴ have
demeaned themselves.¹⁰¹⁵
- 84.197 Therefore, scholars with a fierce aspiration¹⁰¹⁶ seeking the best awakening
Totally overcome a false sense of superiority;
Like relying on a doctor to cure a group of patients,

They must rely on a spiritual friend without becoming lazy.¹⁰¹⁷

- 84.198 Rely on spiritual friends—buddhas, and bodhisattvas who have set out
For the supreme awakening who possess the perfections.
They are the instructors; this is the ground of accomplishment.
On account of these two causes there is a speedy realization of a buddha's
awakening.¹⁰¹⁸
- 84.199 For all the victors¹⁰¹⁹ gone by, yet to come, and now standing
In the ten directions, the path is this perfection, nothing else is.
This perfection is explained to be the illumination, the light, the torch,
The finest teacher of those who have set out for supreme awakening.¹⁰²⁰
- 84.200 Bodhisattvas understand that just as the perfection of wisdom
Is marked as empty, all these dharmas are marked as empty too.
Understanding that dharmas are empty and without signs,
They thus practice the practice of the sugatas' wisdom.¹⁰²¹
- 84.201 A being with false imagination wants food,
And with a mind attached to saṃsāra always circles around.
Both dharmas—"I" and "mine"—are unreal, are empty;
Those that are foolish tie knots in space.
- 84.202 It is like those who worry that they have taken poison,
And even though no poison was ingested, still collapse.
Similarly, fools assenting to "I" and "mine"
Have the notion of "I" that is unreal.¹⁰²² They are born and die continually.
- 84.203 I have explained that to the extent there is grasping, there is defilement,
And said that purification is not apprehending "I" and "mine."
Here, understanding that nothing will be defiled or purified, [F.175.b]
Bodhisattvas realize the perfection of wisdom.¹⁰²³
- 84.204 Were all the beings, as many as there are in Jambudvīpa,
To produce the thought of supreme awakening,
To give gifts for many hundreds of millions of millennia,
And dedicate it all as a cause for awakening for the sake of the world,
- 84.205 Still, were someone to work hard at the finest perfection of wisdom
And comply with it¹⁰²⁴ even for as little as a single day,
The merit from the aggregate of giving would not be even a fraction of that.
So one should continually enter into wisdom without becoming lazy.¹⁰²⁵
- 84.206 Yogins practicing the finest perfection of wisdom
Generate great compassion yet have no perception of beings.

- At that point they are smart and worthy of the offerings of the world.
They make use of a city's almsgiving that is never in vain.¹⁰²⁶
- 84.207 Bodhisattvas who want to show the realm of beings the highway to the
other side
In order to liberate gods, humans, and beings
In the three terrible forms of life, linked there for so long,
Should make an effort at the perfection of wisdom day and night.¹⁰²⁷
- 84.208 Persons who previously lost their prized precious jewel
Are overjoyed when later it is found.
If as soon as they have found it, they lose it again through carelessness;
They suffer continually from wanting the precious jewel they have lost.
- 84.209 Thus, yogins who have set out for the finest awakening
Should not part from the perfection of wisdom that is like a precious jewel,
As if taking up a precious jewel that is found,
Diligently wrapping it, going quickly, and being at peace.¹⁰²⁸
- 84.210 The sun's lattice of light rays when the clouds have gone
Shines and destroys the blinding dense darkness in its entirety,
Surpassing the light of all animals, the light-making insects,
And the light of all the hosts of stars and the moon.
- 84.211 Similarly, bodhisattvas skilled at practicing the empty and signless
Practice of the finest perfection of wisdom
Destroy the darkness of views and surpass
Śrāvakas, pratyekabuddhas, and many bodhisattvas.¹⁰²⁹
- 84.212 It is just like the generous and socially responsible son of a king
Who is the most excellent of all and rightly sought out. [F.176.a]
He makes many beings happy even at that time,
Not to mention after gaining the resources when he has become king.
- 84.213 So too bodhisattvas skilled at the practice of wisdom
Are generous with the elixir of immortality,¹⁰³⁰ delighting humans and gods.
Even at that time they endeavor to benefit many beings,
Not to mention later when established as Dharma kings.¹⁰³¹
- 84.214 At that time the Māras feel a stab and are wracked by pain,
Suffer, undergo mental anguish, and feel weak,
And in order to make these bodhisattvas lose confidence, to cause a frightful
spectacle,
They set the directions on fire and let loose a shower of meteors.¹⁰³²

- 84.215 But when those smart bodhisattvas with fierce aspirations
Day and night keep the finest perfection of wisdom in view,
Then their physical, mental, and verbal¹⁰³³ conduct is like a bird flying
through space—
How could the friends of the dark find a way to hurt them?
- 84.216 When bodhisattvas fight, quarrel,
Fall out, and harbor angry thoughts toward one another,
Māra then feels joy and an intense pleasure,
Thinking, “Both are distant from a victor’s knowledge;¹⁰³⁴
- 84.217 “Both are far removed and have become like flesh-eating fiends;
Both have broken their promise. How could there be
Awakening for those who are angry and impatient?”
At that time the Māras and those on their side are pleased.
- 84.218 If bodhisattvas who have not been prophesied entertain angry thoughts
About those who have been prophesied, and provoke them into an
argument,
They will have to buckle on the armor yet again
For as many eons as the instants of their hardhearted, faulty thinking.
- 84.219 Those who generate mindfulness, thinking, “Buddhas touch awakening
Through the perfection of patience; these thoughts are not good”;
Who make a confession of each, restrain themselves in the future,
And are not pleased,¹⁰³⁵ train here in the buddhadharmas.¹⁰³⁶
- 84.220 Those who, when training, do not assert any training whatsoever,
Do not apprehend someone training or dharmas¹⁰³⁷ to be trained in, [F.176.b]
And do not conceive of either training or not training—
Those who train like that train here in the buddhadharmas.
- 84.221 The bodhisattvas who understand that sort of training
Will never be incompletely trained and never be immoral.
They train here in the dharmas to be pleasing to the buddhas;¹⁰³⁸
Training with skill in the superior training, they do not apprehend anything.
- 84.222 Thus, they train in the wisdom of the learned light-makers
And do not think even a mere single thought that is not wholesome,
Just as when the sun moves through space
Its rays outshine the darkness before it.
- 84.223 When training in the perfection of wisdom is being done,
All the perfections are included in it;

Just as the sixty-two views are included in the view of the perishable
collection,
So too these perfections are said to be included in it.

- 84.224 It is just like when the life faculty shuts down,
And all the other sense faculties, as many as there are, shut down too.
Similarly, when the finest of experts practice wisdom,
It is said that all the perfections are included there as well.¹⁰³⁹
- 84.225 Smart bodhisattvas train in all the good qualities of śrāvakas,
So too all the good qualities of pratyekabuddhas,
But they do not stand in them and do not long for them.
“I have to train in them,” they think, and train because of that.¹⁰⁴⁰
- 84.226 It is possible to take the measure of a billion Sumerus by weighing it against
A unit of weight, but not the goodness of that rejoicing—
The rejoicing, with an aspiration, in the production of the thought
Of irreversible bodhisattvas who have set out for supreme awakening.¹⁰⁴¹
- 84.227 It becomes a rejoicing in the mass of merit of all beings
Striving for the wholesome and wanting to be of benefit.
So, they acquire the good qualities of the Victor
And make the gift of Dharma to the world to bring suffering to an end.
- 84.228 Bodhisattvas free from conceptualization, comprehending
That all dharmas are empty, signless, and cannot be elaborated on,
Who do not strive for awakening with dualistic wisdom¹⁰⁴²
Those yogins endeavor at the finest perfection of wisdom. [F.177.a]
- 84.229 There is no obstruction of the space element by a space;
Nobody can find such a thing.
So too the bodhisattvas skilled in the practice of wisdom
Are like space, pursuing a course of action at peace.¹⁰⁴³
- 84.230 It does not occur to a person conjured by magic, when among people, to
think,
“I have to make these people happy.” But still it does.
It is seen demonstrating various miraculous powers,
Though it has no body, has no mind, and does not even have a name.
- 84.231 Similarly, it never occurs to those practicing wisdom to think,
“Having realized awakening I will liberate the world.”
Though they demonstrate, like illusions, various births and many works,
They practice without conceptualization.

- 84.232 It is just like a magically created buddha who does a buddha's work,
Without even a speck of vanity arising while it is being done.
Similarly, bodhisattvas skilled in the practice of wisdom
Demonstrate every action like a magically created illusion.
- 84.233 A skilled carpenter produces a contraption
Like a woman or a man that also does all that has to be done.
So too with bodhisattvas skilled in the practice of wisdom—
Free from conceptualization, knowledge does all the work.¹⁰⁴⁴
- 84.234 The many assemblies of gods cup their palms together in a gesture of
supplication
And bow down and prostrate to those with such a skillful practice,
And the buddhas, as many as there are, in worlds
In the ten directions, garland their good qualities with praise.¹⁰⁴⁵
- 84.235 Even if beings in realms as numerous as there are sand particles in the
Gaṅgā River,
All of them, were hypothetically to become Māras,
And even if each of their pores were to magically create that many again,
Still all those would be incapable of hindering the smart bodhisattvas.¹⁰⁴⁶
- 84.236 There are four reasons why the four Māras cannot
Overcome and sway smart and powerful bodhisattvas:
They stand in emptiness, do not forsake beings,
Are true to their word, and are imbued with the special power of the
sugatas.¹⁰⁴⁷
- 84.237 Know that the fine bodhisattvas who believe
In this perfection of wisdom, the mother of the tathāgatas,
When it is being explained, and sincerely make an effort [F.177.b]
To accomplish it, have set out to be a knower of all.¹⁰⁴⁸
- 84.238 The dharma-constituent does not come to stand in suchness,¹⁰⁴⁹
Just like a cloud in the sky that stands without a place to stand,
Or a wandering sky-flying sorcerer who wants a place to stand
And casts a spell that makes unexpected flowers and trees appear right there
in space.
- 84.239 Bodhisattvas with clear intelligence practicing like that
Do not apprehend an awakening or the buddhadharmas
And do not apprehend a teacher or someone who wants and sees the
Dharma.¹⁰⁵⁰
This is where those who seek peace and delight in good qualities stand.¹⁰⁵¹

- 84.240 Setting aside the arhat-liberation¹⁰⁵² of a tathāgata,
This standing place is the finest, the highest,
Among as many śrāvaka and pratyekabuddha standing places as there are
Conjoined with calm meditative stabilization, peace, and ease.
- 84.241 Just as a bird lives in the sky but does not fall to the ground,¹⁰⁵³
And a fish lives in water but does not drown,
Bodhisattvas gone beyond through concentrations and powers
Stand in emptiness but do not pass into complete nirvāṇa.
- 84.242 Those who want to go to the finest quality of all beings,
To touch the finest, most supremely marvelous buddha knowledge,
And bestow the best, the finest, the most excellent gift of Dharma
Should resort to this finest station of those who bring benefit.¹⁰⁵⁴
- 84.243 Of all the trainings the guides elucidate,
This training is the finest, the highest training unrivaled by all.
Someone smart who wants to go beyond all training,
Should train in this training of a buddha, the perfection of wisdom.
- 84.244 This is the finest dharma lode, the most excellent dharma treasury,
The buddha lineage, the world's storehouse of happiness and well-being.
The protectors of the past, still to come, and now in the worlds of the ten
directions
Are born from it, and yet this dharma-constituent is not exhausted.¹⁰⁵⁵
- 84.245 As many trees, fruits, and blossoms—whole forests—as there are,
They all come forth and appear from the earth,
But still the earth is not exhausted, is not increased, is not diminished,
[F.178.a]
Is without conceptualization, and does not feel oppressed.¹⁰⁵⁶
- 84.246 Buddhas, śrāvakas, pratyekabuddhas, gods,
And all the happiness and well-being dharmas, as many as there are,
Originate from the finest of perfections, wisdom,
But the wisdoms are never exhausted and never increased.
- 84.247 The sugatas have said that the least, the middling, and the best of sentient
beings,
As many as there are, all originate from ignorance.
When the conditions are assembled, the suffering contrivance runs.
That ignorance contrivance is never exhausted and never increased.
- 84.248 Knowledge, ways, gateways, means, and roots, as many as there are,¹⁰⁵⁷

All originate from the finest of perfections, wisdom.
When the conditions are assembled, the karma¹⁰⁵⁸ contrivance runs.
The perfection of wisdom is never exhausted and never increased.

- 84.249 Bodhisattvas who know this wisdom to be a dependent origination,
Not produced and not exhausted, destroy the darkness of ignorance
And obtain the self-originated state, like the sun when there are no clouds,
Emitting light rays and clearing away darkness.¹⁰⁵⁹
- 84.250 Possessed of great might they abide in the four concentrations
Without making them into a foundation or a standing place.
But still the four concentrations together with their branches
Become the foundation for gaining the most excellent and finest awakening.
- 84.251 Those who gain the finest wisdom¹⁰⁶⁰ abide in the concentrations
And also experience the four excellent formless meditative stabilizations.
These concentrations are beneficial to the most excellent and finest
awakening.
Bodhisattvas do not train in them to extinguish the outflows.
- 84.252 This is a totally amazing, marvelous accumulation of good qualities.
Having dwelled in the concentrations and meditative stabilizations,
There is no causal sign.¹⁰⁶¹ Those dwelling there, if their bodies
Are destroyed, are again born in the desire realm just as they intend.
- 84.253 It is just like a human in Jambudvīpa who has not been
To the finest city of the gods in the land of the gods before¹⁰⁶²
But later on goes there and sees the places that are gained
And, having come back here, is not attached. [F.178.b]
- 84.254 Similarly, bodhisattvas who bear the finest qualities, endeavoring at
Yogic practice, having dwelled in the concentrations and stabilizations,
Again later dwell in the desire realm without any attachment to it;
Like a water lotus, they do not stand in the dharmas of childish fools.
- 84.255 Great persons complete the perfections in order to
Bring beings to maturity and purify a buddhafiield, simply that.
They do not do it in order to be born in the formless realm,
Lest the good qualities of awakening and the perfections decline.¹⁰⁶³
- 84.256 It is just like persons who find a cache of precious stones
And do not feel any desire for them, but at a different time
Lay claim to them and, having claimed them,
Return home but are not attached to them.¹⁰⁶⁴

- 84.257 Similarly, smart bodhisattvas who have attained the four calm
Concentrations and meditative stabilizations that give joy and happiness,
Having forsaken the happiness of concentration, and the concentrations and
meditative stabilizations they have attained,
Again enter into the desire realm out of compassion for the world.¹⁰⁶⁵
- 84.258 If bodhisattvas dwell in the meditative stabilizations and concentrations
And feel desire for the worthy one and pratyekabuddha vehicles,
They have become uncollected, grossly excited, and mentally distracted.
The buddha qualities are ruined, like a ferryman whose boat has broken up.
- 84.259 Furthermore, you should know that even though they manifest a zeal for
The five sorts of sense objects, for shapes, sounds, smells, tastes, and
feelings,
Separated from the worthy one and pratyekabuddha vehicles,
Enjoying the thought of awakening, they are brave and always in equipoise.
- 84.260 Purified bodhisattvas¹⁰⁶⁶ work hard at practicing
The perfection of perseverance because of other persons.
Like a female slave carrying a water pot under the control of a master,
Heroes go about under the control of all beings.
- 84.261 Whether criticized or continually struck,
Scared when she thinks about it and overcome with fear,
Thinking, "I will get killed for it,"
The female slave does not tell her master to stop.
- 84.262 Similarly, for the sake of awakening, those who have set out [F.179.a]
For the finest awakening should be servants, as it were, of the entire world.
From this they will reach awakening and complete the good qualities.
Fire starts from tinder and sticks and then burns them up.¹⁰⁶⁷
- 84.263 Forsaking their own happiness, they work hard day and night
At what other beings need without any expectations,
Like a mother attending to her only son.¹⁰⁶⁸
Be determined to keep at it without feeling it is hard.¹⁰⁶⁹
- 84.264 When bodhisattva practitioners willing to spend a long time in saṃsāra
Persevering at the welfare of beings and the purification of a buddhafiield
Do not have even a speck of the feeling of being oppressed,
They are endowed with the perfection of perseverance and are not lazy.
- 84.265 If bodhisattvas who are not smart calculate one hundred million eons

And have the idea that it is a long time, they will painfully progress toward awakening.

They will suffer for a long time while trying to accomplish the Dharma.

They are deficient in the perfection of wisdom and are lazy.

84.266 If they think in their minds that starting from the first production
Of the thought up until reaching unsurpassed awakening
Is just one day and night, they should be known
As those with clear intelligence making a vigorous attempt.¹⁰⁷⁰

84.267 If someone says, "After Mount Sumeru is destroyed
You will reach supreme awakening," and if that produces
A feeling of oppression and they think about the size,
Then those bodhisattvas have become lazy.

84.268 If they produce the thought that Sumeru is pulverized to dust
In just an instant, thinking, "It is only this size—what is the problem?"
They are smart bodhisattvas making a vigorous attempt.
Before long they will reach the finest awakening of the leaders.

84.269 If with the thought, "I will bring beings to maturity and work for their
welfare,"
They work hard with body, speech, and mind,
Standing in the perception of self, they have become lazy.
They are as far from all-knowledge as the sky from the earth.

84.270 When they have no notion of body, mind, or sentient being,
When they have turned back from forming notions
And practice a nondual Dharma, the Beneficial One says that is the
perfection of perseverance [F.179.b]
Of those who want the finest awakening, the peace that is never lost.

84.271 If they hear someone rebuke or speak harshly to them,
Smart bodhisattvas feel pleasure, thinking, "This is my happiness."
Who speaks? Who hears? Who speaks to whom and why?
Those endowed with the finest perfection of patience are wise.

84.272 Should someone fill the billionfold world with precious stones and give them
To the knowers of worlds, buddhas, worthy ones, and pratyekabuddhas,
The merit from that aggregate of giving would not be even a fraction
Of that of the bodhisattvas endowed with the excellent dharma of patience.

84.273 The bodies of those who remain patient become pure,¹⁰⁷¹
With thirty-two major marks and infinite strength.

They proclaim the best Dharma, emptiness, to beings.
Patient and wise, they are loved by the world.

- 84.274 If a certain being takes up a container of sandalwood paste
And with great respect rubs it on a bodhisattva,
And another throws burning ashes over his entire head,
He should regard both the same, with a dispassionate attitude.
- 84.275 When smart bodhisattvas who exercise such patience
Dedicate that production of the thought to supreme awakening,
They are heroes with forbearance for the whole world, surpassing the
worthy ones,
Pratyekabuddhas, and mass of beings, as many as there are.
- 84.276 Bodhisattvas exercising patience should produce this thought as well:
“Given that the hells, animal world, and world of Yama have much suffering,
And I have been hurt through being powerless because of sense objects,
Why would I not put up with what I have up to now, for awakening?”
- 84.277 Thinking, “I will put up with as much suffering as there is in the world—
The whips, sticks, swords, murder, prison, and torture,
Decapitation, and the amputation of ears, arms, legs, and nose,”
Bodhisattvas stand in the perfection of patience.¹⁰⁷²
- 84.278 Those longing for calm are ennobled by their morality. [F.180.a]
Standing within the range of the ten powers their morality is unflagging.
They carry out all the actions of restraint, as many as there are,
For the benefit of all beings and dedicate it to awakening.
- 84.279 Those longing to touch the worthy one and pratyekabuddha awakening
Are immoral, not smart, and have a degenerate practice too.
Those who dedicate to awakening, the finest peace,
Stand in the perfection of morality even if engaged with sense objects.
- 84.280 The Leader says the law from which the heroic ones’ awakened qualities
come
Is the crux of the morality incumbent upon the righteous,
And whatever law causes the awakening of the beneficial ones
To degenerate is immorality.¹⁰⁷³
- 84.281 Even if bodhisattvas enjoy the five sense objects,
If, having gone for refuge to the Buddha, Dharma, and noble Saṅgha,
They are intent upon all-knowledge, thinking, “I have to awaken,”
You should know that they are smart and stand in the perfection of morality.

- 84.282 Even if they practice the ten wholesome actions for a hundred million eons,
If they generate a longing for the state of a worthy one or pratyekabuddha,
Then their morality is faulty, their morality is degenerate.
The production of that thought is heavier than even a pārājika defeat.
- 84.283 Bodhisattvas guarding morality, dedicating it
To the finest awakening, not falsely projecting anything,
Not smug, and avoiding the idea of a self and the idea of beings
Are said to stand in the perfection of morality.
- 84.284 Bodhisattvas practicing the path of the victors
Are extremely immoral if they entertain various notions,
Thinking, “These beings are moral, these immoral.”
They have a degenerate morality, not a morality that has been purified.
- 84.285 However could someone without the notion of self or the notion of beings,
Free from notions and attachment, not be restrained?¹⁰⁷⁴
The Leader has said that someone who does not falsely project
Being restrained and not being restrained is restrained by morality.
- 84.286 Purified beings endowed with such a morality
Are unconcerned with all that is pleasant and unpleasant,¹⁰⁷⁵
Uncowed when giving away their head and arms and legs, [F.180.b]
And always detached when giving away all that they own.
- 84.287 They understand that phenomena are in their basic nature selfless and a
fraud,
So, since even when they give away their own flesh
Their minds are not cowed, what need is there to mention
External things? It would be impossible for them to be stingy.
- 84.288 Fools have the notion of self and are attached
Because of grasping at things as “mine,” so how could they intend to give
things away?
Someone who is stingy is born in the abode of ghosts,
Or, if born human, will still be destitute.
- 84.289 And so bodhisattvas, knowing that beings are in poverty,
Come to admire giving and always give away freely,
Feeling joy from giving away the four beautifully decorated continents
As though they were a gob of spit, but not so from gaining the continents.
- 84.290 Bodhisattvas with clear intelligence give a gift
While focusing on the thought, “May this become a gift given to all beings,

As many as there are on the three planes of existence,”
Also dedicating it to the finest awakening for the sake of the world.

- 84.291 Without making it into a real thing on which to take a stand,
Never hoping for a result,
They are smart at giving like that and give away everything.
Having given away a trifle it becomes many and immeasurable.¹⁰⁷⁶
- 84.292 Were as many beings as there are on the three planes of existence,
All of them without any left out, hypothetically to give gifts
To knowers of worlds, buddhas, worthy ones, and pratyekabuddhas
For eons without end seeking the good qualities of a śrāvaka,
- 84.293 And were someone with skillful means
To rejoice in their bases of meritorious action
And dedicate it to the finest awakening for the sake of beings,
That smart bodhisattva dedicating thus would surpass all the worlds.
- 84.294 A single precious stone of beryl surpasses
Glittering stones, all of them, even a great pile,
And, similarly, a rejoicing bodhisattva surpasses
All the vast heaps of gifts of all the worlds. [F.181.a]
- 84.295 If bodhisattvas giving a gift to the world do not make it
Their own and do not value it as if property,
Then the wholesome roots grow to have great might,
Like the cloudless shining circle of the waxing moon.¹⁰⁷⁷
- 84.296 Through giving bodhisattvas cut off life as a ghost,
Cut off destitution and all the afflictive emotions,
While practicing gain an unending spread of things to use and enjoy,
And through giving cause suffering beings to mature.
- 84.297 By being moral they avoid the many forms of life in the animal world
And the eight places that preclude a perfect human birth.
They always find a perfect human birth.¹⁰⁷⁸ By being patient they obtain
A most excellent and broad body, golden in color, beloved, and attractive to
the world.
- 84.298 By persevering, bright good qualities do not decline,
And infinite knowledge, the storehouse of the victor’s treasure, is gained.
On account of concentration they quit sense objects in disgust
And accomplish esoteric knowledge, clairvoyance, and meditative
stabilization.

- 84.299 And with wisdom they comprehend the basic nature of all dharmas,
Pass perfectly beyond all three realms,
And, having turned the precious wheel, as the dominant bull among
humans,
Teach the Dharma in the world to put an end to suffering.
- 84.300 Those bodhisattvas, having brought these dharmas to completion,
Look after a purified buddhafield and purified beings,
Look after the line of the Buddha and the line of the Dharma,
And similarly look after the Saṅgha and all dharmas as well.
- 84.301 The supreme doctor who cures the sickness of the world has given
This instruction on wisdom and the awakening path titled
“The Collection of Jewel Qualities, the Awakening Path,”
So that all beings will obtain this path.
- 84.302 *This was the eighty-fourth chapter, “Collection,” of “The Perfection of Wisdom in
Eighteen Thousand Lines.” [B59]*

CHAPTER 85: SADĀPRARUDITA

- 85.1 Then the Lord, having spoken these verses, [F.181.b] said to venerable Subhūti, “Subhūti, any son of a good family or daughter of a good family who wants to search for the perfection of wisdom, that son of a good family or daughter of a good family should search for the perfection of wisdom as it was sought for by the bodhisattva great being Sadāprarudita, who is now practicing celibacy in the presence of the tathāgata, worthy one, perfectly complete buddha Bhīṣmagarjitanirghoṣasvara.”
- 85.2 The Lord having said that, venerable Subhūti asked him, “Lord, when the bodhisattva great being Sadāprarudita was searching for the perfection of wisdom, how did he search for it?”
- 85.3 Venerable Subhūti having asked that, the Lord said to him, “Subhūti, when the bodhisattva great being Sadāprarudita was searching for the perfection of wisdom, he searched in such a way that he did not take great care of his body, had no regard for his life, and was not motivated by gain, honor, or praise. While searching for the perfection of wisdom in a remote jungle hermitage, he heard a voice in the sky saying, ‘Son of a good family, go east and listen to the perfection of wisdom, go as you go when you do not pay attention to your body being tired, do not pay attention to feeling sleepy and drowsy, do not pay attention to food, do not pay attention to drink, do not pay attention to night and do not pay attention to day, and do not pay attention to the cold and do not pay attention to heat. Go without placing your hopes [F.182.a] in anything inside or outside. Son of a good family, go without looking to the right or left; go without looking to the west,¹⁰⁷⁹ the north, above, below, or into the intermediate directions. Son of a good family, go as you go when you do not move at all from the perishable collection, do not move at all from form, and do not move at all from feeling, perception, volitional factors, or consciousness. Someone who moves from this will fail.

In what will they fail? They will fail in the buddhadharmas, and those who fail in the buddhadharmas will live a cyclic existence, and those who live a cyclic existence will not gain the perfection of wisdom.'

85.4 "The voice having said that, the bodhisattva great being Sadāprarudita then replied to that voice, 'I will do so. And why? Because I want to be a light to all beings; I want to fully accomplish all the buddhadharmas.'

"The bodhisattva great being Sadāprarudita having said that, that voice said to him, 'Excellent, excellent!'

85.5 "Then the bodhisattva great being Sadāprarudita again heard a sound. He heard the sound say, 'Son of a good family, since you have developed admiration for the emptiness, the signlessness, and the wishlessness dharmas, you must search for the perfection of wisdom. You must reject causal signs. You must reject real existence. You must reject the view that there is a being. Son of a good family, you must reject bad friends and must serve, attend on, and worship those spiritual friends who teach dharmas that are emptiness, the signlessness, and the wishlessness, not produced, not born, not really existent, [F.182.b] and not stopped. Son of a good family, when you are making progress like that it will not be long before you learn the perfection of wisdom that has been put into a book or that exists in the body of a monk who preaches the Dharma. Son of a good family, you should imagine whomever you learn this perfection of wisdom from to be the Teacher, and, son of a good family, you should feel appreciation and feel a sense of gratitude. You should weigh up these benefits: 'Whomever I learn this perfection of wisdom from is my spiritual friend. By learning this perfection of wisdom I will quickly become irreversible from unsurpassed, perfect, complete awakening, will stay close by the tathāgatas, worthy ones, perfectly complete buddhas and be born in buddhafiels where I will not be separated from the tathāgatas. I will avoid the places that preclude a perfect human birth, and I will obtain the perfect moment.' Having understood these benefits, son of a good family, you should imagine the monk preaching the Dharma to be the Teacher. Son of a good family, you should not follow after the monk preaching the Dharma on account of a stream of thought connected with ordinary material possessions; rather, you should follow after the monk preaching the Dharma on account of seeking the Dharma from him and because of your respect for the Dharma.

85.6 " 'You should see through the works of Māra. Son of a good family, it can be that Māra the wicked one presents bodhisattva great beings with shapes, sounds, smells, tastes, and feelings to become engaged with, enjoyed, and used. Having risen above them, they become engaged with, enjoy, and make use of them with skillful means. You should not on that account let yourself feel a lack of faith in those monk bodhisattvas preaching the Dharma;

[F.183.a] rather, you should think like this: “I do not know those skillful means, but they are well aware of skillful means. They are enjoying, keeping company with, and using these dharmas as a way to tame beings, because it is conducive to the growth of the wholesome roots of beings. Bodhisattvas are not attached to or obstructed by¹⁰⁸⁰ anything.” At that very moment, son of a good family, you should understand analytically the way things really are. And what, son of a good family, is the way things really are? It is this: all dharmas are without defilement and are without purification. And why? Because all dharmas are empty of an intrinsic nature. All dharmas are devoid of a being, devoid of a living being, devoid of a person, like an illusion, like a dream, like an echo, and like a mirage. Son of a good family, if you analyze the way all dharmas really are like that, and if you follow others because they are Dharma preachers, before long you will go forth into the perfection of wisdom.

85.7 “ ‘Furthermore, son of a good family, look out for the work of Māra. Do not feel displeased, son of a good family, if Dharma preachers look down on and do not watch over a son of a good family who wants the perfection of wisdom. Rather, keep on seeking for the Dharma, keep feeling a respect for the Dharma, and follow the monk preaching the Dharma without becoming despondent.’

85.8 “Then the bodhisattva great being Sadāprarudita, having received this instruction from the voice, went east, but before he had gone far it occurred to him that he had not asked the voice how far he should go, so he stopped right there, crying, grieving, [F.183.b] and lamenting: ‘I will spend the day on this very spot, spend two days, or three, or four, or five, or a week here. Until I hear the perfection of wisdom, I will not pay attention to my tired body, will not pay attention to drowsy and sleepy feelings, will not pay attention to food, will not pay attention to drink, will not pay attention to night and will not pay attention to day, and will not pay attention to the cold and will not pay attention to heat.’

85.9 “Subhūti, it is just like somebody whose only son is near death—they feel great suffering and mental anguish, and with that pain they are extremely concerned for their son, concerned with nothing else except him. Similarly, Subhūti, the attention of the bodhisattva great being Sadāprarudita at that time was directed just to when he would hear the perfection of wisdom; he was concerned with nothing else except that.

85.10 “Then, Subhūti, a shape assumed by a tathāgata stood in the presence of the bodhisattva great being Sadāprarudita, who was suffering like that, and complimented him: ‘Excellent, son of a good family, what you say is excellent! When the tathāgatas, worthy ones, perfectly complete buddhas of the past were practicing the bodhisattva practice, they sought for the

perfection of wisdom just as you are now searching for the perfection of wisdom. Therefore, son of a good family, pursue it with this perseverance, this enthusiasm, and this yearning, and with a desire for it go east. Son of a good family, five hundred yojanas from here is a city called Gandhavatī surrounded by a series [F.184.a] of seven ramparts built of the seven precious stones, surrounded by a series of seven ditches and a series of seven rows of palm trees. It is twelve yojanas long and twelve yojanas wide, prosperous, thriving, secure, with an abundant food supply, with many living creatures, and full of people. It is laid out like a picture beautifully made with five hundred identical matching streets going through the city¹⁰⁸¹ with ample space for palanquins, crisscrossed at intervals with bridges. The ramparts all around that metropolis are made of the seven precious stones. The copings on the ramparts are made of gold from the river Jambū, they rise up and are well worked, and on the top of all the copings grow trees made of the seven precious stones, laden with various fruits, also made of precious stones. All around, between each tree from one coping to the next, hangs a string that is also made of precious stones. A network of small golden bells is fastened on the strings and thus surrounds the entire city. When stirred by the wind, the network of small golden bells gives out a sweet, charming, and delightful sound. To illustrate, five-part music when played in harmony by skilled musicians gives out a sweet, charming, and delightful sound, and just like that those small bells give out a sweet, charming, and delightful sound when stirred by the wind. Those beings play, delight in, and take great pleasure in that sound. The ditches in the environs of the metropolis are full of water—water neither too cold nor too hot—and on the water there are beautiful boats that have come about from the maturation of earlier karma,¹⁰⁸² variously decked out with the seven precious stones. Those beings go on board and play, delight, and sail around in them. The water is everywhere covered with blossoms of the blue lotus, the pink lotus, and the white lotus [F.184.b] and covered with other types of the most beautiful and fragrant flowers. Among all the types of flowers in a great billionfold world system there are none that are not there. There are five hundred parks in that metropolis all made of the seven precious stones, all of them colorful and beautiful. Each park has a large lotus lake with a circumference of about five hundred krośa, and growing from all the edges of the lotus lakes are colorful and beautiful blue lotus, pink lotus, and white lotus flowers of the seven precious stones. They cover the water. All those blue lotus, pink lotus, and white lotus flowers are the size of cart wheels and are blue, are the color blue, look blue, and appear blue;¹⁰⁸³ are yellow, are the color yellow, look yellow, and appear yellow; are red, are the color red, look red, and appear red; and are white, are the color white, look white, and appear white. On all

those lotus lakes geese, cranes, kārāṇḍa ducks, and curlews are calling out. All the lotus lakes are unowned and unrestricted and have come about from the maturation of the earlier karma of beings, beings such as those who have practiced the perfection of wisdom for a long time and believed in the deep dharmas for a long time.¹⁰⁸⁴

85.11 “ ‘Son of a good family, at the main crossroads in the center of the city is the residence of the bodhisattva great being Dharmodgata made of the seven precious stones, colorful and beautiful, with a circumference of about a yojana, surrounded by seven ramparts and a series of seven rows of palm trees. [F.185.a] There are four gardens in the residence for the use of those living there, called Nityapramūḍita, Aśoka, Śokavigata, and Puṣpacitra, and in each of the gardens there are eight lotus ponds called Bhadrā, Bhadrottamā, Nandā, Nandottamā, Kṣemā, Kṣemottamā, Niyatā, and Avivāhā. One side of each lotus pond is made of gold, the second made of silver, the third made of beryl, and the fourth made of crystal. The ground at the bottom consists of quartz with golden sand over it. For each lotus pond there are eight flights of stairs adorned with steps made of different kinds of precious stones. In the spaces between the flights of stairs grow plantain trees of gold from the river Jambū. Covering the water of all the lotus ponds are pink lotus, blue lotus, and white lotus flowers, and on the lotus ponds geese, cranes, and curlews are calling out. All around those lotus ponds various flowering trees grow, and when those trees are stirred by the wind the blossoms drop onto the lotus ponds, so the water in all the lotus ponds has become imbued with the fragrance of sandalwood with its color and with its smell.

85.12 “ ‘The bodhisattva great being Dharmodgata along with his retinue, together with sixty-eight thousand women, endowed with an abundance of the five sorts of sense objects, play, delight, and take great pleasure there, and all those other male and female beings living in that city also enjoy those parks and lotus ponds, are endowed with an [F.185.b] abundance of the five sorts of sense objects, and play, delight in, and take great pleasure in them.

85.13 “ ‘Furthermore, even as the bodhisattva great being Dharmodgata along with his retinue play, delight, and take great pleasure, he teaches them the perfection of wisdom during the three time periods. Those beings living in the city of Gandhavatī show their respect for the Dharma like this: They set up a throne for the bodhisattva great being Dharmodgata at the main crossroads in the center of the city with one leg of gold, one leg of silver, one leg of beryl, and one leg of crystal¹⁰⁸⁵ with a cotton cloth spread over, with a soft pillow and a cushion on top covered with Vārāṇāsī cotton, and with a cloth canopy with interconnected pearl ornamentation about half a krośa above it in the sky. Over that ground and its surroundings, they strew the

five different sorts of colored flowers and imbue the place with fragrance from different sorts of perfumes and incense. The bodhisattva great being Dharmodgata seats himself there and teaches the perfection of wisdom, and those beings showing such respect, son of a good family, listen to the perfection of wisdom from the bodhisattva great being Dharmodgata. From among those gods and humans, those many hundreds of beings, many thousands of beings, many hundreds of thousands of beings, some listen to it being read aloud, some take it up, some bear it in mind, some go over it again and again, some clearly articulate it, some recite it from memory, some write it out, and some pay proper attention and understand it. None of those beings is subject to making a blunder. They are all irreversible from unsurpassed, perfect, complete awakening.

85.14 “ ‘Son of a good family, go into the presence [F.186.a] of the bodhisattva great being Dharmodgata and you will learn the perfection of wisdom from him. Son of a good family, he has been your spiritual friend for a long time, the one who perfectly reveals and inspires you to take up unsurpassed, perfect, complete awakening, who fires you up and excites you about it. Son of a good family, I too earlier sought the perfection of wisdom just as you are now seeking it. Son of a good family, pay attention day and night and keep on going constantly,¹⁰⁸⁶ and before long you will hear the perfection of wisdom.’

85.15 “Then the bodhisattva great being Sadāprarudita, having heard that, was pleased, delighted, enraptured, overjoyed, and filled with joy and mental happiness.

85.16 “It is just like when a person pierced by a poisoned dart is concerned with nothing else except the thought, ‘When will I find a doctor who will free me from this suffering and remove this dart?’ Similarly, the bodhisattva great being Sadāprarudita was concerned with no other dharma except the thought, ‘When will I see that son of a good family who will let me hear the perfection of wisdom, and, having heard that Dharma, eliminate the attention I pay to falsely apprehended facts?’

85.17 “Then the bodhisattva great being Sadāprarudita, while remaining right on that very spot, generated the perception of the absence of a standing place in all dharmas, and many meditative stabilization gateways became evident to him—namely, the *sarvadharmasvabhāvaavyavalokana* meditative stabilization, the *sarvadharmasvabhāvānupalabdhi* meditative stabilization, [F.186.b] the *sarvadharmājñānāpagata*¹⁰⁸⁷ meditative stabilization, the *sarvadharmānirvikāradarśin* meditative stabilization, the *sarvadharmāsvabhāsakara* meditative stabilization, the *sarvadharmatamopagata* meditative stabilization, the *sarvadharmājñānavidhvaṃsana* meditative stabilization, the *sarvadharmānupalabdhi* meditative stabilization, the *kusumābhikīrṇa* meditative

stabilization, the *sarvadharmātmabhāvānabhinirhāra* meditative stabilization, the *māyāvivarjita* meditative stabilization, the *ādarśamaṇḍalapratibhāsānirhāra* meditative stabilization, the *sarvasattvarutanirhāra* meditative stabilization, the *sarvadharmānirnānāṭva* meditative stabilization, the *sarvasattvābhipramodana* meditative stabilization, the *sarvasattvarutakauśalyānugata* meditative stabilization, the *nānārutapadavyaṅjanābhinirhāra* meditative stabilization, the *astambhita* meditative stabilization, the *prakṛtyavalokita*¹⁰⁸⁸ meditative stabilization, the *anāvaraṇavimokṣapṛāpta* meditative stabilization, the *raḥopagata* meditative stabilization, the *nāmaniruktipadavyaṅjana* meditative stabilization, the *sarvadharmavipaśyana* meditative stabilization, the *sarvadharmānāvaraṇakoṭi* meditative stabilization,¹⁰⁸⁹ the *gaganakalpa* meditative stabilization, the *vajropama* meditative stabilization, the *āsannarūparājas*¹⁰⁹⁰ meditative stabilization, the *jayalabdha* meditative stabilization,¹⁰⁹¹ the *avivartyacakṣus* meditative stabilization, the *dharmadhātunirgata* meditative stabilization,¹⁰⁹² [F.187.a] the *āśvāsadātā* meditative stabilization, the *siṃhābhigarjita* meditative stabilization, the *sarvasattvābhibhavana*¹⁰⁹³ meditative stabilization, the *vigatarajas* meditative stabilization, the *asaṃkliṣṭa* meditative stabilization, the *padmavyūha* meditative stabilization, the *kāṅkṣocchedana* meditative stabilization, the *sarvasārānugata* meditative stabilization, the *sarvadharmābhyudgata* meditative stabilization, the *abhijñābalavaiśāradyapṛāpta* meditative stabilization, the *sarvadharmānirvedhaka* meditative stabilization,¹⁰⁹⁴ the *sarvadharmavibhavasamudra* meditative stabilization,¹⁰⁹⁵ the *sarvadharmānirviśeṣadarśin* meditative stabilization, the *sarvadr̥ṣṭikṛtagahanavivarjita* meditative stabilization, the *tamopagata* meditative stabilization, the *sarvadharmānimittāpagata* meditative stabilization, the *sarvasaṅgavimukta* meditative stabilization, the *sarvakaṇṭhāyāpagata* meditative stabilization, the *gambhīradharmaprabhākara* meditative stabilization, the *merukalpa* meditative stabilization, the *asaṃhārya* meditative stabilization, the *māramaṇḍalavidhvaṃsanakara* meditative stabilization, the *trailokyānabhiviniṣṭa* meditative stabilization, the *raśminirhāra* meditative stabilization, and the *tathāgatadarśana* meditative stabilization¹⁰⁹⁶ became evident to him.

- 85.18 “While remaining in those meditative stabilizations, he beheld countless, infinite lord buddhas in world systems [F.187.b] in the ten directions, who were illuminating this perfection of wisdom for the bodhisattva great beings. Those tathāgatas, having complimented him with ‘excellent’ and assured him, said, ‘Son of a good family, earlier when we were undertaking the bodhisattva’s practice we sought for the perfection of wisdom like this, and when we were seeking we also attained these meditative stabilizations; having attained these meditative stabilizations we became advanced in our comprehension of the perfection of wisdom and became grounded in the irreversible buddhadharmas. As we looked at the intrinsic nature and basic

nature of these meditative stabilizations, we did not see any phenomenon at all that becomes absorbed, that arises from absorption, that practices for awakening, or that would fully awaken to unsurpassed, perfect, complete awakening. Son of a good family, this is that perfection of wisdom. Son of a good family, having stood without falsely projecting superiority or not falsely projecting superiority on account of any phenomenon we have gained such a body as this with a color like gold and obtained the thirty-two major marks, eighty minor signs, a halo extending the length of our outstretched arms, the inconceivable knowledge of a buddha and unsurpassed wisdom of a buddha, the unsurpassed meditative stabilization of a buddha, and the perfection of all the good qualities of a buddha—a perfection of good qualities that even tathāgatas cannot take the measure of or see the end of, never mind śrāvakas and pratyekabuddhas. Therefore, son of a good family, produce a great feeling of respect for just these dharmas, intensely seeking for and wanting to obtain them. [F.188.a] Son of a good family, when you seek for and want to obtain unsurpassed, perfect, complete awakening, it is not hard to gain. Produce an intense feeling of respect for your spiritual friends and cherish them. Bodhisattva great beings who are looked after by spiritual friends will quickly and fully awaken to unsurpassed, perfect, complete awakening.’

85.19 “Then the bodhisattva great being Sadāprarudita asked those tathāgatas, ‘Who is my spiritual friend?’

85.20 “They said to him, ‘Son of a good family, for a long time you have been matured for unsurpassed, perfect, complete awakening and assisted by the bodhisattva great being Dharmodgata, who has trained you in the perfection of wisdom and skillful means. Son of a good family, he is the spiritual friend assisting you, so bear in mind as an order what he says to you. Son of a good family, if you should wrap the bodhisattva great being Dharmodgata like a turban on your head for an eon, or two eons, or a hundred eons, or a thousand eons, or even more eons than that, and attend to his needs with all the prerequisites for happiness, offer him all the shapes, sounds, smells, tastes, and feelings in a great billionfold world system, as many as there are, son of a good family, you still would not have paid him back for what he has done for you. And why? Because, son of a good family, through his power you have gained such meditative stabilizations as these, have heard about the perfection of wisdom and skillful means, and have obtained the perfection of wisdom.’ [F.188.b]

85.21 “Then those tathāgatas, having assured the bodhisattva great being Sadāprarudita, disappeared. That son of a good family emerged from those meditative stabilizations, and having emerged it still occurred to him to wonder, ‘Where did those tathāgatas come from and where did they go?’

Unable to see those tathāgatas, he became distressed and unhappy. It also occurred to him to think, ‘That bodhisattva great being Dharmodgata has obtained the dhāraṇīs, has the five clairvoyances, has served well the victors of the past, and as my spiritual friend has looked after me. He has worked for my welfare for a long time, so I am going to go into the presence of the bodhisattva great being Dharmodgata and, when I get there I will ask about this matter, about where those tathāgatas came from and where they went.’

85.22 “Then the bodhisattva great being Sadāprarudita constantly cultivated an attitude of liking, serene confidence, reverence,¹⁰⁹⁷ and respect for the bodhisattva great being Dharmodgata, and having constantly cultivated that attitude, he began to worry: ‘I am destitute, so what can I take to show my respect when I go into the presence of the bodhisattva great being Dharmodgata? I do not have anything like a robe, or jewel, or gold, or precious stone, or pearl, or beryl, or conch shell, or crystal, or coral, or silver, or fine sand particles of gold, or flowers, or a perfumed flower garland, or a cream, or a parasol. Were I [F.189.a] to go into the presence of the bodhisattva great being Dharmodgata like this it would be wrong of me. I feel no joy or delight.’

85.23 “Then the bodhisattva great being Sadāprarudita, endowed with such qualities and with such a respectful attitude toward the guru, set off and gradually reached another city. When he went into the middle of the marketplace, it occurred to him to think, ‘I should sell myself and with the profit get something to show respect to the bodhisattva great being Dharmodgata. For a long time, thousands of my bodies have been destroyed, come to an end, and been sold, and over immeasurable cyclic existences I have experienced immeasurable suffering in hell again and again because of the desire for sense gratification caused by sense objects, but not because of such a Dharma as this or in order to have something to show respect to such a great being as this.’

85.24 “The bodhisattva great being Sadāprarudita then stood in the marketplace and advertised himself, shouting, ‘Who wants a man? Who wants a man?’

85.25 “Then it occurred to Māra the wicked one to think, ‘This bodhisattva great being Sadāprarudita, having sold himself out of a desire for the Dharma, will then show respect to the bodhisattva great being Dharmodgata and in regard to the perfection of wisdom and skillful means will inquire, “How should a bodhisattva great being practice the perfection of wisdom and quickly and fully awaken to unsurpassed, perfect, complete awakening, receive a veritable ocean of sacred learning, not be overpowered by Māra and the Māra class of gods, and obtain the perfection of all good qualities?” There he will work for the welfare of many beings and, having fully

- awakened [F.189.b] to unsurpassed, perfect, complete awakening, will cause them to pass beyond my sphere of influence and will cause other beings as well to pass beyond my sphere of influence. I have to block him in this.’
- 85.26 “Somehow or other Māra the wicked one cast a spell over the brahmins and landowners so that they could not hear the shout of the bodhisattva great being Sadāprarudita calling out, ‘Who wants a man? Who wants to purchase me?’
- 85.27 “Then, when the bodhisattva great being Sadāprarudita found there was nobody to purchase him, he stood off to the side and wept, lamenting, ‘When I thought to sell myself to find something to show respect to the bodhisattva great being Dharmodgata, I could not even find somebody to purchase me. What I found is something terrible to find.’
- 85.28 “Then it occurred to Śatakratu, head of the gods, to think, ‘Does the bodhisattva great being Sadāprarudita have such a perfect surpassing aspiration—namely, to give up his body out of a desire for the Dharma—or not? I will put this bodhisattva great being Sadāprarudita through a trial.’
- 85.29 Having magically produced himself disguised in the form of a brahmin student, he went specifically to where the bodhisattva great being Sadāprarudita was, and having gone there he asked the bodhisattva great being Sadāprarudita, ‘Son of a good family, what is the problem such that you are so miserable, distraught, and weeping like this?’
- 85.30 “ ‘Brahmin student,’ he replied, ‘I wanted to sell myself out of a desire for the Dharma, in order to worship the Dharma, but I found nobody to purchase me. This made me think, “Oh, I really have very little merit, [F.190.a] because when I had the idea to sell myself to worship the perfection of wisdom and to show respect to the noble bodhisattva great being Dharmodgata, I still could not even find somebody to purchase me.” ’
- 85.31 “Then that brahmin student said to the bodhisattva great being Sadāprarudita, ‘I do not want a man, but I am making a sacrifice, and for that I need a human heart, blood, bone, and marrow. Make a deal with me for that.’
- 85.32 “The bodhisattva great being Sadāprarudita thought, ‘I have found something excellent to find, and good to find in that I have found this brahmin student who will purchase my heart, blood, bone, and marrow, and the final outcome of my body will be in the perfection of wisdom and skillful means.’ He was thrilled, cheered up, and overjoyed, and he said to the brahmin student, ‘Brahmin student, you can take what you want from this body of mine.’
- 85.33 “ ‘Son of a good family,’ he replied, ‘I will give you whatever payment you want.’
- “He said to him, ‘Brahmin student, give me whatever you will part with.’

- 85.34 “Then the bodhisattva great being Sadāprarudita took a sharp sword, stabbed his right arm and made the blood flow out, stabbed his right thigh and stripped all the flesh off, and went up to a wall to smash the bone to get the marrow.
- 85.35 “Then a merchant’s daughter sitting on the top floor of her house saw that bodhisattva great being Sadāprarudita strip all the flesh off his thigh and go up to the wall to smash the bone and thought, ‘Why is this son of a good family [F.190.b] hurting himself like this? I am going to go up to that son of a good family and ask him.’
- 85.36 “That merchant’s daughter went right to where the bodhisattva great being Sadāprarudita was and, having gone, asked the bodhisattva great being Sadāprarudita, ‘Son of a good family, why are you hurting yourself like this? What are you going to do with this blood, bone, and marrow?’ ”
- 85.37 “Sadāprarudita said to the merchant’s daughter, ‘Having sold it to this brahmin student, I will worship the perfection of wisdom and will also show respect to the noble bodhisattva great being Dharmodgata.’
- 85.38 “Then that merchant’s daughter asked the bodhisattva great being Sadāprarudita, ‘Son of a good family, having sold your heart, blood, bone, and marrow like this, son of a good family, what kind of good quality will you, who want to show respect to him, accomplish?’
- 85.39 “ ‘Young lady,’ he replied to her, ‘that son of a good family will instruct me in the perfection of wisdom and skillful means in which I have to train, and when I have trained in them, having fully awakened to unsurpassed, perfect, complete awakening, I will become a support for all beings. I will also obtain a body gold-like in color, and I will also obtain the thirty-two major marks of a great person, a halo extending the length of two outstretched arms, endless light rays, great love, great compassion, great joy, and great equanimity, the four fearlessnesses, the four detailed and thorough knowledges, and the eighteen distinct attributes of a buddha. [F.191.a] I will complete the five clairvoyances; inconceivably pure morality, inconceivably pure meditative stabilization, and inconceivably pure wisdom; the ten tathāgata powers; and perfect, complete knowledge, and I will obtain the unsurpassed Dharma jewel that is to be apportioned out among all beings.’
- 85.40 “That merchant’s daughter then said to the bodhisattva great being Sadāprarudita, ‘Son of a good family, it is totally amazing, these dharmas you have proclaimed that are so vast. You have to give your body away for as many eons as there are sand particles in the Gaṅgā River for the sake of each of such dharmas as these, never mind for one. Son of a good family, I will give you whatever gold, or jewel, or pearl, or beryl, or silver, or flowers, or incense, or perfume, or fragrance,¹⁰⁹⁸ or flower garland, or cream, or powder, or robe, or parasol you need to show respect to the bodhisattva great being

Dharmodgata, but do not hurt yourself like this. I will also accompany you. I will go right to where the bodhisattva great being Dharmodgata is, and together with you I too will cause such wholesome roots to grow—namely, those for obtaining such dharmas as those.’

85.41 “Then Śatakratu, head of the gods, having thrown off his brahmin student disguise, stood in front of bodhisattva great being Sadāprarudita in his own body and said, [F.191.b] ‘Excellent, son of a good family; excellent that you have such a firm commitment! Earlier, when out of a desire for such dharmas, previous tathāgatas, worthy ones, perfectly complete buddhas were undertaking the practice of a bodhisattva, they completed the perfection of wisdom and skillful means and fully awakened to unsurpassed, perfect, complete awakening. Son of a good family, I have no use for a heart, blood, bone, and marrow. I came here to test you. Son of a good family, pick whatever favor you want. Whatever the favor, son of a good family, I will grant it to you.’

85.42 “He said to him, ‘Śatakratu, please give me the unsurpassed buddhadharmas.’

“Śatakratu replied, ‘Son of a good family, this is a specific object that does not lie within my range. This is an object that lies specifically within the range of the lord buddhas. Pick some other favor.’

85.43 “The bodhisattva Sadāprarudita said, ‘Head of the gods, do not concern yourself with my body being in this state that needs to be made whole. Head of the gods, I myself will unleash the controlling power of truth. Head of the gods, if it is true that the tathāgatas, worthy ones, perfectly complete buddhas have prophesied that I am irreversible from full awakening to unsurpassed, perfect, complete awakening, and if I am known from my immovable surpassing aspiration, then through that truth and through the truth of those words, let my body become as it was before.’ Having said that, through the power of the Buddha and the purity of the surpassing aspiration, at that very moment, in that second, in the time it takes to blink, the body of the bodhisattva great being Sadāprarudita was reconstituted as it was before. [F.192.a] Then Śatakratu, head of the gods, lost his confidence giving a readiness to speak and, unable to muster up the confidence to say anything in reply to the bodhisattva great being Sadāprarudita, simply vanished on the spot.¹⁰⁹⁹

85.44 “Then that merchant’s daughter said to the bodhisattva great being Sadāprarudita, ‘Son of a good family, come here. Come right to where my home is. I will get my parents to donate some jewels so you can worship the perfection of wisdom and show respect to the bodhisattva great being Dharmodgata with them.’

85.45 “The bodhisattva great being Sadāprarudita, accompanied by that merchant’s daughter, then went right to her home. Having arrived at her home¹¹⁰⁰ that merchant’s daughter then said to her parents, ‘Mother, father, please give me a lot of gold, and silver, and jewels, and precious stones, and flowers, and incense, and perfume, and flower garlands, and creams, and powders, and robes, and a parasol, and a royal ensign, and a banner, and what is needed for making music.¹¹⁰¹ Please release¹¹⁰² the five hundred servant girls you have given me. We will accompany the bodhisattva great being Sadāprarudita and go to worship the bodhisattva great being Dharmodgata. He will also teach us the Dharma.’

85.46 “Then that young lady’s parents asked her, ‘Daughter, who is this bodhisattva great being Sadāprarudita? Daughter, where is this son of a good family now?’

85.47 “The young lady said, ‘That son of a good family has right now arrived at our front gateway. That son of a good family with the unsurpassed aspiration—namely, the desire to set all beings free [F.192.b] from the infinite sufferings of saṃsāra—has set out for unsurpassed, perfect, complete awakening. Out of a desire for the Dharma he was selling himself, wanting to worship the perfection of wisdom and wanting to get something to show respect to the bodhisattva great being Dharmodgata. Unable to get anybody to purchase his body, he was suffering, unhappy, and miserable and said, “When I wanted to sell myself, I could not find somebody to purchase me.” Then Śatakratu, having transformed himself into the form of a brahmin student, asked him, “Son of a good family, what do you want to sell yourself for?” and Sadāprarudita said, “Through this I will get something to worship the perfection of wisdom and show respect to that noble bodhisattva great being Dharmodgata as well; my buddhadharmas are contingent on that, which is to say, out of a desire for the Dharma.” Then Śatakratu, in the form of a brahmin student, said, “I do not need you. But I am making a sacrifice, and for that I need a human heart, blood, bone, and marrow.” That son of a good family, without despairing, said to him, “I will give it,” took a sharp sword, stabbed his arm and made himself bleed, stripped the flesh off his thigh, and, going off to smash the bone, stood off to one side thinking, “I will donate the bone and marrow.” I had gone up to the top floor of the house, so I saw him bleeding there and I wondered about that, “Why is this man hurting himself like this?” So I went up to him and spoke to him. I asked, “Son of a good family, why are you yourself making your body bleed like this? What are you doing this for?” [F.193.a] He said to me, “I am giving my blood, heart, bone, and marrow to this brahmin student. Why? Because I am destitute. I have no other wealth at all.” I asked, “What are you going to use your wealth for?” and he said to me, “It is for this, namely, to worship the

perfection of wisdom and to get something to show respect to the bodhisattva great being Dharmodgata out of a desire for the Dharma.” I asked him, “Son of a good family, what kind, or what special good quality will you get from that?” and he said to me, “On account of this he will reveal to me the inconceivable good qualities of a buddha and infinite dharmas of a buddha. I will get dharmas such as those from this.” Having heard about those inconceivable good qualities of a buddha, I too felt joy and immense delight and thought, “It is totally amazing that this son of a good family would have such enthusiasm for such a condition¹¹⁰³ as this and be so overjoyed. If this son of a good family, out of a desire for the Dharma, is giving even himself away, why would we, who have vast possessions, not worship the Dharma? Why would we not make prayers for such states as those?” Then I said to that son of a good family, “Son of a good family, do not hurt yourself like this. I will give you a lot of the wealth you need to show respect to the noble bodhisattva great being Dharmodgata. I will also accompany you and will go right to where the bodhisattva great being Dharmodgata is, and I too will worship that son of a good family. I too will obtain what you have proclaimed, namely, these unsurpassed buddhadharmas.” [F.193.b] So, father and mother, please give me a great pile of treasure, and I together with that son of a good family will worship the bodhisattva great being Dharmodgata.’ [B60]

85.48 “Then that daughter’s parents said to their daughter, ‘From what you have told us about those excruciating conditions of that son of a good family, those dharmas are definitely inconceivable, superior in all the world, and bring about happiness for all beings. And that son of a good family is eager for such an excruciating condition for the sake of them, so we grant you our permission. But we too, daughter, together with you will go to see the bodhisattva great being Dharmodgata, and we also will worship him. Arrange for us the opportunity to go as well.’

85.49 “That young lady then prepared to leave¹¹⁰⁴ in order to worship and serve the bodhisattva great being Dharmodgata and said to her parents, ‘I am not going to stand in the way of anyone on the side of good.’

85.50 “Then that merchant’s daughter decked out five hundred carriages with ornaments, decked out those five hundred girls with ornaments, and, having decked them out, while holding flowers of various colors; holding incense, and perfume, and flower garlands, and creams, and powders, and robes, and a parasol, and a royal ensign, and a banner; holding aloft gold and silver flowers; holding an assortment of various jewels, and bringing along hard food, soft food, and tasty food to eat in a copious abundance, got into one carriage together with the bodhisattva great being Sadāprarudita [F.194.a]

while the five hundred girls got into their five hundred carriages surrounding them, and with a huge retinue, starting with her mother and father in front, they set off traveling specifically to the east.

85.51 “After they had gone along stage by stage, the bodhisattva great being Sadāprarudita saw from afar the city of Gandhavatī with the colors of the seven precious stones, built beautiful to behold, surrounded by a series of seven ramparts of the seven precious stones, with seven archways, surrounded by a series of seven moats and a series of seven rows of palm trees, twelve yojanas long and twelve yojanas wide, prosperous, thriving, secure, with an abundant food supply, full of many people and living creatures, laid out like a picture beautifully made with five hundred identical matching streets going through the city with ample space for palanquins, and crisscrossed at intervals with bridges excellently built. He saw seated on a Dharma throne at the crossroads at its center the bodhisattva great being Dharmodgata, at the head of and surrounded by a retinue of many hundreds, many thousands, many hundreds of thousands, explaining the Dharma. The moment he saw him he obtained a joy and happiness just like that of a monk when he is absorbed in the first concentration with single-pointed attention, and seeing him he thought, ‘It would not be becoming of me to go into the presence of the bodhisattva great being Dharmodgata while seated in a carriage,’ so he got down from his carriage, and the merchant’s daughter and the five hundred girls got down from their carriages together with him too. Then, with the bodhisattva great being Sadāprarudita surrounded by the merchant’s daughter and the five hundred girls and so on in front, [F.194.b] all proceeded specifically toward the infinite array¹¹⁰⁵ and the bodhisattva great being Dharmodgata.

85.52 “The bodhisattva great being Dharmodgata had had an upper chamber on the roof constructed for the perfection of wisdom, made out of the seven precious stones, ornamented with red sandalwood, and draped in a net of pearls, and at that time, in order to worship the perfection of wisdom, seven jewels had been placed at the four corners of the upper chamber on the roof doing the work of lamps, and four censers made of silver were hanging down at the four sides in which pure black agaru¹¹⁰⁶ was smoldering. In the center of the upper chamber four¹¹⁰⁷ thrones made of the seven precious stones had been set down, four jeweled chests had been placed on them, and a golden book of the *Perfection of Wisdom* written in melted beryl had been put in those. That upper chamber on the roof was also adorned with variously colored hanging tassels.

85.53 “Then the bodhisattva great being Sadāprarudita and the merchant’s daughter together with the five hundred girls saw that upper chamber on the roof adorned with the infinite array, and saw many thousands of gods,

and also saw Śatakratu, head of the gods, showering down on, showering over, and showering right over that upper chamber on the roof divine mandārava flowers, divine sandalwood powder, divine gold dust, and divine silver dust. They also heard divine instrumental music.

85.54 “Having seen and heard that, the bodhisattva great being Sadāprarudita asked Śatakratu, head of the gods, ‘Head of the gods, why are you and many thousands of gods showering down on, showering over, and showering right over [F.195.a] that jeweled upper chamber on the roof mandārava flowers and sandalwood powder, and why are the gods playing this divine instrumental music up in the sky?’

85.55 “The bodhisattva great being Sadāprarudita having asked that, Śatakratu, head of the gods, said to him, ‘Son of a good family, are you not aware that this is the perfection of wisdom, the mother and guide of the bodhisattva great beings, and by training in it bodhisattva great beings will quickly gain the perfection of all good qualities, all the buddhadharmas, and all-knowledge as well?’

85.56 “Śatakratu, head of the gods, having said that, the bodhisattva great being Sadāprarudita asked him, ‘Kauśika, where is the perfection of wisdom, the mother and guide of the bodhisattva great beings?’

85.57 “ ‘It is in this upper chamber on the roof,’ replied Śatakratu. ‘The noble bodhisattva great being Dharmodgata has placed it there, having written it in melted beryl in a golden book and sealed it with seven seals. It is difficult for us to show it to you.’

85.58 “Then the bodhisattva great being Sadāprarudita, with the merchant’s daughter and together with the five hundred girls, came forward as a group bearing flowers and bunches of flower garlands, and jeweled robes, and incense, and perfume, and flower garlands, and creams, and powders, and robes, and a parasol, and a royal ensign, and a banner, and gold and silver flowers, as much as they had, and they worshiped the perfection of wisdom with them. Each of them, too, had set aside [F.195.b] a portion from that for showing respect to the noble bodhisattva great being Dharmodgata.

85.59 “Then the bodhisattva great being Sadāprarudita,¹¹⁰⁸ having earlier worshiped the perfection of wisdom with flowers, and incense, and perfume, and flower garlands, and creams, and powders, and clothes, and a royal ensign, and a banner and so on, went right to where the bodhisattva great being Dharmodgata was, and, having gone there, in order just to worship the Dharma, strewed near, strewed in front, and strewed all around the bodhisattva great being Dharmodgata flowers, and incense, and perfume, and flower garlands, and creams, and powders, and robes, and a parasol, and a royal ensign, and a banner, and sandalwood powder, and gold and silver flowers.

85.60 “Those flowers then became a second story of flowers above the head of the bodhisattva great being Dharmodgata; the gold and silver flowers remained like a palace¹¹⁰⁹ in the sky; and those robes and jeweled robes remained like a choice circle of clouds made of various precious stones. Beholding such a miracle of the bodhisattva great being Dharmodgata’s miraculous power, the bodhisattva great being Sadāprarudita, the merchant’s daughter, and the five hundred girls thought, ‘This is amazing! Even while this bodhisattva great being Dharmodgata, this son of a good family, is pursuing the career of a bodhisattva, he has such great miraculous power, is so very mighty, and has such great energy. What, then, is it going to be like when he has fully awakened to unsurpassed, [F.196.a] perfect, complete awakening?’

85.61 “Then, starting with that merchant’s daughter, those five hundred girls generated a tremendous feeling of delight in the bodhisattva great being Dharmodgata. They all produced the thought of unsurpassed, perfect, complete awakening and said, ‘In the future may we, from this wholesome root, become tathāgatas, worthy ones, perfectly complete buddhas. May we, even while pursuing the career of a bodhisattva, obtain those dharmas that are just like these dharmas that the bodhisattva great being Dharmodgata has obtained, and even while pursuing the career of a bodhisattva, may we actualize such dharmas as those. May we come to show respect to the perfection of wisdom just as the bodhisattva great being Dharmodgata shows respect to the perfection of wisdom; and just as the bodhisattva great being Dharmodgata teaches it to many people, may we teach it too. Just as this bodhisattva great being Dharmodgata is endowed with and perfected in the perfection of wisdom and skillful means, may we too come to be endowed with and perfected in the perfection of wisdom and skillful means.’

85.62 “Then the bodhisattva great being Sadāprarudita and those five hundred girls starting with the merchant’s daughter, having worshiped the perfection of wisdom and also showed respect to the bodhisattva great being Dharmodgata, bowed their heads to the feet of the bodhisattva great being Dharmodgata and, treating him with respect, [F.196.b] stood to one side with palms cupped together in a gesture of supplication.

85.63 “While standing to one side, the bodhisattva great being Sadāprarudita said to the bodhisattva great being Dharmodgata, ‘Son of a good family, here, while searching for the perfection of wisdom, I went to a remote jungle hermitage and heard a voice saying, “Son of a good family, go east and listen to the perfection of wisdom!” Having heard that voice, I went specifically to the east, but it occurred to me that I had not asked the voice how far I should go and who I would find to hear the perfection of wisdom from, so I felt very unhappy and distraught. I spent seven days and nights right on that very

spot. Because I was so distraught, I did not have the customary thoughts about eating; rather, I focused my attention on just the perfection of wisdom. While thinking, “I did not ask the voice how far I should go and who I would find to hear the perfection of wisdom from,” a shape assumed by a tathāgata appeared in my presence and it said, “Son of a good family, go five hundred yojanas from here, and in a city called Gandhavatī you will see the bodhisattva great being Dharmodgata teaching the perfection of wisdom.”

85.64 “ ‘Having heard that from that shape assumed by a tathāgata, I set out and went on, as I had been told, specifically to the east, and I saw from afar a noble Dharma preacher, and the moment I saw him I felt a happiness just like that of a monk who has entered into the first concentration. [F.197.a] Suffused by that joy and delight, I did not move from that spot, and I heard the perfection of wisdom from you.¹¹¹⁰ As I listened to it, many meditative stabilization gateways arose, and as I stood in them, the lord buddhas in world systems in the ten directions assured me and said, “Excellent, excellent, son of a good family, these meditative stabilizations of yours have arisen from the perfection of wisdom. We too, having stood in them, completed the buddhadharmas.” Thus, those tathāgatas taught me excellently, inspired me, fired me up, and excited me. Then they disappeared, and, having emerged from those meditative stabilizations, it occurred to me to wonder, “Where did those tathāgatas come from and where have they gone?” Then I again thought, “The bodhisattva great being noble Dharmodgata has done the work under the victors of the past, planted wholesome roots, and is well trained in the perfection of wisdom and skillful means. He will reveal to me where those tathāgatas came from and where those tathāgatas have gone.” So, son of a good family, I am asking you where those tathāgatas came from and where those tathāgatas have gone. Please teach me about the coming and going of those tathāgatas so we will be knowledgeable about the coming and going of those tathāgatas and will not become separated from seeing the tathāgatas.’ ”

85.65 *This was the eighty-fifth chapter, “Sadāprarudita,” [F.197.b] of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

CHAPTER 86: DHARMODGATA

- 86.1 “Having said this, the bodhisattva great being Dharmodgata said to the bodhisattva great being Sadāprarudita, ‘Son of a good family, tathāgatas have not come from anywhere and have not gone anywhere. They do not move from suchness. The Tathāgata is suchness.
- 86.2 “ ‘Son of a good family, there is no coming or going in what is not produced. The Tathāgata is not produced.
 “ ‘Son of a good family, there is no coming or going in the very limit of reality. The Tathāgata is the very limit of reality.
- 86.3 “ ‘Son of a good family, there is no coming or going in emptiness. The Tathāgata is emptiness.
 “ ‘Son of a good family, there is no coming or going in things as they really are. The Tathāgata is things as they really are.
- 86.4 “ ‘Son of a good family, there is no coming or going in what is separated from greed. The Tathāgata is separated from greed.
 “ ‘Son of a good family, there is no coming or going in a cessation. The Tathāgata is a cessation.
- 86.5 “ ‘Son of a good family, there is no coming or going in the element of space. The Tathāgata is the element of space.
 “ ‘Son of a good family, the Tathāgata is not other than those dharmas. Son of a good family, the suchness of those dharmas and the suchness of the Tathāgata is a single suchness. Suchness, son of a good family, cannot be divided. Son of a good family, the one suchness is beyond being counted as two or three because of this—namely, it is not a state of being. [F.198.a]
- 86.6 “ ‘Son of a good family, it is just like this: a man oppressed by the sun at midday in the middle of the last month of the hot season might see a shimmering mirage and run after it, thinking, “I will drink some water from it.” What do you think, son of a good family, has that water come from

somewhere and gone somewhere? Has it gone anywhere, to the ocean in the eastern direction, or the ocean in the southern direction, or the ocean in the western direction, or the ocean in the northern direction?’

86.7 “Sadāprarudita said, ‘Son of a good family, given that a mirage has no water, how could it come or go? Son of a good family, a man with a naturally childish disposition, a naturally confused disposition, oppressed by the sun, sees a mirage and forms the notion of water where there is no water, even though, in its basic nature, water does not exist there.’

86.8 “ ‘Exactly so, son of a good family, exactly so,’ replied Dharmodgata. ‘And so too, son of a good family, do those with deep-seated attachment to a tathāgata’s form or voice mentally construct the coming or going of a tathāgata. Those who mentally construct a coming and going of a tathāgata are all said to have naturally childish dispositions, naturally confused dispositions, just like the person who forms the notion of water where there is no water. And why? It is because a tathāgata should not be viewed as a form body; the tathāgatas are dharma bodies. Son of a good family, the true nature of dharmas does not come or go, and similarly there is no coming or going of the tathāgatas.

86.9 “ ‘Son of a good family, it is just like this: there is no coming or going of a group of elephants, or a group of horses, or a group of chariots, or a group of infantry conjured up by a magician. Similarly, son of a good family, there is no coming or going of a tathāgata’s body.

86.10 “ ‘Son of a good family, it is just like this: in a dream a person who has fallen asleep [F.198.b] sees one or two or three or four or five or ten or twenty or thirty or forty or fifty or even more tathāgatas than that, but when they wake up, they do not see even a single tathāgata. Son of a good family, what do you think, did those tathāgatas come from anywhere or go anywhere?’

86.11 “ ‘Son of a good family,’ replied Sadāprarudita, ‘there is no dharma established at all in a dream. A dream is lie. It is not real.’¹¹¹¹

86.12 “ ‘Exactly, son of a good family,’ said Dharmodgata. ‘The Tathāgata has said, “All dharmas are like a dream.” Son of a good family, those who do not understand that the Tathāgata’s teaching “all dharmas are like a dream” is in accord with reality have a deep-seated attachment to a tathāgata as a name body¹¹¹² or form body. Those who do not understand the true nature of dharmas like that mentally construct the coming or going of a tathāgata. Those foolish, ordinary people who accept that a tathāgata has come or has gone, they all have gone, are going,¹¹¹³ and will go through the six forms of life in cyclic existence, and they are all far from the perfection of wisdom; they are all far from the buddhadharmas.

- 86.13 “ ‘Furthermore, son of a good family, those who know that the Tathāgata’s teaching “all dharmas are like a dream” is in accord with the reality that all dharmas *are* like a dream do not mentally construct the coming or going or production or stopping of any dharma. Those who do not mentally construct the coming or going or production or stopping of any dharma know a tathāgata as the true nature of dharmas. Those who know a tathāgata as the true nature of dharmas do not mentally construct [F.199.a] the coming or going of a tathāgata. Those who know that the true dharmic nature of a tathāgata is like that are close to unsurpassed, perfect, complete awakening, and they are practicing the perfection of wisdom. A city’s almsgiving to those śrāvakas of the Lord will not be in vain. They are each of them worthy of the world’s gifts.
- 86.14 “ ‘Son of a good family, it is just like this: The jewels that are in the ocean do not come from the eastern direction, and they do not come from the south, west, or north, the intermediate directions, or below or above—from anywhere in the ten directions—but still those jewels arise in the ocean based on the wholesome roots of those beings. They do not arise without a cause; they have originated dependently, contingent on cause, conditions, and support, and the jewels that are held back have not changed places to be somewhere else in the worlds of the ten directions. But still, when the conditions are right, those jewels separate themselves out, and when conditions are not right, the separating out of those jewels does not occur.¹¹¹⁴
- 86.15 “ ‘Similarly, son of a good family, when a body of those tathāgatas comes into being, it does not come from anywhere and it does not go anywhere in the worlds of the ten directions, but still the body of those lord buddhas is not without a cause. It has come into being from earlier practice, contingent on cause and conditions, from the maturation of past actions, originated from its cause. When those conditions are right, that body comes into being, and when conditions are not right, the coming into being of that body does not manifest.
- 86.16 “ ‘Son of a good family, it is just like this: When a sound is produced from a *vīṇā*, it does not come from anywhere, and when it stops it does not go anywhere—it does not change places to be somewhere else. It originates dependently, contingent on causes and contingent on conditions— [F.199.b] namely, contingent on an oval-shaped trough, contingent on a leather skin, contingent on strings, contingent on a bow, contingent on the neck, and contingent on the energy the person expends on it. The sound originates from the *vīṇā* but that sound does not come out of the oval-shaped trough of the *vīṇā*, does not come out of the leather skin, does not come out of the strings, does not come out of the bow, does not come out of the neck, and

does not come out of the energy the person expends on it. Rather, it resounds from the complete collection of them. Also, the stopping of that sound does not go anywhere.

86.17 “ ‘Similarly, son of a good family, the bodies of those lord buddhas come into being contingent on causes and contingent on conditions. They come into being not from a single cause and from a single condition but from many wholesome roots. The separating out of a body of a buddha is not from a single wholesome root, and it is also not without a cause, coming into being from the complete collection of many causes and conditions. It has not come from anywhere, and, when the collection of causes and conditions is not there, it also has not gone anywhere.

86.18 “ ‘So, son of a good family, you should view the coming and going of those tathāgatas like that. Son of a good family, you should comprehend the true dharmic nature of all dharmas like that as well. Son of a good family, so long as you have the awareness that all dharmas have not been produced and have not stopped, you will be destined for unsurpassed, perfect, complete awakening and will definitely be practicing the perfection of wisdom and skillful means.’

86.19 “When this explanation of tathāgatas not coming or going had been given, the earth shook greatly: the entirety of this great billionfold world system shook in six ways, that is, it shook, shook greatly, and shook violently; it quaked, quaked greatly, and quaked violently. [F.200.a] All of Māra’s habitations were churned up and unnerved, and the grass, branches of the trees, and forests, as many as there were, in the great billionfold world system all bowed specifically in the direction of the bodhisattva great being Dharmodgata. Flowers out of season were strewn from the sky above and a rain of flowers descended. Śatakratu, head of the gods, and the Four Mahārājas also showered down on, showered over, and showered right over the bodhisattva great being Sadāprarudita divine sandalwood powder and divine flowers and said, ‘Through your power today we have also heard a lecture sprung from the ultimate that is an explanation that is antithetical to all worlds and is not for those who take a stand on the perishable collection.’

86.20 “Then the bodhisattva great being Sadāprarudita asked the bodhisattva great being Dharmodgata, ‘Son of a good family, what caused this great shaking of the world to happen? What is the reason for it?’

86.21 “ ‘Son of a good family,’ replied Dharmodgata, ‘it is because, on account of my explanation, when you asked about tathāgatas not coming and not going, eight thousand beings gained forbearance for the nonproduction of dharmas, eighty billion produced the thought of unsurpassed, perfect, complete awakening, and for sixty-four thousand beings the dust-free and stainless Dharma eye became clear.’

- 86.22 “Then the bodhisattva great being Sadāprarudita became endowed with an immense joy and delight, thinking, ‘I have found something excellent to find, [F.200.b] because this explanation from my asking about the perfection of wisdom, and about tathāgatas not coming and going, has worked for the welfare of so many beings. Just because of this, I, with the finest wholesome root to bring unsurpassed, perfect, complete awakening to completion, will have no more uncertainty in regard to unsurpassed, perfect, complete awakening. I will, without doubt, become a tathāgata, worthy one, perfectly complete buddha.’ Endowed with that joy and delight he levitated to the height of seven palm trees into the sky and, standing there at the height of seven palm trees, thought, ‘Standing in the sky, I should show respect to the bodhisattva great being Dharmodgata.’
- 86.23 “Then Śatakratu, head of the gods, seeing the bodhisattva great being Sadāprarudita levitating, and knowing in his mind what he was thinking, gave him divine mandārava flowers and said, ‘Son of a good family, show respect to the bodhisattva great being Dharmodgata with these flowers. This is my assistance to you, because, son of a good family, through your power, the needs of many thousands of beings have been looked after. Son of a good family, those enthusiastic beings who remain with such enthusiasm as you have for infinite, incalculable eons for the sake of all beings are hard come by.’
- 86.24 “The bodhisattva great being Sadāprarudita then took those flowers from Śatakratu, head of the gods, and showered them down on, showered them over, and showered them right over the bodhisattva great being Dharmodgata and with his own body hovered over him and said to him, ‘Son of a good family, [F.201.a] I give myself to you from now on, to wait on you and to serve you.’ Having offered himself, he stayed in front of him with his palms cupped together in a gesture of supplication.
- 86.25 “Then that merchant’s daughter and the retinue of five hundred said to the bodhisattva great being Sadāprarudita, ‘Son of a good family, we too give ourselves to you. Through this wholesome root, may we too acquire those dharmas and may we too wait on the buddhas and bodhisattvas along with you and remain close by you.’
- 86.26 “The bodhisattva great being Sadāprarudita then said to that merchant’s daughter and the five hundred, ‘Young women, if you are here with a surpassing intention in regard to me, then give yourself to me with that noblest intention and I will accept you.’
- 86.27 “The young women replied, ‘Out of an absolutely surpassing intention in regard to you we are imitating you. With the noblest of intentions we give ourselves to you to do with as you want.’

- 86.28 “Then the bodhisattva great being Sadāprarudita, having adorned the five hundred led by the merchant’s daughter with all adornments, and having decked out the five hundred carriages, gave them all to the bodhisattva great being Dharmodgata, saying, ‘I offer these attendants and these five hundred carriages to you for your enjoyment and use.’
- 86.29 “Then Śatakratu, head of the gods, complimented that son of a good family, ‘Excellent, excellent, son of a good family! Bodhisattva great beings should give all their personal possessions away like that. [F.201.b] Bodhisattva great beings with that sort of thought to give things away will quickly and fully awaken to unsurpassed, perfect, complete awakening. In that way, having worshiped the Dharma preachers, they are able to hear about the perfection of wisdom and skillful means, because those previous tathāgatas, worthy ones, unsurpassed, perfectly complete buddhas while they were previously pursuing the career of a bodhisattva also continually gave things away like that, inquired about the perfection of wisdom and skillful means, and fully accomplished unsurpassed, perfect, complete awakening.’
- 86.30 “Then, to fully grow the wholesome root of the bodhisattva great being Sadāprarudita, the bodhisattva great being Dharmodgata accepted the five hundred girls led by the merchant’s daughter and the five hundred carriages and, having accepted them, returned them to the son of a good family, Sadāprarudita.
- 86.31 “Then the bodhisattva great being Dharmodgata got up from his seat and went into his house. When the sun had set it occurred to the bodhisattva great being Sadāprarudita to think, ‘I have come like this on account of wanting the Dharma, so were I to sit or lie down it would not be becoming of me. It would not be good, so I will remain in these two ways of carrying myself—either standing or walking about—until the bodhisattva great being Dharmodgata comes back to teach the Dharma.
- 86.32 “The bodhisattva great being Dharmodgata then became absorbed in a meditative stabilization for seven years, remaining in the countless, infinite meditative stabilizations of a bodhisattva that come about from the perfection of wisdom and skillful means. And during those seven years the bodhisattva great being [F.202.a] Sadāprarudita did not think about sense experience, did not think a malicious thought, did not think a violent thought, and was not greedy for a taste. On the contrary, he only thought, ‘When will the bodhisattva great being Dharmodgata emerge? We must arrange the bodhisattva great being Dharmodgata’s Dharma seat on which the son of a good family will sit and expound the Dharma, and we must sprinkle water on the ground in the place where the bodhisattva great being Dharmodgata will be teaching the perfection of wisdom and skillful means,

and we must smooth it out well¹¹¹⁵ and strew various flowers upon it.’ Those five hundred girls led by the merchant’s daughter followed the bodhisattva great being Sadāprarudita in the training, passing the time in the two ways of carrying themselves and using him as the model for everything they had to do.

86.33 “Then the bodhisattva great being Sadāprarudita heard a divine sound announcing, ‘In a week the bodhisattva great being Dharmodgata will emerge from meditative stabilization, and having emerged he will take a seat in the middle of the city and teach the Dharma.’ Having heard that divine voice, the bodhisattva great being Sadāprarudita felt great pleasure, rapture, and joy; he was overjoyed and felt a mental happiness. Together with the five hundred girls led by the merchant’s daughter, he swept that spot and set up a Dharma seat decorated with all the jewels. Then those young women each took off their upper shawls and spread them over that seat on which the bodhisattva great being Dharmodgata was to sit and teach the Dharma.

86.34 “Then, when the bodhisattva great being Sadāprarudita wanted to sprinkle water [F.202.b] on that spot, Māra the wicked one made all the water disappear so that the bodhisattva great being Sadāprarudita, unable to find water anywhere, would become depressed and unhappy and change his mind, so that his wholesome root would shrivel up and those acts of worship would lose their luster. Māra having made the water disappear, Sadāprarudita sought everywhere but could not find water.

86.35 “It then occurred to the bodhisattva great being Sadāprarudita to think, ‘I will stab my body and sprinkle my blood on this spot. Why? Because this spot is very dusty, and it would not be proper were dust particles to come from here¹¹¹⁶ and land on the body of the bodhisattva great being Dharmodgata. What should I do with this body of mine that is definitely subject to destruction? It is better my body is destroyed in this sort of action than in an action over which I have no power. Put there because of the desire for sense gratification caused by sense objects, it is absolutely not appropriate that many hundreds and thousands of such bodies of mine have been destroyed under such conditions.’

86.36 “The bodhisattva great being Sadāprarudita then took a sharp sword, stabbed all over his body, and sprinkled his blood all around on that very spot; and all those five hundred young ladies led by the merchant’s daughter, following the bodhisattva great being Sadāprarudita in their training, took sharp swords, stabbed all over their own bodies, and sprinkled their blood on that spot too. Māra the wicked one found no change in the

minds of the bodhisattva great being Sadāprarudita and those young ladies that would have provided him an opportunity to stand in the way of their virtuous practice.

86.37 “Then it occurred to Śatakratu, head of the gods, to think, ‘It is amazing how much this bodhisattva great being Sadāprarudita wants the Dharma, how firm he is [F.203.a] in his commitment, how armed he is with the great armor, how little he concerns himself with his body, life, and possessions, and how he has set out in order to reach unsurpassed, perfect, complete awakening, which is to say, with the surpassing aspiration, “Having fully awakened to unsurpassed, perfect, complete awakening, I will free beings from the infinite sufferings of saṃsāra.” ’

86.38 “Then Śatakratu, head of the gods, employed his controlling power to turn all that blood into divine sandalwood water, and the supreme, sublime, inconceivable fragrance of that divine sandalwood water completely filled five hundred yojanas around that spot with its aroma.

86.39 “Śatakratu, head of the gods, then said to the bodhisattva great being Sadāprarudita, ‘Excellent, excellent, son of a good family! Your perseverance is inconceivable, and your desire for the Dharma and your search for the Dharma are unsurpassed. Son of a good family, those previous tathāgatas, worthy ones, perfectly complete buddhas also fully accomplished unsurpassed, perfect, complete awakening with such a surpassing aspiration, such perseverance, and such a desire for the Dharma.’

86.40 “Then it occurred to the bodhisattva great being Sadāprarudita to wonder, ‘I have spread out the Dharma seat for the bodhisattva great being Dharmodgata, I have swept this spot, and I have sprinkled it, but now, where am I going to find flowers to strew over this spot and to strew over the bodhisattva great being Dharmodgata when he is explaining the Dharma?’

86.41 “Śatakratu, head of the gods, then said to the bodhisattva great being Sadāprarudita, [F.203.b] ‘Son of a good family, take these divine mandārava flowers and spread flowers around on those places. You should also strew them over the bodhisattva great being Dharmodgata when he is sitting on the lion throne explaining the Dharma.’ Saying that, he gave him a thousand loads of mandārava flowers. The bodhisattva great being Sadāprarudita took those flowers and spread some of them on that spot, and some of them he kept to strew over the bodhisattva great being Dharmodgata.

86.42 “Then, after seven years had passed, the bodhisattva great being Dharmodgata emerged from meditative stabilization, came specifically to where the seat for teaching the Dharma was, sat on the seat that had been spread out, and taught the perfection of wisdom at the head of a surrounding retinue of many hundreds of thousands. The moment the

bodhisattva great being Sadāprarudita saw the bodhisattva great being Dharmodgata, he obtained a happiness just like that of a monk when he is absorbed in the first concentration with single pointed attention.

86.43 “You should know this bodhisattva great being Dharmodgata’s exposition of the perfection of wisdom as this: All dharmas are the same, so the perfection of wisdom is the same;¹¹¹⁷ all dharmas are isolated, so the perfection of wisdom is isolated; all dharmas do not move, so the perfection of wisdom does not move; all dharmas do not falsely project anything, so the perfection of wisdom does not falsely project anything; all dharmas are not puffed up, so the perfection of wisdom is not puffed up; all dharmas have one taste, so the perfection of wisdom has one taste; [F.204.a] all dharmas are limitless, so the perfection of wisdom is limitless; all dharmas do not arise, so the perfection of wisdom does not arise; all dharmas do not cease, so the perfection of wisdom does not cease; space has no limits, so the perfection of wisdom has no limits; the ocean has no limits, so the perfection of wisdom has no limits; Sumeru is a complex of colors,¹¹¹⁸ so the perfection of wisdom is a complex of colors; space is without thought construction, so the perfection of wisdom is without thought construction; form is limitless, so the perfection of wisdom is limitless, *and similarly*, feeling, perception, volitional factors, and consciousness are limitless, so the perfection of wisdom is limitless; the earth element is limitless, so the perfection of wisdom is limitless; the water element, fire element, and wind element are limitless, so the perfection of wisdom is limitless; the space element is limitless, so the perfection of wisdom is limitless;¹¹¹⁹ the diamond-like dharma,¹¹²⁰ is the same so the perfection of wisdom is the same; all dharmas are unadulterated, so the perfection of wisdom is unadulterated; all dharmas are unfindable, so the perfection of wisdom is unfindable; all dharmas are in the same state of disintegration,¹¹²¹ so the perfection of wisdom is in the same state of disintegration; all dharmas are without exertion, so the perfection of wisdom is without exertion; and all dharmas are inconceivable, so the perfection of wisdom is inconceivable.

86.44 “Then the bodhisattva great being [F.204.b] Sadāprarudita, while seated just like that, generated the *sarvadharmasamatā* meditative stabilization.¹¹²² He also came into the possession of the *sarvadharmavivikta* meditative stabilization, the *sarvadharmācalana* meditative stabilization, the *sarvadharmāmanana* meditative stabilization, the *sarvadharmāstambhita* meditative stabilization, the *sarvadharmāikarasa* meditative stabilization, the *sarvadharmāparyanta* meditative stabilization, the *sarvadharmānutpāda* meditative stabilization, the *sarvadharmānirodha* meditative stabilization, the *gaganāparyata* meditative stabilization, the *samudrāparyanta* meditative stabilization, the *meruvicitra* meditative stabilization, the *gaganākalpa* meditative stabilization,

the *rūpāparyanta* meditative stabilization, the *vedanā-*, *saṃjñā-*, *saṃskāra-*, and *viññānāparyanta* meditative stabilizations, the *prthivīdhātvaparyanta* meditative stabilization, the *abdhātu-*, *tejodhātu-*, and *vāyudhātvaparyanta* meditative stabilizations, the *ākāśadhātvaparyanta* meditative stabilization,¹¹²³ the *vajropama* meditative stabilization, the *sarvadharmāsaṃbheda* meditative stabilization, the *sarvadharmasvabhāvānupalabdhi*¹¹²⁴ meditative stabilization, the *sarvadharmāvibhāvanāsamatā*¹¹²⁵ meditative stabilization, the *sarvadharmāniśceṣṭa* meditative stabilization, and the *sarvadharmācintya* meditative stabilization. Starting with those, the bodhisattva great being Sadāprarudita came into possession of six million meditative stabilization gateways.”

86.45 *This was the eighty-sixth chapter, “Dharmodgata,” [F.205.a] of “The Perfection of Wisdom in Eighteen Thousand Lines.”*

CHAPTER 87: ENTRUSTING

87.1 “Subhūti, the moment the bodhisattva great being Sadāprarudita came into possession of those six million meditative stabilization gateways, he beheld, in world systems as many as there are sand particles in the Gaṅgā River in the eastern direction, southern direction, western direction, and northern direction, in the intermediate directions, and in the directions below and above, the lord buddhas surrounded by a community of monks and at the head of an assembly of bodhisattvas, as many as there are sand particles in the Gaṅgā River, teaching the perfection of wisdom in just such ways as these, with just these names, and in just these words, just as I, Subhūti, the Dharma teacher in this great billionfold world system, am now teaching the perfection of wisdom surrounded by a community of monks and at the head of an assembly of bodhisattvas in just such ways as these, with just these names, and in just these words. He became endowed with inconceivably great learning and an ocean-like erudition; he was never separated from the buddhas wherever he was born; in all his lives he took birth in places where he would come face to face with the lord buddhas; and he was not separated from the lord buddhas even in dreams. He avoided the places that preclude a perfect human birth and accomplished a perfect human birth.¹¹²⁶

87.2 “Subhūti,¹¹²⁷ from this one of many explanations, you should know that this perfection of wisdom brings about the bodhisattva great beings’ knowledge of a knower of all. Therefore, Subhūti, those bodhisattva great beings who want to gain the knowledge of a knower of all should practice the perfection of wisdom.”

87.3 Then the Lord [F.205.b] said to venerable Ānanda, “Ānanda, bodhisattvas must take up, bear in mind, read aloud, and study this perfection of wisdom in order to perfectly look after it.¹¹²⁸ They must also explicate it in detail to others. Ānanda, bodhisattva great beings should listen to, take up, bear in mind, read aloud, master, read aloud to others, clearly articulate, teach, and recite from memory this perfection of wisdom. Having carefully written it out

in a big book with the letters made clear, extremely clear, under the controlling power of the tathāgata, they should respect, revere, honor, worship, praise, and attend to it with flowers, incense, perfumes, creams, powders, robes, parasols, flags and banners, and with rosaries of lamps all around it and by worshiping it in many ways. This, Ānanda, is my instruction. And why? Ānanda, what do you think, is the Tathāgata your teacher?"

"You are my teacher, Lord. You are my teacher, Sugata," replied Ānanda.

87.4 The venerable Ānanda having affirmed that, the Lord said to him, "Ānanda, the Tathāgata is your teacher, and, Ānanda, you have served me with kind and touching physical action, with kind and touching verbal action, and with kind and touching mental action. Therefore, Ānanda, just as you have cherished, had serene confidence in, and venerated this body of mine in which I am now dwelling and maintaining myself, when I am gone, do the same toward this perfection of wisdom. I entrust this perfection of wisdom to you, Ānanda, a second time and [F.206.a] a third time so that one way or the other it does not die out, and so that you are not the last¹¹²⁹ person. I pass it on to you.

87.5 "Know, Ānanda, that as long as this perfection of wisdom circulates¹¹³⁰ in the world, the Tathāgata will remain and the Tathāgata will teach the Dharma. Know, Ānanda, that those beings who listen to, take up, bear in mind, read aloud, master, read aloud to others, clearly articulate, teach, recite from memory, and write out in letters this perfection of wisdom—those who respect, revere, honor, worship, praise, and attend to it with flowers, incense, perfumes, flower garlands, creams, powders, robes, parasols, flags and banners, and with rosaries of lamps all around it—by worshiping it in many ways, will not become separated from seeing the Buddha, will not become separated from hearing the Dharma, and will not become separated from serving the Saṅgha. And know, Ānanda, that those beings live their lives in the presence of the Tathāgata."

87.6 When the Lord had said that, bodhisattva great being Maitreya and so on, venerable Subhūti, venerable Śāriputra, venerable Mahāmaudgalyāyana, venerable Mahākāśyapa, venerable Pūrṇa Maitrāyaṇīputra, venerable Kātyāyana, venerable Aniruddha, venerable Revata, venerable Rāhula, and venerable Ānanda, together with the gods, humans, asuras, and gandharvas, rejoiced and praised the teaching of the Lord.

87.7 *This was the eighty-seventh chapter, "Entrusting," of "The Perfection of Wisdom in Eighteen Thousand Lines."*

c.

Colophon

c.1

The Noble Perfection of Wisdom in Eighteen Thousand Lines is completed. It has been translated, proofed, and prepared for publication by the Indian preceptors Jinamitra, Surendrabodhi, Yeshé Dé, and so on.^{[1131](#)}

ab.

ABBREVIATIONS

- AAV Āryavimuktisena ('phags pa nam grol sde). *'phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi tshig le'ur byas pa'i rnam par 'grel pa* (Āryapañcaviṃśatisāhasrikāprajñāpāramitopadeśaśāstrābhisamayālaṃkārakārikāvārttika).
- AAVN Āryavimuktisena. *Abhisamayālaṃkāravṛtti* (mistakenly titled *Abhisamayālaṃkāravākhyā*). Nepal German Manuscript Preservation Project A 37/9, National Archives Kathmandu Accession Number 5/55. The numbers follow the page numbering of Sparham's undated, unpublished transliteration of the part of the manuscript not included in Pensa 1967.
- Abhisamayālaṃkāra* *shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan zhes bya ba tshig le'ur byas pa* (*Abhisamayālaṃkāra-nāma-prajñāpāramitopadeśaśāstrakārikā*) [The Ornament for the Clear Realizations]. Numbering of the verses as in the Unrai Wogihara edition: *Abhisamayālaṃkāralokā Prajñāpāramitā Vyākhyā: The Work of Haribhadra*.
- Amano Amano, Koei H. *Abhisamayālaṃkāra-kārikā-śāstra-vivṛti*.
- Aṣṭa *Aṣṭasāhasrikāprajñāpāramitā*. Page numbers are Wogihara (1973) that includes the edition of Mitra (1888).
- Buddhaśrī *shes rab kyi pha rol tu phyin pa sdud pa'i tshig su byas pa'i dka' 'grel* (*Prajñāpāramitāsaṃcayagāthāpañjikā*).
- Bṛ1 Anonymous / Daṃṣṭrāsena. *shes rab kyi pha rol tu phyin pa 'bum gyi rgya cher 'grel* (*Śatasāhasrikāprajñāpāramitābrhatṭīkā*) [*Bṛhatṭīkā*].

Bṭ3	Vasubandhu/Daṃṣṭrāsena. 'phags pa shes rab kyi pha rol tu phyin pa 'bum dang / nyi khri lnga sgong pa dang / khri brgyad stong pa rgya cher bshad pa (Āryaśatasāhasrikāpañcaviṃśati-sāhasrikāṣṭādaśa-sāhasrikāprajñāpāramitābhaṭṭikā) [Bṛhaṭṭikā]. English translation in <u>Sparham 2022</u> (https://read.84000.co/translation/toh3808.html).
C	Choné (co ne) Kangyur and Tengyur.
D	Degé (sde dge) Kangyur and Tengyur.
Edg	<i>Buddhist Hybrid Sanskrit Dictionary</i> .
Eight Thousand	Conze, Edward. <i>The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary</i> .
GRETIL	Göttingen Register of Electronic Texts in Indian Languages.
Ghoṣa	Ghoṣa, Pratāpachandra, ed. <i>Śatasāhasrikā Prajñāpāramitā</i> .
Gilgit	<i>Gilgit Buddhist Manuscripts</i> .
GilgitC	Edward Conze, ed. and trans. <i>The Gilgit Manuscript of the Aṣṭādaśasāhasrikāprajñāpāramitā: Chapters 55 to 70 Corresponding to the 5th Abhisamaya</i> .
Gyurme (khri pa)	Gyurme Dorje. <i>The Transcendent Perfection of Wisdom in Ten Thousand Lines</i> (https://read.84000.co/translation/toh11.html).
H	Lhasa (zhöl) Kangyur and Tengyur.
K	Peking (Kangxi) Kangyur and Tengyur.
LC	Lokesh Candra. <i>Tibetan Sanskrit Dictionary</i> .
LSPW	Conze, Edward. <i>The Large Sutra on Perfection Wisdom</i> (Conze 1984).
MDPL	Conze, Edward. <i>Materials for a Dictionary of the Prajñāpāramitā Literature</i> .
MQ	Conze, Edward and Shotaro Iida. "Maitreya's Questions" in the <i>Prajñāpāramitā</i> .
MW	Monier-Williams, M. A. <i>A Sanskrit–English dictionary etymologically and philologically arranged with special reference to cognate Indo-European languages</i> .
Mppś	Lamotte, Étienne. <i>Le Traité de la Grande Vertu de Sagesse de Nāgārjuna (Mahāprajñā-pāramitā-śāstra)</i> .
Mppś English	Gelongma Karma Migme Chodron. <i>The Treatise on the Great Virtue of Wisdom of Nāgārjuna</i> .
Mvy	<i>Mahāvīyutpatti</i> (bye brag tu rtogs par byed pa chen po).
N	Narthing (snar thang) Kangyur and Tengyur.
NAK	National Archives Kathmandu.

NGMPP	Nepal German Manuscript Preservation Project.
PSP	<i>Pañcaviṃśatisāhasrikā Prajñāpāramitā</i> .
RecA	Skt and Tib editions of Recension A in Yuyama 1976.
RecAs	Sanskrit Recension A in Yuyama 1976.
RecAt	Tibetan Recension A in Yuyama 1976.
S	Stok Palace (stog pho brang bris ma) Kangyur.
Skt	Sanskrit.
Subodhinī	Attributed to Haribhadra. <i>bcom ldan 'das yon tan rin po che sdud pa'i tshig su byas pa'i dka' 'grel shes bya ba</i> (<i>Bhagavadratnagaṇaṣaṇcayagāthā-pañjikānāma</i>) ["Easy Pañjikā"].
Thempangma	bka' 'gyur rgyal rtse'i them spang ma.
Tib	Tibetan.
Toh	Tōhoku Imperial University <i>A Complete Catalogue of the Tibetan Buddhist Canons</i> (<i>bkaḥ-ḥgyur and bstan-ḥgyur</i>).
Wogihara	Unrai Wogihara. <i>Abhisamayālaṃkāṛālokā Prajñāpāramitā Vyākhyā: The Work of Haribhadra</i> .
Z	Zacchetti, Stefano. <i>In Praise of the Light</i> .
brgyad stong pa	<i>shes rab kyi pha rol tu phyin pa brgyad stong pa</i> (<i>Aṣṭasāhasrikā-prajñāpāramitā</i>) [Eight Thousand].
khri brgyad stong pa	<i>shes rab kyi pha rol tu phyin pa khri brgyad stong pa</i> (<i>Aṣṭādaśa-sāhasrikāprajñāpāramitā</i>) [The Perfection of Wisdom in Eighteen Thousand Lines].
khri pa	<i>shes rab kyi pha rol tu phyin pa khri pa</i> (<i>Daśasāhasrikāprajñāpāramitā</i>) [The Perfection of Wisdom in Ten Thousand Lines (https://read.84000.co/translation/toh11.html)], Toh 11].
le'u brgyad ma	<i>shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa</i> (<i>Pañcaviṃśatisāhasrikāprajñāpāramitā</i>) [Haribhadra's "Eight Chapters"]. Citations are from the 1976–79 Karmapae chodhey gyalwae sungrab partun khang edition, first the Tib vol. letter, followed by the folio and line number.
nyi khri	<i>shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa</i> (<i>Pañcaviṃśatisāhasrikāprajñāpāramitā</i>) [The Perfection of Wisdom in Twenty-Five Thousand Lines (https://read.84000.co/translation/toh9.html)].
rgyan snang	Haribhadra. <i>shes rab kyi pha rol tu phyin pa brgyad stong pa'i bshad pa mngon par rtogs pa'i rgyan gyi snang ba</i> (<i>Aṣṭa-sāhasrikāprajñāpāramitā-vyākhyānābhisamayālaṃkāṛālokā</i>) [Illumination of the Abhisamayālaṃkāra].

ŚsPK	Śatasāhasrikāprajñāparamitā.
ŚsPN3	Śatasāhasrikāprajñāparamitā NGMPP A 115/3, NAK Accession Number 3/632. Numbering of the scanned pages.
ŚsPN4	Śatasāhasrikāprajñāparamitā NGMPP B 91/3, NAK Accession Number 3/633. Numbering of the scanned pages.
ŚsPN4/2	Śatasāhasrikāprajñāparamitā NGMPP B 91/3, NAK Accession Number 3/633 (part two). Numbering of the scanned pages.
'bum	<i>shes rab kyi pha rol tu phyin pa stong phrag brgya pa</i> (Śata- sāhasrikāprajñāpāramitā) [<i>The Perfection of Wisdom in One Hundred Thousand Lines</i> (https://read.84000.co/translation/toh8.html)]. Citations are from the 1976–79 Karmapae chodhey gyalwae sungrab partun khang edition, first the Tib letter in italics of the vol., followed by the folio and line number.

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NOTES

- n.1 Padmakara Translation Group, trans., *The Transcendent Perfection of Wisdom in Ten Thousand Lines* (<https://read.84000.co/translation/toh11.html>) (*Daśasāhasrikā-prajñāpāramitā*, Toh 11), 2018. Hereafter, referred to as *khri pa*.
- n.2 Zacchetti 2005: 17, 23 n. 76.
- n.3 Gareth Sparham, trans., *The Perfection of Wisdom in One Hundred Thousand Lines* (<https://read.84000.co/translation/toh8.html>) (*Śatasāhasrikāprajñāpāramitā*, Toh 8), 2024. Hereafter, referred to as *'bum*.
- n.4 Padmakara Translation Group, trans., *The Perfection of Wisdom in Twenty-five Thousand Lines* (<https://read.84000.co/translation/toh9.html>) (*Pañcaviṃśatisāhasrikā-prajñāpāramitā*, Toh 9), 2023. Hereafter, referred to as *nyi khri*.
- n.5 Zacchetti 2005: 40, n. 167; Lee undated: 1.
- n.6 Nañjio 1883: 2–3.
- n.7 Nañjio 1883: 3, (c).
- n.8 Gareth Sparham, trans., *The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines* (<https://read.84000.co/translation/toh3808.html>) (Toh 3808), 2022. Hereafter, referred to as Bṭ3.
- n.9 Conze 1962: 1978.
- n.10 Conze 1962: xv.
- n.11 Zacchetti 2005: 19–22.
- n.12 Zacchetti 2015: bibliography.

- n.13 Bṭ3 i.46.
- n.14 *nyi khri* Chapter 72: The Divisions of a Bodhisattva's Training.
- n.15 In other contexts, "attribute" translates *rnam pa*.
- n.16 See Dharmachakra Translation Committee, trans., *The Heart of the Perfection of Wisdom, the Blessed Mother* (<https://read.84000.co/translation/toh21.html#UT22084-034-009-81>) (Toh 21), 2022.
- n.17 Here and below "numbering" renders *mātra* (from the root *mā*, "to measure"). *Dtsam* means "just" (in a limiting sense).
- n.18 "Perfect" is the MDPL rendering of *paramapārami* (*dam pa'i pha rol tu son pa*). Seton (Appendix I, 36) says Ratnākaraśānti dissolves the compound more fully to mean "because they have gone and are in a state that has gone to the limit of mental mastery."
- n.19 H: *rin chen snying po*.
- n.20 "Asuras": *lha ma yin* renders *dānava*.
- n.21 Nakamura (2014: 516) renders this as "strewing [flowers] near [to Buddha], strewing [flowers] in front [of Buddha] and strewing [flowers] all around [Buddha]." The Tib says, literally, "strew down on, strew over, and strew right over."
- n.22 We have based this translation in part on Z 272 n. 253 and have rendered *shes bzhin du spyod cig* (*samprajānacārī bhāveḥ*) "be on your best behavior" instead of "be careful" (Z) or "act with full self-possession" (LSPW) because in this Tib version the bodhisattva is very polite without having first been instructed by his buddha. Z has a good summary of the possible meanings.
- n.23 "Stand" consistently renders the verb *sthā* because it is etymologically similar, even if it pushes the boundaries of ordinary English usage. Here it obviously does not mean to stand as the opposite of to sit; it does not mean stand like a clock stands on a mantelpiece. Rather, it means to stay in a particular condition, to be.
- n.24 Bṭ3 4.20 glosses "compounded downfall": "Even if they do incur a downfall, they do not compound it by letting time pass."
- n.25 Tib consistently renders *upādāya* with *phyir* ("because").
- n.26 Cf. Ghoṣa 1258 *vyāghatika* (emend to *vyāghātaka*?), the first in the list. "Cut into pieces" would fit the context better. Below (11.36) *rnam par rnags pa*

(*vyādhmātaka*), “cleaned out [by worms],” fits better with the stages of a decaying body. The stages are described in detail below (16.10–16.18).

- n.27 Mppś English vol. 3, p. 1205, says this is knowledge that what has been extinguished will not arise again and is absent from a buddha.
- n.28 This is a literal rendering of *sgra ji bzhin pa*. LSPW, following Lamotte’s (Mppś English, 1204) reading *yathābhūta*, in place of *yathārūta* based on Kumārajīva’s Chinese translation, renders this “cognition of what is just so,” “cognition of what really is.”
- n.29 Tib *shes pa*, *ye shes*, and *mkhyen pa*, when rendering Skt *jñāna*, are all rendered into English with the same word: “knowledge.” “Transcendental knowledge” is used to signal *ye shes* at 43.14. The complexities involved in interpreting the Skt ending *-tā* (rendered consistently by Tib *nyid* in *mkhyen pa nyid* and so on) have been skipped over by rendering it “knower” when it is used in a longer construction like “knowledge of a knower of all” and as simply “knowledge” in briefer constructions. “All-knowledge” is the “knowledge of a knower of all.” In the longer versions of the Perfection of Wisdom, this “all-knowledge” (*sarvajñā(tā)*, *thams cad mkhyen pa [nyid]*) is specifically *the knowledge that a śrāvaka does not transcend*. That is why it is not simply rendered “omniscience.” Sometimes, however, “all-knowledge” is a term for all three knowledges: the knowledge of all aspects (of a buddha), the knowledge of paths (of a bodhisattva), and the all-knowledge (of a śrāvaka specifically as it is known to a bodhisattva or buddha). In such cases it is true omniscience, as in the *Eight Thousand Line* version.
- n.30 Thempangma *sdug pa*.
- n.31 See n.29.
- n.32 Tib renders *vāsanānusaṃdhiklēśa* here as a *dvandva*; elsewhere Tib sometimes renders *vāsanānusaṃdhi* as a *tatpuruṣa* “residual impression connections” in the sense of “connections that are residual impressions” or “connections because of residual impressions.”
- n.33 *skyon med pa nyid* (*niyāmatā/nyāmatā*) by itself is rendered “flawlessness,” following the etymology given in this scripture; when together with *byang chub sems dpa’* (*bodhisattvanyāma*), *skyon med pa* (*niyāma/nyāma*) is “the secure state (of bodhisattvas)”; when together with “dharmas” (*dharmaniyāmatā/nyāmatā*), *skyon med pa nyid* is “certification (of dharmas).”
- n.34 This is made clearer in chapter 33.

- n.35 Edg 522 suggests that *śaṅkhaśilā* (PSP 1-1:32) is the name of a single precious stone and that *śilā* is “camphor,” that is, a fragrant dried clear resin.
- n.36 Alternatively, the Dharmachakra Translation Committee (*The Play in Full*, Toh 95, 20.1 (<https://read.84000.co/translation/toh95.html#UT22084-046-001-1407>)) renders this “the realms that filled the entire field of phenomena.”
- n.37 “Production of the thought” (*go bar byed par ’dod pa*) is a technical term that conveys the same meaning as the verb “want” in the earlier paragraphs.
- n.38 This is Conze’s translation of *anavakāra* (Tib *dor ba med pa*). It means the “absence of the repudiated.”
- n.39 Alternatively, *mi dmigs pa’i stong pa nyid*, *anupalambhaśūnyatā* (“emptiness of what cannot be apprehended”).
- n.40 Jäschke relates *khyed pa* (‘*khyed*) to ‘*gye* (as in *sku ’gye*); Z and LSPW render *pratipādaya* “to present to.”
- n.41 K, N *byin pa de ltar byin na*; PSP 1-1:35 *evaṃ bodhisattvena mahāsattvena dānaṃ dadatā śaṅ pāramitāḥ paripūrītā bhavanti*.
- n.42 Z 308 n. 497 renders *anutpādakotim anuprāptukāma* “who wishes to reach their point of non-origination.”
- n.43 The following five are the Śuddhāvāsa (“pure abode”) heavens, but the Śuddhāvāsa is listed separately here.
- n.44 Alternatively, “with one sitting [left before awakening].”
- n.45 *btshun mo’i ’khor* (literally, “a retinue of queens”); Ghoṣa 117 *puramadhyāt*. Missing from Z.
- n.46 *nye bar ’dzin*. Dutt 37.13 *upādadaṭi*, LSPW “lay hold of”; Z 323 n. 38.
- n.47 All the Tib versions of the sūtra have all four possibilities, and none of the Skt versions do.
- n.48 This is a truncation of the longer list, taking out “is empty of the intrinsic nature of form, but is not empty because of emptiness” for each of the intervening aggregates.
- n.49 Ghoṣa 119 *asthānam* (“not standing”), which is better, as below.
- n.50 Q *brtags pa*; D *gdags pa* (“labels”).

- n.51 This translation follows *D ming gis*. If one reads *ming gi tha snyad* the translation would be “to the extent they work conventionally as name designations.” Z 388, 329 n. 15 *yāvad eva nāmasaṃketena vyavahriyante* (“they are merely named with a conventional designation”).
- n.52 “Number” and so on render specific Sanskrit names for high numbers. Below (33.50) they follow the series “thousandth part, nor by a hundred thousandth part, nor by a hundred millionth part, nor by a thousandth one hundred millionth part, nor by a hundred thousandth one hundred millionth part.” The increase in the value of the earlier numbers in the series is probably followed to arrive at a value for each later one, which is so astronomical they are given separate names. Gyurme (*khri pa*) renders a similar passage at 33.17 (<https://read.84000.co/translation/toh11.html#UT22084-031-002-2695>): “cannot be expressed as even a thousandth part..., or indeed as any other number, fraction, quantity, or material part.” Cf. Edg, s.v. *upaṇiṣā*.
- n.53 Z 330 n. 28 *ekadīvasaparibhāvitā* (“contained in just one day”).
- n.54 Z “wisdom concerned with the task”; LSPW “the task for which it has been set up.”
- n.55 Ghoṣa 126, Z 390 “knowledge of path aspects”; Dutt 40 “all-knowledge.”
- n.56 Tib *zlo bzlas bzla* is causal to ‘*da*’ (“to be beyond”); ‘*da*’ *bar byed pa* (“to cause to be beyond”).
- n.57 *spyod pa* (a carver’s misreading of *sbyong*?); Z 391, Ghoṣa 132, Dutt *pariśodhayati*. On the meaning of “purifying” in the Pāli Canon see Z’s summary (338 n. 72) of Vetter’s (1993) explanation. In essence, the donor and the donation are “purified” when both the donor (a bodhisattva) and donation (all dharma) cannot get any better than they are.
- n.58 Z, Dutt, and Ghoṣa all have *prajñāyante*.
- n.59 ‘*du shes med pa*’ *i sems can*; Mvy, Edg, *asaṃjñīsattva* (Pāli *asaññasatta*): “Beings in the nonperception absorption.” Edg, s.v. *sattvāvāsa*, places the *asaññasatta* in a fifth *sattvāvāsa* (the *ārūpyāvacāra* gods in the sixth to ninth). He says the Mvy is wrong to put this category above the *ārūpyāvacāra* gods. Earlier (2.27), “the nonperception absorption” is listed immediately after the fourth concentration. Nevertheless, it is a custom when discussing *nirodhasamāpatti* in the Tibetan debate courtyard to place the ‘*du shes med pa*’ *i snyoms* ‘*jug* and the *tshor ba med pa*’ *i snyoms* ‘*jug* above the four *ārūpyadhātu* states.

- n.60 Emend *spyod* to *sbyong*. Z suggests “metaphorically” as a translation for *paryāyeṇa* (*rnam grangs kyis*). We understand this in the sense: he models purification to show others who do not understand how to purify, within understanding that no purification is necessary.
- n.61 LSPW uses “endeavor” and “join” for *yuj* and its derivatives; *brtson* does mean “to endeavor, make an effort,” but as Z notes, Kumārajīva’s Chinese translation of this includes the meaning “compliant with,” that is, fitting, or logically established.
- n.62 *gzugs su yod pa*; 15.25 *gzugs su rung ba*, the definition of *gzugs*.
- n.63 This based on Bṭ3 4.293 “they do not connect the yogic practice of emptiness with another inherently existing yogic practice of emptiness.” ‘*bum* 2.256 (ka 91b2), *nyi khri* 2.128 (ka 52b1–2) *stong pa nyid dang stong pa nyid du myi sdud myi ’byed* (“does not incorporate emptiness into emptiness and does separate it [from emptiness]”); LSPW 47–50 “nor is emptiness a matter for joining” interprets *yoga* in the sense of *yogyā* (“fitness”).
- n.64 Z follows Edg in rendering *avatī* (‘*jug*) “comprehend,” based on the contextually appropriate meaning.
- n.65 “Join” and the earlier “cause to engage” render the same word *yojayati* (*sbyor bar byed*).
- n.66 Z 397; Ghoṣa 250, *anupalambha* (“of not apprehending”).
- n.67 Z 232 n. 142 gives the different readings here.
- n.68 Dutt 55, Ghoṣa 256 *doṣa*; Z 398 *roga* (“sickness”).
- n.69 Bṭ3 1.43, 4.1035 says there are four dhāraṇīs (“mnemonic devices”): forbearance, doctrine, meaning, and mantra dhāraṇī. The idea of a gateway is conveyed by the use of the first letter of a word standing for the whole word, the word’s meaning, and the understanding of its meaning. To come “face to face” with a dhāraṇī in its simplest sense means to learn alphabets and through that learn to read and understand meanings. A “meditative stabilization doorway” is the concentrated state of understanding that comes from a dhāraṇī like the letter “A” for example, as a letter conveying a negation (as in apolitical). The concentration of the meaning of many letters in an abbreviation is paralleled by the mental concentration in a meditative stabilization. To come “face to face” means to have a direct, unmediated perception, in a completely clear state of mind.
- n.70 This borrows from Z’s translation 359 n. 178.

- n.71 The construction *zhes bya bar sbyor* (“cause X to join with/to”) renders *yojaya* (Ghoṣa 262, Dutt 57, and Z 398 all have *yojaya*) even though up to this point in the Tib *yojaya* has been consistently rendered *sbyor bar byed*, not just *sbyor*. So I do not use the “while practicing ... form joins to emptiness” construction, and I do not use the “they cause X to join to Y” construction, but a third synonymous construction: “they join X to Y,” following LSPW and Z, who take the *’di (sa)* here with the bodhisattva.
- n.72 One of the markers of progress on the bodhisattvas’ path is receiving a prophecy from a buddha that they will become such and such a buddha at such and such a time in such and such a place. It is a variable of the strength of the bodhisattvas’ thought of awakening, unbroken realization of emptiness, habituation to the illusory nature of phenomena, and collection of merits.
- n.73 Dutt 59, Ghoṣa 264, Z 399 omit.
- n.74 It is not clear whether the emphasis is on the fact that beings, as the object of empathy, are unproduced, or that bodhisattvas as practitioners of the perfection of wisdom are unproduced, an ambiguity retained in LSPW and Z’s translation “through the fact of the nonproduction of a being.”
- n.75 Ghoṣa 267 *manuṣyebhyo vā; ’bum 2.478, nyi khri 2.162, le’u brgyad ma ga* 68a6–7.
- n.76 Dutt 61 *avipramuṣita*; LSPW “of which he never loses sight”; Ghoṣa 267 *avipranaṣṭa; ’bum 2.480 (ka 160b1), nyi khri 2.163 (ka 61b5) nyams pa med pa*.
- n.77 Ghoṣa 270, Dutt 63.7, and LSPW 62–63 add another group here.
- n.78 Bṭ3 4.88 and LSPW gloss this “flawlessness=secure/fixed state” with “of a bodhisattva.”
- n.79 Cf. 62.54–62.56. There are two meditative stabilizations, the *simhaviṣṭambhita* (lion’s yawn or stretch) meditative stabilization, and the *viṣkandaka* (leaping above) meditative stabilization. Conze renders the latter meditative stabilization the “Crowning Assault.” The idea behind the *simhaviṣṭambhita* is that the meditator extends his or her meditative reach first up through each of the meditative stabilizations and then retracts it, as it were, by coming back down through them, in a big mental stretch. The meditator descends through each of the meditative states, one by one, until he or she comes to the first concentration, not that one leaps down to it. In the *viṣkandaka* the meditator leaps over different states that are gone through in sequential order in the *simhaviṣṭambhita*. The intention, in contrast to the earlier *simhaviṣṭambhita* meditative stabilization, is that in this *viṣkandaka* the meditator

begins to leave out some of the intervening meditative stabilizations, leaping across the gaps, as it were, leaving bigger and bigger gaps.

- n.80 LSPW “having taken for their guide.”
- n.81 Emend *de 'dra ba nyid kyi lus* to *de 'dra ba bdag nyid kyi lus*. Dutt 68 *ātmabhāva*, *le'u brgyad ma*; ga 72a7 *bdag nyid kyi lus*; *Ghoṣa vīgraha*.
- n.82 LSPW 68–69, n. 24 gives the different versions.
- n.83 Alternatively, “Śāriputra, there are bodhisattva great beings standing in the six perfections who lighten the darkness of beings standing in wrong views with the light of the Teaching of the Buddha, and they never separate themselves from the light of the Teaching of the Buddha up until they fully awaken to the unsurpassed, perfect, complete awakening. This, Śāriputra, is the origination of the bodhisattva great beings in the Teaching of the Buddha.”
- n.84 'bum 2.539 (ka 179b1) *yang dag par 'byung ba*.
- n.85 “Basic” means an immorality not contingent on a prior commitment to a code of conduct.
- n.86 Dutt, *Ghoṣa ātmabhāva*; alternatively, “become possessed of the sort of personality.”
- n.87 The word *samanudṛś* is used in a negative sense here. *Ghoṣa* 290; Dutt 76 *paripūrayati na ... manyante*.
- n.88 The following five are the Śuddhāvāsa (“pure abode”) heavens, but the Śuddhāvāsa is listed separately here.
- n.89 The following explanation is not satisfactory. As it stands it says a bodhisattva with the dharma eye knows a person to be a faith follower or a Dharma follower, and it then says it knows each, through all three gateways to liberation, on all the stages from producing the faculties up to reaching the state of a worthy one. It then says of either a faith follower or a Dharma follower that they could be at any of those stages through each of the gateways, taken separately. The longer versions are better. The *Śatasāhasrikā* (*Ghoṣa*, 'bum 2.574) goes through each of the stages starting with producing the faculties first based on the emptiness gateway to liberation, spelling them out one by one. It then does the same based on the other two. The *Pañcaviṃśatisāhasrikā* (Dutt, *nyi khri* 2.224) references all three gateways to liberation, then takes the first of them, the person based on the emptiness gateway explicitly, going through the stages starting from producing the

faculties. It then goes on to the next gateway, and then the next, abbreviating the stages.

n.90 Cf. 21.26–21.28.

n.91 This passage is identical to *Ghoṣa* 297, except that it lacks *Ghoṣa*’s necessary *jānāti* (“they know”) and requires a *’di ltar* (Dutt 80.1 *evam jānāti*, “they know thus:”). If emended in the light of *Ghoṣa* this would read, “Furthermore, Śāriputra, a bodhisattva great being knows: ‘One, having thus realized that everything qualified by origination is qualified by cessation, will gain the five faculties (faith and so on).’ That too, Śāriputra, is a bodhisattva great being’s perfectly pure dharma eye.”

n.92 This is the forbearance for the nonproduction of dharmas, the realization that whatever the attainment, it has no intrinsic nature.

n.93 This is the vow, while sitting under the Bodhi tree at the site of awakening, not to arise from meditation until perfectly and completely awakened.

n.94 Dutt *āsannasthāyin*; *Ghoṣa* 300 *āsattvasthāyin*; *’bum* 2.594 (ka 182b7), *nyi khri* 2.-230 (ka 75a3), *le’u brgyad ma ga 81a7 nye bar gnas*, in all cases with *dang*. Edg, s.v. *āsattvasthāyin*, “abiding until the coming into existence” of the buddhas.

n.95 *Ghoṣa* 300 omits.

n.96 Edg, s.v. *pratyanubhavati* (2) says “uncertain whether mg. is *experiences*, *enjoys ... or gets*”; cf. *Daśabhūmikasūtra* (Peter Alan Roberts, trans. *The Ten Bhūmis* (<https://read.84000.co/translation/toh44-31.html>) (Toh 44-31), 2021; Rahder, 34–36).

n.97 86.19 provides a full explanation of the six ways of the earth shaking and so on.

n.98 This means it is isolated from any obscured state of mind.

n.99 Emend *des* to *de* as at 3.131.

n.100 This renders *chung ngur gyur pa* and *chen por gyur pa*; alternatively, taking the *-gata* (*gyur pa*) literally: “that have and have not moved a lot.”

n.101 Gyurme (*khri pa*) 10.45 (<https://read.84000.co/translation/toh11.html#UT22084-031-002-1108>) *rnam pa* and *yul phyogs* (“circumstances and locations”).

n.102 Emend *’gro* to *nye bar ’gro* (*-upaga*).

- n.103 Ghoṣa “They do not reach the śrāvaka or pratyekabuddha level, and they do not see any dharma that fully awakens to unsurpassed, perfect, complete awakening.”
- n.104 Ghoṣa 307 *dauḥprajñācittaparivarjanatā* (“getting rid of intellectually confused thoughts”).
- n.105 *gdags* (*prajñāpyate*, “the labeling of X is done”).
- n.106 LSPW “learns to establish all beings in this insight.”
- n.107 PSP 1-1 *bhikṣuṇī*.
- n.108 This is in the sense of “covered him with gifts.”
- n.109 *gos ci gyon pa rnam*s; ‘bum 2.623 (ka 188b5), *nyi khri* 2.246 (ka 81a1), *le’u brgyad ma* ga 86b5 *gos gyon gyon pa*; LSPW 89–91, n. 47 says the translation “wearing their religious garments in a proper and correct manner” is based on Snellgrove’s Tib informants’ explanation.
- n.110 PSP 1-1 *parṣanmaṇḍala*; LSPW 91–92 “from the circle of the assembly.”
- n.111 This is a paraphrase of the clearer longer versions. It expects the reader to know that the verb “developed” goes with the last in the list, “wisdom,” intending that the reader supplies “guarded morality, developed patience, exerted perseverance, and become absorbed in concentration.” Similarly, “acquire the body” and so on go with each of the perfections in turn, on the model of the perfection of giving.
- n.112 Ghoṣa *yathā-tathā yathā vadatha*; Gilgit, PSP 1-1 omit.
- n.113 PSP 1-1:108, Ghoṣa 321 *mahātyā tūryatāḍāvacarasamgītyā*; ‘bum 2.668 (ka 197b1), *nyi khri* 2.272 (ka 85b5–6), *le’u brgyad ma* ga 90b4 *glu dang / rol mo brdung ba dang dkrol ba mang pos* (“with much singing and music, beating and playing”). We understand *pheg rdob* to render *tūrya*, *sil snyan* to render *tāḍa*, and the *mahāti avacarasaṃgīti* to be an orchestra (*rol mo sgra*), that is, a great sound coming up together from a marching band made up of drummers and cymbal players. Alternatively, “together with an orchestra of cymbals and drums.”
- n.114 *lung* ‘bogs may just mean “teach scripture.”
- n.115 Gilgit 39v11 *evam eva śrāvakaśaṅghaḥ parihāremaḥ evam eva parṣadi dharmam deśayemaḥ* (“May we bring together just such a śrāvaka saṅgha, and may we teach the Dharma to just such a retinue”).

- n.116 The omission of *dgag pa med pa* (*anīrodhāya*), “do not stop,” here is likely a scribal error.
- n.117 Kimura, *Ghoṣa*, ‘*bum*, *nyi khri*, and *le’u brgyad ma* have sixty-eight.
- n.118 ‘*bum* 2.674 (ka 198b1), *nyi khri* 2.275 (ka 86b6) *shā ri’i bu’i le’u ste gnyis pa’o* (“Second Śāriputra Chapter”); *Ghoṣa* 322, Gilgit 40a2 *prathamah parivartta* (“First Chapter”).
- n.119 *Ghoṣa* 324 *sarvaśrāvaka-pratyeka-buddhānāṃ bodhisattvebhyo mahāsattvebhyah*; ‘*bum* 3.3 (ka 199a1–2), *nyi khri* 3.3 (ka 87a6), *le’u brgyad ma ga 92a3 sems dpa’ la* ... *nyan thos dang rang sangs rgyas thams cad kyi yul ma yin no* (“teaching the perfection of wisdom to the bodhisattva great beings here is not within the scope of any of the śrāvakas or pratyekabuddhas”).
- n.120 Gilgit 40r11–12 *tac ca nāma nādhyātmaṃ na bahirdhā nobhayam antareṇopalabhyate* (“That name cannot be apprehended inside, nor outside, nor as other than the two”).
- n.121 In this section we have employed the following conventions for compounds with the word *prajñāpti* (rendered into Tib by forms of ‘*dogs*): *btags pa* (*prajñāpti* in its basic meaning), “designation” (i.e., “something that makes something else known”); *ming du btags pa* (*nāmaprajñāpti*), “name designation”; *chos su btags pa* (*dharmaprajñāpti*), “dharma designation”; *btags pa’i chos* (*prajñāpti-dharma*), “phenomenon that is a designation”; *tha snyad du gdags pa* (*vyavahar* passive), “being used conventionally”; and *ming gi brda’* (*ming dang brda*) (*nāma/saṃjñāsaṃketa*), “name and conventional term.” Zacchetti (2014) explains the way terms like these that straddle the thought/mental-object divide have been dealt with in Chinese translations of the Perfection of Wisdom.
- n.122 “Inner” here means from the perspective of the perceiving subject. Thus “outer” below is an epithet of the environment in which a perceiving subject finds themselves.
- n.123 *Ghoṣa* 330, Kimura 1-1:112; Gilgit 40v11.
- n.124 Here “inner body” renders *nang gi lus zhes bya ba* (*adhyātmika*, “on the subject side”).
- n.125 It is “outer” in the sense of the environment seen from the perspective of a perceiving subject.
- n.126 ‘*bum* 3.66, *nyi khri* 3.25: “Even the past lord buddhas are just names, and those names are not inner.”

- n.127 Gilgit 41v7, Kimura 1-1:114. *prajñāpti* (“designation”) is rendered “making things known” here in line with its basic meaning as a causal from the root *jñā*. There is a sense of altruism in *prajñāpti*, where all dharmas are what they are to make known to others their lack of an intrinsic nature in order to liberate them.
- n.128 The application of mindfulness in the fundamental Buddhist scriptures is to the dharmas, which is to say, to the aggregates, sense fields, and constituents listed in the previous paragraphs. “Standing without mentally constructing any dharmas” means without “settling down,” without projecting onto any of them an intrinsic nature or absolute truth. The earlier list of dharmas is then expanded on to include all the dharmas, including those associated with bodhisattvas and buddhas.
- n.129 The reading here is problematic. We have translated it as it stands guided by Gilgit 45r11–12: *tāṃś ca buddhā[n] bhagavataḥ satkṛtya gurukṛtya mānāyitvā pūjayitvā yair kuśalamūlāir ākāṃkṣisyati tān buddhān bhagavataḥ satkartum gurukartum mānāyitum pūjayitum tāni cāśya* [Ghoṣa *vāśya*] *kuśalamūlāni prādurbhaviṣyanti tair eva ca kuśalamūlena(!) [kuśalamūlai Ghoṣa] teṣāṃś ca buddhānāṃ bhagavatām antike prādurbhaviṣyati*. LSPW “and by means of that wholesome root he is reborn near those Buddhas and Lords” renders PSP 1-1:131 *tenaiva kuśalamūlena teṣāṃ buddhānāṃ bhagavatām cāntika upapadyate*.
- n.130 This is either referencing the earlier statement (6.4), “Then venerable Subhūti said to the Lord, ‘Lord, you say this—namely, “bodhisattva”—again and again. What is this word “bodhisattva” for? Lord, I do not see that—namely, the phenomenon with the name “bodhisattva” ’ ”), or else is corrupt, or is an abrupt abridgment of the longer version (Ghoṣa 382; ‘bum 3.125, *nyi khri* 3.76) “You have said, Subhūti, ‘The Lord says “bodhisattva” again and again.’ What do you think, is form the ‘bodhisattva’?” The scribe at Gilgit 45v1 writes *cakṣur* in place of *rūpam* and then mixes up the order.
- n.131 We have not emended *sems can* (*sattva*) to *byang chub sems dpa’* (*bodhisattva*), the reading at Ghoṣa 432, Gilgit 48r10, PSP 1-1:139, ‘bum 3.656, *nyi khri* 3.142, and *le’u brgyad ma ga* 115b5.
- n.132 Earlier it said, “You say *bodhisattva* again and again” (*bodhisattvo bodhisattva iti*).
- n.133 The dropping of the quotation mark (*zhes bya ba*) around *bodhisattva* may be just a scribal error.

- n.134 “Comprehend” (*khong du chud, parijñā*) is knowledge paired with “elimination” (*spang ba, prahā*) that follows just below.
- n.135 Ghoṣa also has “the four foods” (*āhāra*) here; ‘bum 4.8 (ka 314a7), *nyi khri* 4.4 (ka 118a1) *zas*.
- n.136 Gyurme (*khri pa*), 12.12
(<https://read.84000.co/translation/toh11.html#UT22084-031-002-1179>), translates the names of a hundred and eleven meditative stabilizations (not the same list) into English. The list in Ghoṣa has the sequence of jumping meditative stabilizations that explains the *śiṃhaviṅśatī* and *śiṃhaviṅśatī* meditative stabilizations at this point (explained below, 62.54–62.56). It makes good sense.
- n.137 *kun tu lta ba’i phyag rgya ting nge ’dzin*. Ghoṣa and Kimura *avalokita*; ‘bum 4.17 (ka 318a4), *nyi khri* 4.6 (ka 119b6), and *le’u brgyad ma ga* 124a1 *phyan re gzig*s.
- n.138 *chos thams cad shes par bzod pa la ’jug pa*. Ghoṣa 484 *sarvadharmajñānādhivāsa*na; ‘bum 4.17 (ka 318b4), *nyi khri* 4.6 (ka 120a1) *chos thams cad shes par gnas pa la ’jug pa*. One of the meanings of *adhivāsa*na (“to live above something”) is “forbearance.”
- n.139 Both ‘bum and *nyi khri* render *ākāra* by *rang bzhin*.
- n.140 The Skt name is from Ghoṣa; PSP *caturmārabalavikāraṇa*; ‘bum, *nyi khri*, *le’u brgyad ma ga* 124a5 *bdud bzhi’i dpung sel ba*.
skyon gyi spyi gtsug; ‘bum 4.19 (ka 319b5), *nyi khri* 4.7 (ka 120a7) *skyon chen po*;
n.141 *le’u brgyad ma* has *rtse mo’i skyon*; Edg, s.v. *mūdhāma*, comments on Ghoṣa’s reading.
- n.142 *byang chub sems dpa’i skyon med pa, bodhisattvanyāma* (“the absence of hardheadedness”).
- n.143 PSP 1-1:150 *bodhisattvamūrdhāmaḥ*; Ghoṣa 486 *bodhisattvasyāmaḥ*.
- n.144 LSPW 119 renders *abhiniviś*, *adhithā*, and *saṃjñā* (“settle down on,” “insist on,” and “hold to be true”).
- n.145 This list is probably the result of a block cutter’s mistake. The correct list is *nyi khri* 4.11 (ka 121a1–4) *gzugs stong*, then *mi rtag*, *sdug bsngal*, *bdag med*, *zhi*, *stong*, *mtshan med*, *smon med*; Ghoṣa 486–88 *śūnya*, *anitya*, *duḥkha*, *anātman*, *animitta*, *apraṇihita*; Gilgit 51v12–13 has *śānta* after *anātman*.

- n.146 *skyon med pa, nyāma* (“absence of hardheadedness”). When *nyāma* is understood as *niyāma* it means “secure,” “fixed,” “definite.”
- n.147 One expects the emptiness of not apprehending at this point in the list, as at *Ghoṣa* 490, PSP 1-1:152–53; ‘*bum* 4.32 (ka 323a4), *nyi khri* 4.13 (ka 122b2–3), and *le’u brgyad ma ga* 126b1–2 *mi dmigs pa stong pa nyid*.
- n.148 This is very elliptical. Cf. PSP 1-1:153, *Ghoṣa* 490, ‘*bum* 4.34, *nyi khri* 4.14.
- n.149 *Ghoṣa* 495.
- n.150 Here *Ghoṣa acittam avikāram avikalpam* suggests not “no thought,” but “without thought,” corroborated below by *acintya*, “not something accessible to thought.”
- n.151 Cf. Aṣṭa 38 *prakṛtiś cittam svabhāvaṃ*; *Eight Thousand*, 84 “since in its essential original nature thought is transparently luminous.”
- n.152 PSP 1-1:154, *Ghoṣa* 495 *kiṃ punar āyusman subhūte asti tac cittam yac cittam acittam* (“The thought that is no thought, does that thought exist?”).
- n.153 As it stands, this reads, “Because, in this perfection of wisdom is detailed instruction for the three vehicles—the level of bodhisattva great beings, the level of śrāvakas and pratyekabuddhas, bodhisattvas and buddhas in which they should train.” However, we have emended *kyi sa* to *kyis* based on Bṭ3 7.30 (91b); also PSP 1-1:155 *tathā hy atra prajñāpāramitāyāṃ trīṇi yānāni vistareṇopadiṣṭāni yatra bodhisattvair mahāsattvaiḥ śrāvakabhūmau vā pratyekabuddhabhūmau vā bodhisattvabhūmau vā śikṣitavyam*: “Because, in this perfection of wisdom is given in detail instruction for the three vehicles in which bodhisattva great beings should always train on the level of śrāvakas and pratyekabuddhas and on the level of bodhisattvas”; *Ghoṣa* 503 *atra hi prajñāpāramitāyāṃ vistareṇa trīṇi yānāny upadiśyānte yatra bodhisattvair śrāvakaiḥ pratyekabuddhaiś ca satatasamitam* (‘*bum* 4.54 (ka 332b6), *nyi khri* 4.24 (ka 125b7) *rtaḡ tu*) *śikṣitavyam*: “In this perfection of wisdom is detailed instruction for the three vehicles in which bodhisattvas, śrāvakas, and pratyekabuddhas should always train.”
- n.154 *gnas pa* (*stḥita*) and *thug pa* (*viṣṭḥita*); *le’u brgyad ma ga* 129a6–7 *gnas pa* and *gnas pa dang bral ba*.
- n.155 PSP 1-1:156, *Ghoṣa* 505, *Gilgit* 280.5 *kasya nāmadheyaṃ kariṣyāmi bodhisattva iti*.
- n.156 There is a change here from *gang la* to *ji ltar*.

- n.157 We have adapted LSPW's translations of these terms: *tathatā*, *avitathatā*, *ananyatathatā*, *dharmatā*, *dharmadhātu*, *dharmasthititā*, *dharmaniyāmatā*, *bhūtakoti*, *acintyadhātu*; PSP 1-2:56 gives them in this order.
- n.158 Ghoṣa 553, Kimura 1-1:161, 'bum 5.189 (ka 366a5), and *nyi khri* 5.16 have the last words later.
- n.159 Bṭ3 4.554 understands "a syllable" to be a letter standing as an acronym.
- n.160 Ghoṣa 568, PSP 1-11:168 *rūpānityatā*; 'bum 5.230 (ka 378a3), *nyi khri* 5.26 (ka 136a4) *gzugs mi rtag pa nyid* ("the impermanence of form").
- n.161 PSP 1-1:170 *patita*; Ghoṣa 582 *gata*.
- n.162 "Enactment" renders *abhisamṣkāra*; Conze 1973a, s.v. *anabhisamṣkāra*, "put together, brought together." The idea is that when they are meditating on the dharmas from the perspective of the fundamental scriptures and understand "I" does not exist as they have taken it to be, and when they meditate on the dharmas from the perspective of the Great Vehicle scriptures and contemplate their lack of an intrinsic nature, they get tied up in it and settle down on what is not ultimately real as real.
- n.163 Alternatively, "does not assist" it. There are two meanings of *parigrah* (*yongs su 'dzin*): one ("fully grasp") may be positive or negative, and one ("assist" = compassion, a compassionate teacher) is positive. The *upāyakauśalya* in the sentence suggests the latter meaning is primarily intended.
- n.164 Read *nges pa* (*niyata*) not *des pa*.
- n.165 *bzo sbyangs* ("Artisan Trainer"); 'bum 5.423 (kha 20a7) 'phreng ba can ("One in a Line [of Artisans]"). Lamotte (Chodron 2001, 1759 n. 554) says "the wandering mendicant Śreṇika appears as the prototype of the Mahāyānist saint." He does not at first understand that the dharmas taught in the fundamental Buddhist scriptures have no intrinsic nature, but he has faith in the Buddha teaching that doctrine. "The king Seniya (Śreṇya, Śreṇika) Bimbisāra" (Kern 1896, 18) is a different person.
- n.166 LSPW 135 "gone to a beyond which is no beyond," supported by 'bum 5.442 (kha 34a6), *nyi khri* 5.56 (ka 143b5), *le'u brgyad ma ga* 145b1, and PSP 1-1:173, Ghoṣa 633 *apārapāragatām*; Gilgit 284.10–11 *atārapāragamanatām upādāya* ("a going to a beyond that does not cause freedom").
- n.167 'bum 5.504 (kha 61b7), *nyi khri* 5.79 (ka 147b7), *le'u brgyad ma ga* 148b2 *nye*; PSP 1-1:177 *asannībhavati*; Ghoṣa 681 *sarvākārajñatāyā ābhyaśībhavati*, Gilgit 287.7

sarvajñatāyā ābhyāśibhavati: “has become habituated to.”

- n.168 This chapter and *khri pa* chapter 12 (<https://read.84000.co/translation/toh11.html#UT22084-031-002-1168>) are very similar.
- n.169 To “practice form” means to engage in the practice set forth in the fundamental Buddhist scriptures wherein the practitioner, keeping him- or herself in mind as the objective support, goes through each of the dharmas, starting with the form aggregate comprised of a form, eyes, and eye consciousness and so on.
- n.170 Ghoṣa 683–753; LSPW 139 renders *upalambha* “basis” but in a note gives the excellent “what is falsely considered as an ascertained fact.”
- n.171 PSP 1-1:182 *upaiti nopaiti ca*; LSPW “both approaches and does not approach.”
- n.172 Here “so” renders *de ltar*. Ghoṣa 825, PSP 1-1:182, and *le’u brgyad ma ga* 151b6 preface the statement *āsannībhavaty ayaṃ bodhisattvo mahāsattvaḥ sarvākāra-jñatāyāḥ* with “if bodhisattva great beings practicing the perfection of wisdom like that do not tremble, feel frightened, or become terrified, if their minds are not cowed by any dharma, do not tense up, and do not experience regret.”
- n.173 *mnyam pa nyid* is not found elsewhere and is not glossed at Bṭ3 4.620.
- n.174 The *rin po che* (*ratna*) may be simply an honorific. Ghoṣa *vajraḥ*; *nyi khri* 6.20 (ka 152b4) has just *rdo rje*.
- n.175 Edg says this is a different form of the word *vyāskandhaka*.
- n.176 Mvy *śuddhasāra*; Ghoṣa 828 *śuddhābhāsa*; PSP 1-1:183, Gilgit 292.9 *śuddhāvāsa*; below, 15.35, *’bum* 6.162 (kha 178b4), *nyi khri* 6.20 (ka 153a3), *le’u brgyad ma ga* 153b6 *dag pa dam pa*. *dam pa* perhaps originally translated *āvāra* understood as related to *vara* = *dam pa*.
- n.177 This is Edgerton’s name for the meditative stabilization.
- n.178 PSP *anantaprabha*, but *le’u brgyad ma ga* 154b1 *spobs pa mtha’ yas pa*.
- n.179 There are many different versions of the name of this meditative stabilization. We have based the reconstruction of the reading here (and below, 15.118), *rtogs pas srid pa’i mun pa thams cad dang bral ba*, as reading (with Mironov, see Edg, s.v. *nairvedhika-sarva-bhava-talopagata*) *tamas* (*mun pa*) in place of *tala* (*gzhi*), and *apagata* (*bral ba*) in place of *avagata* (*khong du chud*);

Ghoṣa 833, Gilgit 293.4 *nairvedhikasarvabhava-talāpagata*, Ghoṣa 1423, Gilgit 341.10 *-vigata* (Edg opines this is definitely wrong); PSP 1-1:183 *niratiśayasarva-bhavatalavikirāṇa*, 1-2:73 *nirvedhikasarvabhāvatalādhikāra*; *le'u brgyad ma ga* 154b3, *nyi khri ka* 153b7 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-6920>) *srid pa'i gzhi thams cad rtogs par khong du chud pa*; 'bum *kha* 182b6–7 (<https://read.84000.co/translation/toh8.html#UT22084-014-001-7011>) *rtogs pas srid pa'i gzhi thams cad khong du chud pa*; again found later *nyi khri ka* 231a3 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7075>), *le'u brgyad ma ga* 224a2.

- n.180 *le'u brgyad ma ga* 154b4, *nyi khri ka* 154a1 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-6921>), 'bum *kha* 183b3–4 (<https://read.84000.co/translation/toh8.html#UT22084-014-001-7013>) *mngon par dmigs pa med pa* renders Mvy *anabhilakṣita*, LSPW 202 “Undistinguished.”
- n.181 Ghoṣa 834 *samyaktvamithyātvasarvasaṃgrahaṇa*, PSP 1-1:184 *samyaktvamithyātva-saṃgraha*, Gilgit 293.6 *samyaktvamithyātvasaṃgrāṇa*. I have followed LC who gives *samyaktva-mithyātva-sarva-grasana* as the correct form, though it seems likely *grahaṇa* may itself have the meaning *sel ba* in certain contexts.
- n.182 The translation of *araṇa* as *sgra med* here for Ghoṣa 835 *araṇasaraṇasarva-samavasaraṇa* is noteworthy. Mvy has *nyon mongs pa med pa dang nyon mongs pa dang bcas pa thams cad yang dag par 'du ba*; 'bum *kha* 185a2–3 (<https://read.84000.co/translation/toh8.html#UT22084-014-001-7016>), and *nyi khri ka* 154a6 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-6921>) render the compound *nyon mongs pa dang bcas pa thams cad nyon mongs pa med par yang dag par gzhol ba* (“In which All Conflict Has Found Its Way to a Natural Resting Place in Non-conflict”).
- n.183 LSPW 203 renders this “Stability of Nonthought in Suchness.”
- n.184 PSP and *le'u brgyad ma* take *vākkalividhvaṃsana* and *gaganakalpa* to be separate.
- n.185 Gilgit 294.6 *avidyamānatvena*, alternatively, “are not known.”
- n.186 Ghoṣa 837 *avidyamānatvāt*.
- n.187 We have rendered *ji ltar* here “as is to be expected.” Alternatively, reading *yathāpi nāma* for *ji ltar*, this might be translated, “You have demonstrated what I have said, namely, that you are the foremost of śrāvakas at the conflict-free stage.”

- n.188 LSPW “How then do they not exist?” is not supported by the reading in PSP 1-1:188, *Ghoṣa 842 kathaṃ bhagavann ete dharmāḥ saṃvidyante* or *Gilgit kathaṃ punar bhagavann ete dharmā vidyante*. The *m(a)* on the *mchis pa* at *le’u brgyad ma ga 157a7*, *’bum kha 191a7* (<https://read.84000.co/translation/toh8.html#UT22084-014-001-7028>), and *nyi khri ka 156b5* (<https://read.84000.co/translation/toh9.html#UT22084-026-001-6926>) *chos ’di dag rnam pa gang gis mchis pa lags* is a *sngon ’jug*, not a negation.
- n.189 The word *vid* means both “exist” and “know.” The word *saṃvid* has the same two meanings, perhaps intensified, “completely exist” or “completely know.” In Skt, therefore, the sentence means, at one and the same time, “As they are not known, so are they known. Thus, not being known, they say ‘ignorance,’ ” and “As they do not exist, so do they exist. Thus, not existing, they say ‘not existing.’ ”
- n.190 *’bum 6.188* (*kha 191a7–b1*) *ji ltar med pa de ltar yod de / de ltar yod pa ma yin pas de’i phyir med ces bya’o / gsol ba / bcom ldan ’das de ci’i slad du / mchis pa ma lags pa la ma mchis pa zhes bgyi / gzugs*, etc. “ ‘As they do not exist so do they exist. Because they thus do not exist they are therefore said to be “nonexistent.” ’ [Śāriputra] asked, ‘Lord, why is it said of the nonexistent that they are “nonexistent”?’ The Lord said, ‘Form does not exist’ ”; *nyi khri 6.37* (*ka 156b5*) *mchis pa ma lags pa de la mchis pa zhes bgyi* “Lord, why is it said of the nonexistent that they ‘exist’?” The translators read *vidyā*, or more likely the *ma* has been accidentally left out by the carver.
- n.191 *Ghoṣa 872 pratiṣṭhā*.
- n.192 *Ghoṣa 885* “by way of not apprehending inner emptiness” and the rest of the list of emptinesses down to *abhāvasvabhāvaśūnyatā*; *Gilgit 297.2 adhyātmaśūnyatāyā yāvad sarvadharmāśūnyatāyā anupalambhayogena*; PSP 1-1:191 differs.
- n.193 *Ghoṣa 898–904*; *Gilgit 297.12*; PSP 1-2:3–4.
- n.194 Cp. *saṃjñāsamajñā* (*Ghoṣa 905 atraisāṃ saṃjñāsamajñāprajñaptivyavahārah / pañca-sūpādānaskandheṣu yad uta bodhisattva iti*), rendered at *’bum 7.122* (*kha 237b4*) *nye bar len pa’i phung po lnga po ’di dag la ’di lta ste / byang chub sems dpa’ zhes bya ba ming dang brda dang gdags pa dang tha snyad du bya ba yin nam*.
- n.195 *Ghoṣa 905* is clearer, prefacing the statement with “The way I understand what you, Lord, have said is that there is a training that should be done (*śikṣitavyaṃ bhavati*) for unsurpassed, perfect, complete awakening by bodhisattva great beings training in the perfection of wisdom as an illusory

person. And why? Because, Lord, all these—that is, the five appropriating aggregates—should be known as illusory persons.” LSPW 152–53.

- n.196 Bṭ3 4.665 says this means they are illusory and nonexistent things like the five aggregates.
- n.197 *grang* renders *mā*; Ghoṣa 910, Gilgit 299.9 *mā haiva*; PSP 1-2:6 *mā khalu*.
- n.198 Ghoṣa 937.
- n.199 *dge ba'i bshes gnyen gyis yongs su spangs* (also in 'bum and *nyi khri*) *kalyāṇamitra-parivarjita*. In regard to *spangs*, there is a cause and result form: *spong*, *spangs*, *spang*, *spongs* (“to reject, forsake”) and *phong*, *phongs* (Jäschke gives only the forms 'phongs and phongs) (“to be destitute of”). It does not seem possible the Tib means “destitute of spiritual friends,” even though the Skt is capable of that meaning.
- n.200 Gilgit 304.4, Ghoṣa 1042, PSP 1-2:12 *tayā ca prajñāpāramitayā manyate*; LSPW 157 “fancies himself for it.”
- n.201 This marks the end of the most detailed list so far in the *Śatasāhasrikā* (Ghoṣa 1042–1185).
- n.202 PSP 1-2:14, Ghoṣa 1186, Gilgit 305.9 *upadīś, ācakṣ*.
- n.203 This work of Māra is totally missing from Gilgit. Missing from the list here are *gāthā*, *udāna*, *vaipulya*, *adbhūta* *dharmā*, and *upadeśa*. Ghoṣa, PSP, 'bum, *nyi khri*, and *le'u brgyad ma* all say the bad friend is one who does not identify as Māra's work all twelve branches connected with śrāvakas taught by Māra disguised as the buddha to a bodhisattva.
- n.204 This renders K. Dand Thempangma 147b3 have *byang chub sems dpa' sems dpa'* “you say 'bodhisattva, sattva.’” We have rendered *padārtha*, *gzhi'i don* “basis in reality”; 'bum 8.1 (ga 28a4), *nyi khri* 8.2 (ka 178b7) *tshig 'di'i don* (“meaning of this word”); *le'u brgyad ma* ga 176a1 *tshig gi don* (“meaning of the term”). Earlier (6.4) has *byang chub sems dpa' zhes bgyi ba de chos gang gi tshig bla dags* = *dharmasya adhivacanam* (“the name of the dharma”); here PSP 1-2:17 has *kaḥ padārthaḥ*; Ghoṣa 1192, Gilgit 307.6 *ko 'sya padārthaḥ*; LSPW renders *padārtha* by “meaning of the word,” “real,” and “track.” Wogihara 75 *kaḥ padārtha*; *brgyad stong pa* 10b3 *gzhi'i don gang*.
- n.205 All versions render *pada* by *rjes* (“track”—literally “afterward, what is left”).
- n.206 Gilgit 310.10 *asattāyām*; Ghoṣa 1257 *asaṅgatātāyām*; PSP 1-2:24 *asaktatāyām asadbhūtatāyām*; *le'u brgyad ma* ga 181a5 *chags pa med pa nyid dang / yod par gyur*

pa ma yin pa nyid; 'bum ga 60a7

(<https://read.84000.co/translation/toh8.html#UT22084-014-001-7567>) *med pa*

yang dag pa nyid la; nyi khri ka 185a4

(<https://read.84000.co/translation/toh9.html#UT22084-026-001-6983>) *has*

ma chags pa dang / med pa yang dag pa nyid la.

- n.207 Although the reading *thabs la mkhas pa* is supported by PSP 1-2:24 *upāyakauśalaṃ* and *le'u brgyad ma ga 181b5 thabs mkhas pa dang*, the correct reading is likely *Ghoṣa 1258 aupadikaṃ*. *'bum 8.77* (ga 60b7) and *nyi khri 8.32* (ka 185b3) have *nyams su blang ba dang ldan pa'i dngos po* "the place of the basis of merit that is together with taking up practice." This is perhaps Kumārajīva's reading recorded by Mppś 2246 (English version V 1856) "*K'iuan-tao* perhaps is the original Indian *samādāpana* ... an incentive (in Tib, *bskul ba*) to do something." The exhaustive explanation in Mppś does not mention the reading *thabs la mkhas pa*. Mvy gives *rdzas las byung ba'i* ("arisen from material things") *bsod nams bya ba'i dngos po* as rendering *aupadhikaṃ punyakriyāvastu*.
- n.208 "Backbiting" means intentionally separating friends by speaking behind their back.
- n.209 Here *las* (*karman*) probably means the latency left by an action, or else the bare action understood as separate from the motivating force.
- n.210 Pema Karpo, 130a2–5, explains: "The third [deliverance is as follows]. Again, having resorted to a mind of the fourth concentration, they open up to the belief that all forms are of one taste—beautiful—based on these three perceptions: that pleasant [and unpleasant forms] are contingent on each other (a silver pot, for example, contingent on the copper one, is pleasant, and contingent on the gold one is unpleasant), the perception free from both a silver pot being pleasant and unpleasant, and the perception that the basic nature of a single silver pot that is pleasant and unpleasant has the same nature. This meditation counteracts liking, that is, counteracts the conceptualization that a mentally created pleasant form is desirable, and a mentally created unpleasant form is undesirable, respectively."
- n.211 PSP 1-2:27, Gilgit 313.3, *Ghoṣa 1262 na anyathātvam; le'u brgyad ma ga 184a3, 'bum 8.88* (ga 64a4), *nyi khri 8.42* (ka 188a4) *gnas pa las gzhan du 'gyur pa mi mngon pa/myed/med pa* "remains without change," "does not become something else."
- n.212 LSPW 169 renders this "on account of their nondiscrimination and their nonconstruction."

- n.213 Mppś (English version, 254) says, “Moreover he is called *mahāsattva* because he is the chief of many beings.”
- n.214 Mvy 5075 gives *phal po che* as a translation of *nicaya*, “heaping up, collection, assembly.”
- n.215 PSP 1-2:28, Ghoṣa 1264 have causal *nirvāpita*, but it is not explicitly here in the Tib translation.
- n.216 Unmixed (*ma ’dres pa, avyavakīrṇa*) thought is not influenced by śrāvaka or pratyekabuddha hankerings.
- n.217 PSP 1-2:29 *ekaikasyāpy ahaṃ sattvasya*; Ghoṣa 1264, Gilgit 314.3 *ekaikasyāhaṃ sattvasya*; ’bum 8.97 (ga 65b3), *nyi khri* 8.50 (ka 189b2) *sems can re re’i don du yang* (“for the sake of each being, individually”).
- n.218 “Be preoccupied with” renders *kun tu dga’ ba’i rnal ’byor la brtson pa, ārāmatāyogānuyukta*. Āryavimuktisena (AAV, Sparham 2006–11 vol. 3, 69) says, “It uses both the word *yoga* and *anuyoga* (“yoga that follows”) to indicate [those who] apply themselves (*yoga*), and then again apply themselves (*anuyoga*) to the truth of suffering and origin, and the truth of cessation and path, respectively, in a temporal sequence.”
- n.219 See 9.24.
- n.220 On the name of this chapter (*khrel yod, apatrāpya*), see LSPW 160, n. 1. Conze opines it is an early corruption from *aupamya* in an early manuscript and calls the chapter “Similes.” There is no chapter ending at ’bum 8.110, *nyi khri* 8.58, or *le’u brgyad ma ga* 187a5.
- n.221 We have supplied “in the three realms” from Ghoṣa 1278–79, PSP 1-2: 31, *aparyāpannaṃ traidhātuke*.
- n.222 A sentence has dropped out here similar to *nyi khri* 8.64 (ka 192a6) *de ci’i phyir zhe na / ’di ltar sems ni sems ma mchis pa ste/ sems ma mchis pa de la yangs chags pa med do*. “And why? Because thought is no thought and because it is no thought it is unattached even to that thought.” Below (12.16) Śāriputra says Subhūti has said this earlier.
- n.223 Ghoṣa 1292 *acittatvāt tatrāpi citte ’sakta iti*. See n.222. This is either a cross-reference to Subhūti’s statement in the *Eight Thousand*, or a reference to a line missing from this version. The statement is also found at *khri pa* 7.45 (<https://read.84000.co/translation/toh11.html#UT22084-031-002-931>), and, perhaps in an editorial decision of Haribhadra, in *le’u brgyad ma ga* 188a3.

- n.224 The reading here and at *Ghoṣa* 1292, PSP 1-2:33, and *Gilgit* 317.3 is uncertain, in some part because the absence or presence of a *virāma* sign is optional. 'bum ga 85b1 (<https://read.84000.co/translation/toh8.html#UT22084-014-001-7618>), *nyi khri ka* 193b4 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7000>) *rab 'byor gzugs med pa yang gzugs la chags pa med do; le'u brgyad ma ga* 189a5 *rab 'byor gzugs kyang gzugs med pa la chags pa med do*. LSPW 174 has, "Is not also form unattached to no-form?"
- n.225 Here *kiyatā* (rendered "to what extent" rather than "with how many") modifies the "strands" (of either the perfections or beings) that are closely interwoven as the armor and strapped around the body for protection.
- n.226 *Ghoṣa* 1302, Bṭ3 4.744 have the refrain "one is therefore said to be 'armed with great armor.' "
- n.227 *Pariṇāmaya* ("to transform"). Jäschke, s.v. *sngo ba*, notes *sngo ba*, the Tib rendering of *pariṇāmaya* ("turn over, dedicate, transform"), is rooted in the same meaning as *sngo* ("blue green"). MW, s.v. *pariṇāma*, gives as one of its meanings "mature, ripen." The metaphor means the root grows into ("greens out into") the branches and the leaves and the fruit of *bodhi*.
- n.228 Here and with the following perfections *Ghoṣa* 1303 has "practicing the perfection of wisdom"; 'bum 8.174 (ga 93a3) *shes rab kyi pha rol tu phyin pa la spyod cing / sbyin pa yong su gtong ba'i sbyin pa'i pha rol tu phyin pa'i go cha'o*.
- n.229 *Ghoṣa* 1304, PSP 1-2:35, *Gilgit* 319.1 *nimittikṛ*; 'bum 8.180 (ga 93b6) *mtshan mar mi byed* ("does not make those perfections into a causal sign").
- n.230 PSP 1-2:35 *kuśalamūlam*, "the wholesome root," is better.
- n.231 Earlier (2.30) it says, "the perfection of giving is completed by way of the purity of the three spheres, not apprehending a gift, giver, or recipient."
- n.232 So also *Ghoṣa* 1313, 'bum 8.219, and *nyi khri* 8.121. The two questions are different at PSP 1-2:39 *mahāyānasamprasthito mahāyānasamārūḍho* and *le'u brgyad ma ga* 196b1 *theg pa chen po la yang dag par 'jug pa / theg pa chen po la 'dzeg par 'gyur pa*, supported by *Abhisamayālaṅkāra* 1.45 *prasthānapratipad mahāyānādhirohiṇī*.
- n.233 Bṭ3 4.1300 says, "Names, designations, conventional terms and so on are 'tokens'; defining marks and behaviors are 'signs.' " Both of these explain "attributes" (*ākāra*, *rnam pa*), the aspects of a particular thing that make up its identity. They pay attention to the attributes and so on of space because, like

space, all the different meditative states are ultimately the same, without any intrinsic nature.

- n.234 In the scheme of the *Abhisamayālaṅkāra* this ends the *ṣaṭpāramitāprasthāna*. It is marked as such in Haribhadra's revised version (PSP 1-2:41), and this may be an accidental incorporation of that gloss into this text.
- n.235 "Practicing the immeasurables" (PSP 1-2:42 *apramāṇeṣu carataḥ prajñāpāramitā*) is expected, as with all the earlier five perfections, but Ghoṣa 1327 does not have it.
- n.236 LSPW 183 "his cognition does not proceed in the three periods."
- n.237 So too 'bum ga 112b3
(<https://read.84000.co/translation/toh8.html#UT22084-014-001-7672>), *nyi khri ka 205a5* (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7023>) *yang dag par gnas*; PSP 1-2:44, Ghoṣa 1329 *samārūḍha*; *le'u brgyad ma ga 200a1 zhugs*, and *ga 200a2 'dzeg pa*; 'bum ga 112b1, *nyi khri ka 205a3 gnas*; *Abhisamayālaṅkāra* 1.45d *adhirohini*; *mngon rtogs rgyan ka 4a6 'dzegs*.
- n.238 PSP *ārohati*; Ghoṣa, Gilgit 321.1 *samārohati*.
- n.239 Here the translators render *bhāvanāvibhāvanā* by *bsgom par rnam par gzhiḡ pa*. Later they render it consistently *bsgom par rnam par 'jig pa*, "a disintegration of meditation" (at 51.78 *bshig pa*, the past tense of 'jig pa). Alternatively, "in order (*phyir*) to cause an investigation/disintegration." Ghoṣa 1331, PSP 1-2:44 *bhāvanāvibhāvanārthena*; *le'u brgyad ma ga 200b1 bsgom pa rnam par gzhiḡ pa'i don du*; 'bum 8.253 (*ga 113b1*), *nyi khri 8.147* (*ka 205b1*) *bsgom pa rnam par bsgom pa'i don du*, "in order to develop a meditation"; LSPW 184 "a development in the sense of annihilation."
- n.240 Contextually *byang chub sems dpa'* is expected. Ghoṣa 1334 *bodhisattvānupalabdhitām upādāya*; PSP 1-2:45 *sattvānupalabdhitām upādāya* but *le'u brgyad ma ga 200b3 byang chub sems dpa' dmigs su med pa'i phyir*.
- n.241 PSP 1-2:46 *ghoṣam udīrayanti yaśaḥ prakāśayanti*; Ghoṣa 1340 *yaśas udīrayanti ghoṣam praśrāvayanti*; Gilgit 322.14 *varṇaṃ bhāṣante śabdān udīrayanti ghoṣam anuśrāvayanti*.
- n.242 PSP 1-2:48 *dharmataiṣā subhūte dharmāṇāṃ māyādharmatām upādāya*; literally, "Having taken the true nature of dharmas as conjured up, this is the true nature of dharmas."

- n.243 “Knife, or a sword” renders *lag cha dang / mtshon*. Mvy only the generic *āyudha* for *lag cha*; PSP 1-2: 39 only *daṇḍaloṣṭamuṣṭīśastraprahāraṇa*.
- n.244 Ghoṣa 1358, Gilgit 326.1, PSP 1-2:50 *kāyikacaitasikavīrya*.
- n.245 Ghoṣa 1361, Gilgit 327.1 *gatvā*.
- n.246 Ghoṣa 1369, PSP 1-2:52 *sarvākārajñatāpratisaṃyuktena cittena viharan nānyeṣāṃ cittotpādānām avakāśam dadati*; Gilgit 328.1 *sarvākārajñatāpratisaṃyuktena cittena nānyeṣāṃ cittotpādānām akāśaṃ dadāti*.
- n.247 LSPW 191 “not armed with an armor.”
- n.248 Gilgit 329.5–6 *akṛtā subhūte sarvajñatā anabhisamskṛtā*; Ghoṣa 1380 *akṛtāhi subhūte sarvākārajñatā / avikṛtā anabhisamskṛtā*; PSP 1-2:54 *sarvākārajñatā akṛtā avikṛtā anabhisamskṛtā*. AAV (Pensa, 93) explains *kṛta* as a basic construction (common to all things), *vikṛta* a further process of particularization (the *nyi khri*’s *rnam par byas*) and for *abhisamskṛta* (“making manifest the attainment of a result”), that is, the final stage in a process of constructed existence.
- n.249 In the expanded version of the list (6.5) are self, a living being, a creature, one who lives, an individual, a person, one born of Manu, a child of Manu, one who does, one who makes someone else do, a motivator, one who motivates, one who feels, one who makes someone else feel, one who knows, and one who sees.
- n.250 *gzugs nyid med pa’i phyir*. It is odd to write *gzugs med nyid kyi phyir* in Tib. *nyi khri ka* 217b1 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7048>) and *le’u brgyad ma ga* 214a2 both have *gzugs med pa’i phyir*. LSPW “nonbeingness” conveys that *asattva* here (as in *sarve sattvāḥ* and *bodhisattva*) means more than just a state of nonexistence.
- n.251 Below (17.1) the question is repeated with *ji ltar*, in place of *ji tsam na*: “How have bodhisattva great beings come to set out in the Great Vehicle?” Gilgit 332.13–14 *kiyatā bhagavan bodhisattvo mahāsattvo mahāyāne prasthito veditavāḥ*; Ghoṣa 1405 *kiyanto bhagavan bodhisattvo mahāsattvo mahāyānasamprasthitā veditavāḥ*; *nyi khri ka* 220a4 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7053>) and *le’u brgyad ma ga* 213b4 *ji tsam gyis na*; PSP 1-2:58 and below 1-2:87–88 *katham bhagavan bodhisattvo mahāsattvo mahāyanasamprasthito veditavyaḥ*. Jäschke records but questions *ji tsam=ji snyad* from J. Schmidt’s *Tibetish-Deutsches Wörterbuch*.

- n.252 Here “where” renders *gang la*; below, when the question is repeated (18.1), *gang nas* “from where” (*kutaḥ*) (the response is, “from the three realms”). Again, the *yang dag par zhugs* here is *nges par 'byung bar 'gyur* below.
- n.253 A bodhisattva is a Great Vehicle that carries many people, in the sense that a bodhisattva supports or is responsible for their welfare, as in the colloquial “she has been carrying them all since they became unemployed.”
- n.254 Alternatively, *sbyin par byed* may simply render *dadāti* (“he gives”).
- n.255 “Not unmoved” renders *ther zug du gnas pa med pa, akūṭastha*.
- n.256 *gzugs su rung ba*; elsewhere (3.23) *gzugs su yod pa*.
- n.257 “Existent thing” (being) renders *bhāva*, “nonexistent thing” (not being) *abhāva*, “intrinsic nature” (own-being) *svabhāva*, and “a nature from something else” (other-being) *parabhāva*.
- n.258 This is the *samādhirāja* in the earlier list.
- n.259 The earlier list also has *samāhitāvasthāpratiṣṭhāna*, *rājamudra*, and *balavīrya* before *samudgata*.
- n.260 This is *sarvadharmasamavasaraṇasamudra* in the earlier list.
- n.261 Only D includes this meditative stabilization in this list. It is in this place in the earlier list. Only PSP 1-2:71 gives an explanation of a *nāmanimittapraṇeśa* meditative stabilization later.
- n.262 This is rendered *me sgron* (jvalanolka) in the earlier list.
- n.263 In the earlier list the translators read *anāvilakṣānti* and rendered it *bzod pa rnyog pa med pa*.
- n.264 PSP 1-2:65 *anusārapratīsāra*.
- n.265 We have rendered the meditative stabilization as *vimalaprabha* in place of *vimalapratibhāsa* following Gilgit 337.1 and PSP 1-2:65.
- n.266 Here D has *gdung ba med pa'i glog gi 'od*; all the other editions of *khri brgyad stong pa* do not have this meditative stabilization at this point in the list. We speculate that somebody opined *vidyutprabha* could be dangerous and added *gdung ba med pa*. This then led others to drop the meditative stabilization altogether. Ghoṣa, Gilgit, and PSP have *vidyutprabha*.
- n.267 This is in PSP; Gilgit, Ghoṣa both have *sarvalokaprabhākara* as in the earlier list.

- n.268 The earlier list goes *arajovirajonayayukta, araṇasaraṇasarvasamavasaraṇa* (this is clearly the reading at Gilgit 337.3 and Ghoṣa 1414), and *araṇasamavasaraṇa*. Here *araṇa* is rendered *nyon mongs pa med pa*.
- n.269 Again, as in the earlier list, *araṇa* is rendered *sgra med* here. (See [n.182](#).)
- n.270 Again, as in the earlier list ([9.24](#)), the translator reads *nīścitta*.
- n.271 A subject, not explicitly spelled out in the scripture, has been supplied.
- n.272 Cf. Edg, s.v. *atyudgama* (*shin tu 'phags par 'gro ba*); LSPW “One is elevated above all concentrations”; Gilgit 337.8 has only *udgama*.
- n.273 Ghoṣa 1416, Gilgit 337.10 *vajra* is better; PSP 1-2:66 *vajropama*.
- n.274 LSPW says it means “One establishes oneself in all concentrations with the definiteness of a king.”
- n.275 Mistakenly reading *ratna* for *raṇa*. PSP 1-2:68, later in the list, has *tatra katamo raṇajaho nāma samādhīḥ? yatra samādhau sthitvā sarvasamādhīnāṃ nimittāny api jahāti prāg evānyāni nimittāni kleśānāṃ, tenocyate raṇajaho nāma samādhīḥ*, exactly what is translated here. Ghoṣa 1417 has the name *preraṇajaha?* and then *raṇajaha* with the explanation *sarvakleśamalān śoṣayati* “cause the stains of all the afflictions to dry out”; Gilgit 338.7 has *raṇajaha* with the explanation *sarvakleśam alam / sarvakleśamalam śuṣayati* (“enough that it dries out all the afflictions, it dries out all the stains of afflictions”); *nyi khri ka 226a4* (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7065>) translates *dhvajāgrakeyūra*; PSP 1-2:67 *tejovatin*, translated at *le'u brgyad ma ga 220b2*. It is noteworthy that from this point the translation into Tib no longer mirrors the structure of the sentence in Gilgit and Ghoṣa but changes to that found in PSP (*tenocyate* is *de'i phyir*).
- n.276 Jäschke, s.v. *lham me (snang)*, *lhan ne (snang)*, and *lhang nge (snang)*, all as different forms of the same word meaning “clear and distinct.”
- n.277 This renders exactly Ghoṣa 1418 *sarvasamādhīnāṃ malam apakarṣati sarvasamādhīn pratibhāsayati*; PSP *balam ākarṣayati sarvasamādhīn prabhāvayati!*; *nyi khri ka 228a2* (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7069>), *le'u brgyad ma ga 221a5* have only *dri ma sel ba*.
- n.278 LSPW “cannot be overturned.”
- n.279 The translation’s sentence structure here reverts to the Gilgit and Ghoṣa form.

- n.280 LSPW suggests “Jewel Cusp.”
- n.281 Ghoṣa 1420, Gilgit 339.14 *amudrākoṭimudritatām upādāya*; PSP 1-2:70 *ādimudrā-mudritām upādāya* is LSPW “with a seal from the very beginning.”
- n.282 Emend *dpyod pa* to *spyod pa*.
- n.283 Ghoṣa, Kimura, Gilgit 341.8 all read *cākārābhinirhāraṇi samanupaśyati*; we think it makes more sense saying “he sees the consummation,” but also *nyi khri ka* 230b7 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7074>) and *le’u brgyad ma ga* 223b7 *mi mthong*.
- n.284 There is no explanation here for the *vidyutprabho nāma samādhiḥ*.
- n.285 This renders *gnyid kyis non pa gsal ba, nidrāklamaprativinodana*. LSPW “dispelling exhaustion by sleep.”
- n.286 So Kimura 1-2:76 *kumbhakāraḥ kumbhakārāntevāsī vā*. Ghoṣa 1429, Gilgit 344.2 *bhramacakraṇvarttī bhramacakraṇvarttevāsī vā*, “spinner of the humming wheel,” allows for other, perhaps more appropriate analogies to do with directing water to fields or grinding grain.
- n.287 *mon sran de’u*, literally “Indian shot bean,” a nice description.
- n.288 Kimura 1-2:78, Ghoṣa 1432 *bahirdhākāye* (“outer body”).
- n.289 *skyugs za/skyugs pa*: “vomit-eater” (also a word for a dog and type of demon) probably renders *vāntāda* (Ghoṣa 1432 *vāstāsa?*).
- n.290 Ghoṣa 1436 *cittaṃ pragrñāti samyak pradadhāti*; alternatively, Kimura 1-2: 80 “exerting themselves mentally, and setting it out as a perfect goal.”
- n.291 The four are desire-to-do = yearning (*chanda*), perseverance (*vīrya*), concentrated mind (*citta*), and examination (*mīmāṃsā*). The meditative stabilization is a mental force that functions to make each of the four stable, causing the stabilization of the desire (the yearning) to be mindful and make an effort and so on. Alternatively, all four factor into a perfect meditative stabilization. Meditative stabilization is being highlighted, as were mindfulness and effort (or abandonment) in the earlier two sets of four applications of mindfulness and four right efforts. Each of the four limbs are necessary. The “concentrated mind” limb is then the latency from earlier habituation rather than the stabilized or concentrated mind itself.
- n.292 Alternatively, “knowledge that cuts off the artificial aggregates”; cf. LSPW 156, n. 3.

- n.293 This is a repetition of 13.38; cf. PSP 1-2:41 and Ghoṣa 1444 that have the four meditative stabilizations before the four immeasurables.
- n.294 This is a repetition of 16.72–16.80.
- n.295 A better reading is below (73.67): *rnam par smin pa gnas kyi rnam pa dang / rgyu'i rnam par* (*khri pa has gnas kyi sgo nas dang / rgyu'i sgo nas*; Ghoṣa 1446, PSP 1-2:83 *sthānaśo hetuśaḥ*; ŚsPN4/2 0083r2 *sthānaśo hetuso vipākam*; Gilgit 621.6 *sthānaśo hetuto vipākam*) “They accurately know from the perspective of place and from the perspective of cause the results of past, present, and future actions and the undertaking of actions.”
- n.296 This may simply mean “the world with its various places and multiplicity of regions.”
- n.297 Elsewhere the compound *vimuktijñānadarśana* is rendered “knowledge and seeing of liberation.”
- n.298 Saloman (1990) derives the 42 letters (“the arapacana syllabary”) from the Karoṣṭhī alphabet; Brough (1977) examines them in the light of the *Laṅkāvatārasūtra* in Chinese translation; also LSPW 211–13 and notes. We have not followed the correct extended Wylie transliteration.
- n.299 *khyad par med pa* = *nirviśeṣāt*; Ghoṣa 1450, PSP 1-2:85 *paramārthanirdeśāt* (“because it teaches the ultimate”).
- n.300 To avoid a repetition with *sa* below, this should be either *ṣ* (as in *ṣaḍāyatana*) or *śr* (as in *śaddha*, Skt *śraddha*, according to Brough 1977).
- n.301 Here *stambha* is rendered *khengs* (“conceited”). Again Brough, based on Chinese translations and transliterations, suggests *ṣṭha* to avoid repetition with *stha* below.
- n.302 *sdig pa, heṭ(h)a*; better Ghoṣa *ṭakāra* rendering Mvy *bsdigs pa*, the spelling in Bṭ3; LSPW suggests *ṭalo* (*sthala*) “the other shore,” based on a reading of Kumārajīva’s translation.
- n.303 *'bum ga* 195b2 (<https://read.84000.co/translation/toh8.html#UT22084-014-001-9848>), *nyi khri ka* 246b1 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7106>) *chags*; LSPW “tied down.”
- n.304 This is a conjectural rendering of *a zhes bya ba la sogs pa'i yi ge la 'jug pa'i phyag rgya a zhes bya ba la sogs pa yi ge'i phyag rgya'i tshig 'di dag*. The letter *a* is a *mudrā* (“seal”) in the sense of a mark left to show authenticity because as a

negation it shows all words and their means are empty of an intrinsic nature. The letter *a* is an “entrance” because it is the first letter of the alphabet. Through it you get to all the other letters, and by extension, through it you get to all the words and sentences built up out of letters and to the meanings they convey. Bṭ3 1.50 cites a passage similar to Gilgit 351.1–2: *tatra katamāni dhāraṇīmukhāni yad utākṣarasamatā bhāṣyasamat akṣaramukham akṣarapraveśaḥ*. “What are the dhāraṇī gateways, which is to say, the sameness of letters, the sameness of spoken words, a syllable door, and a syllable entrance?” *akṣara* means not only “letter, syllable” but also “nonperishing.”

- n.305 Emend *kyis* to *kyi sa* (*yā dharmāṇāṃ bhūmis*).
- n.306 “Purification” (*yongs su sbyong ba, parikarma*); alternatively, “groundwork”; LSPW “preparation.” In the Tib translation of the *Daśabhūmikā* (*sa bcu pa*) *pariśodhana* is rendered systematically as *yongs su sbyong ba*.
- n.307 This is not glossed later (17.13) and perhaps explains why there are eleven, not ten *parikarmas* here. It is in the first list (Ghoṣa 1454, Gilgit 352.12) but not glossed later (Ghoṣa 1459, Gilgit 355.2). It is in the list at *Abhisamayālaṃkāra* 1.48 (Wogihara 99).
- n.308 “Auspicious” renders *bzang po* (also ‘*bum ga* 196b5 (<https://read.84000.co/translation/toh8.html#UT22084-014-001-9850>), *nyi khri ka* 247b2 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7108>), and *le’u brgyad ma ga* 237a4), a word added in Tibetan (like the *ye* in *ye shes, jñāna*) to distinguish a special status. Ghoṣa 1454, Gilgit 352.14–353.1, PSP 1-2:88 *lakṣaṇānuvyajana*.
- n.309 PSP, *le’u brgyad ma*, and LSPW 214 omit this purification. It is glossed below (17.22), but together with the second, it makes for a total of eleven *parikarmas*, whereas above it says there are ten.
- n.310 The translators read *nirvṛt* in place of *nirvid*; PSP 1-2 95 *nirvitsahagataś cittotpādaḥ*.
- n.311 The translators incorrectly read *anavakīrṇa* in place of *anavalīṇa*.
- n.312 PSP 1-2:89 *daśa dharmāḥ*; *Abhisamayālaṃkāra daśaitān*; *le’u brgyad ma ga* 227b7 *chos bcu*; Ghoṣa 1456 *ṣaḍ dharmāḥ*; ‘*bum ga* 197b2 (<https://read.84000.co/translation/toh8.html#UT22084-014-001-9852>), *nyi khri ka* 248a7 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7109>) *chos drug*; Gilgit 353.10 *aṣṭau dharmāḥ*.

- n.313 Ghoṣa 1456, Gilgit 353.12 *vicikitsā*. This is not glossed below (17.59) or at Ghoṣa 1465 and Gilgit 358.9.
- n.314 Dyongs su yi 'chad pa; Edg, s.v. *paritasyati* and *aparitarṣaṇā* "the not being wearied," but he notes "there is no doubt that BHS *paritarṣaṇā* means desire"; 'bum ga 197b7 (<https://read.84000.co/translation/toh8.html#UT22084-014-001-9852>), nyi khri ka 248b4 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7110>) sred pa'i sems.
- n.315 'bum ga 198b2 (<https://read.84000.co/translation/toh8.html#UT22084-014-001-9854>), nyi khri ka 249a6 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7111>) byams pa'i skabs shes pa; Gilgit 354.7 *anunayāvasarajñatā* ("knowledge of opportunities for loving-kindness"). Mvy gives *skabs* for *avasara*; *Abhisamayālaṃkāra* 1.65a *sakti* is likely a gloss of *anunaya*.
- n.316 The translators read *pariniṣpanna* for *pariṇāmanā*.
- n.317 The desire realm (*kāmadhātu*) is where sense objects (*kāmaguṇa*) predominate.
- n.318 This explanation only makes sense when reading *avalīna* (PSP 1-2:95 *anavalīnacittatā*), *sams zhum pa*, "not feeling mentally cowed" (*lī* means to "lie down on" or to "adhere to"), in place of *avakīrṇa*, 'dre ba ("mixed").
- n.319 nyi khri 10.18 (ka 253b1), le'u brgyad ma ga 242b5 *yongs su skom (bskam) pa'i sems mi skyed de* ("does not have thoughts that thirst for," that is, "does not miss" them).
- n.320 There is a gloss for *vicikitsā* ("doubt") rather than "greed, hatred, and confusion" at 'bum 10.61 (ga 203b7) and le'u brgyad ma ga 243b3; PSP 1-2:96 "It is because of seeing all dharmas because all doubt has been dispelled."
- n.321 This is usually the meditative stabilization that arises at the time of birth (from the maturation of the karma that gave rise to the life) and lasts as long as the bodhisattva lives.
- n.322 Ghoṣa 1473, Gilgit 362.1 *śuklavipaśyanā*; Mppś 2444 *śuṣkavidarśana* ("ground of the dry view").
- n.323 Ghoṣa 1473, Gilgit 362.3, 'bum 10.132, and nyi khri 10.28 have no chapter break here; PSP 1-2:103 *iti bhūmisaṃbhārah*; le'u brgyad ma ga 249b1 *sa'i tshogs so*.
- n.324 This renders *gang nas*; earlier (15.1) *gang la* ("where").

- n.325 Ghoṣa 1474, Gilgit 362.5. PSP 1-2:103 adds *dharmadhātōḥ* (“from the dharma-constituent”).
- n.326 At 15.1.
- n.327 At 15.1.
- n.328 “Extremely” renders *atyanta* (*shin tu*); *le’u brgyad ma* renders the word literally *mtha’ las ’das pa* (“that is beyond limits”).
- n.329 PSP 1-2:112 and *le’u brgyad ma* ga 256a7–b2 add the names of the ten bodhisattva levels at this point.
- n.330 Bṭ3 4.1164 says this is asking why self and so on cannot be apprehended, and says first it is because the ultimate cannot be apprehended; then it says the ultimate cannot be apprehended because it has no defining mark; and lastly it says therefore all the bases of the ultimate (the levels and so on) and the ultimate itself (emptiness and so on) cannot be apprehended.
- n.331 Ghoṣa 1529 *sthāsyati*, ’bum 10.286 (ga 249b1) *gnas par ’gyur ro* (“will stand”).
- n.332 The idea in this section of the sūtra, as we understand it, derives from *i/ya* as “going,” in the sense of a dynamic state of being, like persons who find themselves going through time. The emptiness of that is a *niryāṇa*, “no going,” and that is the Mahāyāna “great going.” We have retained the basic English translations of *niryāṇa* as “going forth” and *mahāyāna* as “Great Vehicle.” They are not intended to convey all the aspects of the Skt words, but, as with the Tib translations, are lexical markers for them.
- n.333 “Space” (*ākāśa*) “has room” (*avakāśa*).
- n.334 At 19.1.
- n.335 PSP 1-2:125 *ākāśaṃ na labhyate nopalabhyate*; Bṭ3 4.1191 (158b) *’thob pa ma yin dmigs su yod pa ma yin* (perhaps “is not obtained and is not held on to” is the meaning). Gilgit 378.2 *ākāśaṃ nopalabhyate na nopalabhyate*, “not apprehended and not *not* apprehended,” is a good reading.
- n.336 Cf. 19.1.
- n.337 This is a play on the words *sattva* a state of being, in the sense of a living being, and *sattā* a state of being in the sense of a state of existence. At Gilgit 378.6 all are plural. The literal meaning then is “it is because the states of beings are the states of not existing (*sattvāsattā*) that spaces are states of not

existing.” LSPW “it is because of the nonbeingness of beings.” The Tib translates *sattva* with the standard lexical marker *sems can* “sentient being.”

- n.338 Again, this is playing on the words *sattva* and *asattā*. See [n.337](#).
- n.339 The list (Ghoṣa 1570ff.) includes outer sense fields, consciousnesses, contacts, feelings, elements, and links of dependent origination.
- n.340 The absence of “pratyekabuddha” is probably an error.
- n.341 At [19.2](#); Ghoṣa 1588, Gilgit 381.3, PSP 1-2:129.
- n.342 At [19.4](#).
- n.343 Emend *dbus rnams ni* to *dbus rnams su ni*; PSP 1-2:134 *pūrvāntāparāntamadhyeṣu*; Ghoṣa 1628, Gilgit 383.14 *pratyutpannataḥ*.
- n.344 Cf. [19.4](#).
- n.345 Ghoṣa 1635 *ekādaśaparivarttaḥ*; Gilgit 384.12; ‘bum ga 331a3 (<https://read.84000.co/translation/toh8.html#UT22084-014-001-10110>), *nyi khri ka* 309a3 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7231>) *le’u bcu gcig pa’o*.
- n.346 Ghoṣa, Gilgit *adhyeṣita*; PSP *adhīṣṭa*.
- n.347 Other versions have, more simply, “What are the wholesome dharmas (the dharmas on the side of awakening), and what are the śrāvaka dharmas, pratyekabuddha dharmas, bodhisattva dharmas, and buddha dharmas that come together and stream into the perfection of wisdom?”
- n.348 Here the second meaning of *na samvidyate*—“They do not know and do not apprehend that ‘a bodhisattva is form’ ”—is probably more appropriate.
- n.349 *bar du, yāvac ca*.
- n.350 K, N, D: “form that has not come into being.”
- n.351 *Sattva*.
- n.352 LSPW takes it as a *dvandva*, “endlessness and boundlessness.”
- n.353 The entire sentence reads, “Given that all dharmas thus have no intrinsic nature, what is that form that has come into being?”
- n.354 Gilgit 398.8, PSP 1-2:149 *sāmyogikaḥ svabhāvaḥ*.

- n.355 This renders PSP 1-2: 150 *na kasyacid vigamena. D gang dang yang bral bas ma yin no* is literally “but not because it has separated from anything.”
- n.356 This renders *zad pa'i dngos po med pa'o*. Gilgit 398.13 *yad anityaṃ so* [']*bhāva-kṣayaśya* (“because an impermanence is of the coming to an end of a nonexistent thing”); PSP *yad anityaṃ so 'bhāvaḥ kṣayaś ca; 'bum nga 84b4* (<https://read.84000.co/translation/toh8.html#UT22084-014-001-10394>), *nyi khri ka 336a5* (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7285>) *dngos po med pa dang zad pa*; LSPW 252–54 “nonexistence and extinction.”
- n.357 *le'u brgyad ma ga 298b1* also has *ther zug* for *akūṭastha*; 'bum *nga 118b1* (<https://read.84000.co/translation/toh8.html#UT22084-014-001-10460>), *nyi khri ka 336b3* (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7286>) *rtaḡ pa*.
- n.358 This (=PSP 1-2:151 *anabhiniṣṛṭṭāni*) appears to be a direct citation from the earlier passage (20.11), but this exact wording is not found there.
- n.359 'bum, *nyi khri*, and *le'u brgyad ma* have *ma gtogs pa* in place of *las gud na*.
- n.360 “Awakening” renders *bodhi*; “state of being” renders *sattva*.
- n.361 “Attribute” renders *rnam pa (ākāra)* and “formulated” renders 'dzin *pa (ākārayante)*; *nyi khri ka 355a6* (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7323>) renders this *rnam pa yod par bya ba*.
- n.362 “Perfection” renders *pāramitā*; “gone far off” *āram itā*; “gone to the other side” *pāram itā*. Based on the glosses in the AAV (Pensa 123, Sparham 2006–11 vol. 1, 144) there are two constructive etymologies at work here, one from *ram* (“to enjoy”) where the prefix *ā* is equal to *vi*, hence to “abstain from” (Conze); the other from *āra*, a theoretical root for deriving the word *ārāt* (“at a distance”). Gilgit 403.8 *āram itaiṣāyusman śāriputra yad ucyate prajñāpāramiteti*; PSP 1-2:157 *āratā āramitaiṣā āyusman śāriputra tenocyate prajñāpāramiteti*.
- n.363 *nyi khri 13.46* (ka 366a4) “Would not those in the śrāvaka vehicle have already gained the result of stream enterer, the result of once-returner, the result of non-returner, and the state of a worthy one, and those in the pratyekabuddha vehicle not have already gained a pratyekabuddha’s awakening?” *nyan thos kyi theg pa ba rnam kyis kyang / rgyun du zhugs pa'i 'bras bu dang / lan cig phyir 'ong ba'i 'bras bu dang / phyir mi 'long [ong] ba'i 'bras bu dang / dgra bcom pa nyid thob zin par 'byur ro// rang sangs rgyas kyi theg pa ba rnam*

kyis kyang / rang sangs rgyas kyi byang chub thob zin par 'gyur ro. Gilgit 407.9; PSP 1-2:163 translated LSPW 259.

- n.364 An ordinary person, a śrāvaka, then a bodhisattva would have each gained each of the four results plus the result of pratyekabuddha.
- n.365 “Accept” (“I would have it be the case”) renders *'dod (iṣ)*; LSPW “wish or look for”; Edg, s.v. *iṣ*, does not record “accept” as a meaning, but it is extremely common in scholastic Tib as a meaning of *'dod*.
- n.366 Here *len pa* suggests the translators read *anupādā*; Gilgit 408.2 *anupalaṃbha* (“does not apprehend”); PSP 1-2:164 *anupādāya* (“does not produce”).
- n.367 PSP 1-2:166 *śāriputra āha: kiṃ punar āyusman subhūte utpāda utpadyate athānupādā utpadyate*. (“Is production being produced or is nonproduction being produced?”)
- n.368 AAV (Pensa 125) *aniścitatā*.
- n.369 “Without” renders *med par*. It may be that *antareṇa* cannot, in such contexts, be rendered by the Tib *bar la*, and *med par* actually means “in between.”
- n.370 *bod rgya tshig mdzod chen mo*, s.v. *phung po gsum pa*, says it is (merit made from) confession, rejoicing, and dedication, or confession, rejoicing, and requesting the turning of the wheel of Dharma.
- n.371 *bsngo ba dug med pa*, *nirviṣaṇāma*; LSPW 266 “undifferentiated” renders PSP 1-2:170 *nirviṣeṣaṇāma*.
- n.372 “Ordinary, worldly” renders *laukikī*.
- n.373 This section is explaining the usage of *laukikī*, a secondary derivative meaning “worldly, to do with the world,” from *loka*, or “world,” itself perhaps from a root like *ruc*, “to shine.” The explanation relates *laukikī* to *loka* by putting *loka* in each of the seven cases: nominative and so on. Each explanation should be understood as, for instance in the first of the seven, “[the aggregates are *laukikī* because it is] on account of them the *loka* is here.” PSP 1-2:171 *kena kāraṇena laukikī? loka yābhir bhavati, lokaṃ vā yābhir nivartayati(!), lokaṇa vā yāḥ samāḥ, lokāya vā yābhir dīyate, lokād vā yābhir [na] niḥsarati, lokasya vā yā bhavāya, loka vā bhavā yās tā laukikasyaḥ*. “Why are they *laukikī*? They are called *laukikī* because they are those on account of which the world (nominative) exists; or on account of which it eliminates (!) the world (accusative); or which are the same as the world (instrumental); or on account of which [five sense objects] something is given to the world [of the

six senses]; or on account of which [links of dependent origination and so on] they do not escape from the world (ablative); or [ordinary beings] who are for the coming into existence of the world (genitive); and [beings] who come into being in the world (locative).” LSPW, Gilgit, *nyi khri* omit. Bṭ3 4-1346–4.1360 glosses each statement.

- n.374 This section again puts *loka* in each of the seven cases, nominative and so on, and explains the usage of *lokottara* (“extraordinary, transcendental, supramundane”), a compound word composed of *loka* and *uttara* (“higher”). In most of the following explanations, however, the word *uttara* is derived not from *uttara*, but from *uttṛ* (“to escape”), for instance, the first of the seven, “[the parts of the eightfold noble path are *lokottara* because] on account of them the *loka* [=a person] (nominative) escapes.” PSP 1-2:171 *tatra katamā lokottarā? loko yābhir uttarati, lokaṃ vā yābhir uttārayati, lokena vā yābhir uttāryate, ālokāya vā yā bhavati, lokād vā yābhir niḥsarati, lokasya vā yā uttaraṇāya, loka vā yā uttarās tā lokottarā iti*: “There what are the *lokottaras*? They are called *lokottaras* [because they are those] on account of which the world (nominative) escapes; or on account of which [compassion and wisdom] they cause the world to escape (accusative); or on account of which [compassion and wisdom] a world [=a person] (instrumental) causes an escape; or which are there for illumination (dative); or on account of which they escape the world (ablative); or who are for the emancipation of the world (genitive); or who are the emancipators in the world (locative).” LSPW, Gilgit, *nyi khri* omit. Bṭ3 4-1346–4.1360 glosses each statement.
- n.375 Haribhadra (Wogihara 127) glosses *bhūtapadābhīdhānena* (*yang dag pa'i tshig brjod pas; brgyad stong pa 28b5 yang dag pa'i tshig tu brjod par*), “expressing the statement as an absolute,” with *yathārutārthābhīdhānena*, “when you take the meaning of the words literally.”
- n.376 The plural of the heads of each of the orders of gods is intended.
- n.377 LSPW renders *purataḥ* (“in comparison to”).
- n.378 The name Kauśika means “of the Kuśika gotra,” perhaps in reference to an earlier ascetic (Viśvāmitra) of that lineage who, through his practice of the hundred *aśvamedha* sacrifices (hence *śatakratu*), became the head god, or, as MW speculates, because Indra is originally favorable to that clan, or somehow associated with it.
- n.379 Emend *byas* to *bya ste*.

- n.380 The translators render *samyaktvaniyāma* (“the flawlessness that is a perfect state”), that is, an ordinary śrāvaka’s nirvāṇa, variously by *yang dag pa’i skyon med pa*, *yang dag pa nyid skyon med pa*, and *yang dag pa nyid kyi skyon med pa*. Cf. the similar term *yang dag pa nyid du nges pa* (*samyaktvaniyata*) (“destined for the perfect state”). The reformulation of older terminology with a meaning specific to the agenda of the perfection of wisdom suggests *avakram* (“enters into”) may have the meaning “have stepped down from [a bodhisattva’s] perfect flawlessness” to a peaceful state of an unskillful bodhisattva without active bodhicitta. “Those who have already arrived at the maturity of the finality of existence.”
- n.381 Thempangma, ka 346b7. De et al have incorrectly repeated *mi rtag pa dang / sdug bsngal ba* (“impermanent, suffering”) here.
- n.382 Literally, “causing dharmas to join together with a dharma.” The three parts (dharmas) of the picture are (1) the state of mind committed to becoming fully awakened (“the thought of awakening”), (2) the state of mind closer to the goal because of the good that has been done motivated by the commitment (“the thought of the wholesome roots”), and (3) the state of mind when rededicating to the original commitment, turning over all the good that brings the goal of full awakening closer to full awakening (“the thought of dedication”).
- n.383 *Drtog sbyor*; K, N *rtog spyod*.
- n.384 “All these parts together” renders *chos thams cad*.
- n.385 “Not dwell on physical forms” is Gyurme Dorje’s translation of *rūpam iti na sthātavyam*.
- n.386 Probably “powders” (*cūrṇa*) has dropped out of the list here.
- n.387 ŚsPK II-2:179 *utpādaya* (“develop”) in place of *pariniṣpādaya*. The causal perhaps means that the bodhisattva is causing all these qualities to happen in others.
- n.388 Each level from stream enterer to worthy one has a candidate (*pratipannaka*) and a result-recipient (*phalastha*). Of these eight, the lowest, the *srotāpanna-pratipannaka*, is called *aṣṭamaka*, “the eighth.”
- n.389 Emend *de ltar* to *H re ltar*, a translation of *paramaḥ* (“at most”); ‘bum nga 350a2 (<https://84000.co/translation/toh8#UT22084-014-001-96159>), *nyi khri kha* 13b2 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7402>),

le'u brgyad ma nga 16a1 po zos na. bod rgya tshig mdzod chen mo, 1256, s.v. po zos pa, an archaic term meaning *ji tsam 'gor ba* ("as long as it lasts").

- n.390 This is a conjecture for *mgo mnyam pa, samaśīrṣa* ("equal in stature"), not a well known name for a member of the saṅgha.
- n.391 The "knowledge of a knower of path aspects," also referred to as "knowledge of paths," is the knowledge of a bodhisattva.
- n.392 *ci ltar (kva)* "however could" or "could ever," in a rhetorical sense meaning you will never find it.
- n.393 *gzhan ma yin pa* (alternative translation "unique"?) is not in other versions.
- n.394 *khri pa chos kyi gting rtogs pa* (reading *pātāla* for *pudgala*?); Gyurme (*khri pa*) 16.9 (<https://read.84000.co/translation/toh11.html#UT22084-031-002-1497>): "who have realized the depths of the sacred doctrine."
- n.395 This entire passage is an unwieldy single sentence with a single rhetorical "is it not the case that ... is taught" (*ma bstan tam*) at the end. The translation utilizes parts of the construction at 'bum 15.121–15.122, *nyi khri* 15.27, Gilgit 428.12, and ŚsPK II-3:36.
- n.396 The abbreviation is too abrupt. PSP 2-3:24 and ŚsPK II-3:83 *sa sarvākārajñatā-śūnyatāyāṃ śikṣate 'dvaidhīkāreṇa* have added "the emptiness of." The idea is that training in the emptiness of any one dharma is training in the emptiness of any other, therefore training in any one dharma is training in any other dharma.
- n.397 Gilgit 434.2 has *adhyātmaśūnyatām upādāya* ("based on inner emptiness") at the end of the entire abbreviated list. ŚsPK II-3:104 (also 'bum 16.74, *nyi khri* 16.33 (kha 44b1) has *adhyātmabāhirdhāśūnyatām upādāya* ("based on inner and outer emptiness") right from the start. There is no obvious reason why there would only be *adhyātmaśūnyatām* for the aggregates here, and *adhyātmabāhirdhāśūnyatā* for some others in the list. On the other hand, PSP 2-3:26 has *adhyātmaśūnyatāṃ yāvad abhāvasvabhāvaśūnyatām upādāya* ("based on inner emptiness, up to the emptiness that is the nonexistence of an intrinsic nature"), probably Haribhadra's later clarification.
- n.398 This has the sense, "A realizer cannot be apprehended apart from reality, and reality apart from the realizer of it."
- n.399 We have taken this as a less elegant translation of PSP 2-3:28 and ŚsPK II-3:146. It is rendered at *le'u brgyad ma nga 33a4*, 'bum 16.133 (ca 129a1), and *nyi*

khri 16.48 (kha 47a2) as “its might is that which is not conjoined with or disjoined from all dharmas.”

- n.400 The sense is “gods with Indra as their leader,” but we have retained the plural because the multiplication of worlds is a recurring motif. LSPW 431 “the gods around Indra” and so on.
- n.401 LSPW: “will be well sustained by just the emptiness of form”; Gyurme (*khri pa*) 16.19 (<https://read.84000.co/translation/toh11.html#UT22084-031-002-1509>): “will have been totally consecrated in [the understanding] that physical forms are emptiness.”
- n.402 D ming; N, H rus; Gilgit *janetri* [=janayitrī]; PSP *jananī*; le’u *brgyad ma nga* 43b7 *ma ma*; ‘bumca 239a3 (<https://read.84000.co/translation/toh8.html#UT22084-014-001-96696>) *skye ba*; *nyi khri*, kha 58a4 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7491>) *skyid pa*. Probably the sense intended in this list of ten benefits is that the bodhisattva is born of the solar race (*kula*) into the famous Śākya clan, and born in the royal family there (*janman*). However, *ma ma* (*janayitrī*) brings to mind a good patrilineage (N and H have *cho rigs*), matrilineage, and a special aunt as wet nurse.
- n.403 ‘bum 17.15, *nyi khri* 17.13 omit. PSP 2-3:45 *mahārājāno lokapālāḥ*; le’u *brgyad ma nga* 47a7 ‘*jig rten skyong pa’i rgyal po chen po*: “Mahārājas who are the protectors of the world.”
- n.404 ‘bum 17.20 (ca 250a1) *ser sna can du myi ’gyur* (“not become envious”).
- n.405 H *mgron po* (“a guest”); D ‘*dron po*?
- n.406 Thempangma, kha 31b3 *brgya byin gyi le’u gsum pa*, “third Śatakratu chapter.”
- n.407 We have rendered *smān ma yin pa* literally because we are not sure what it means; alternatively, perhaps, “even if struck with an incurable disease” or “even if the victim of a quack.”
- n.408 Edg (citing Burrow BSOS 7.781) says *kākhorda* is an Iranian loan word for a malicious spirit. Jäschke, s.v. *byad* (the Tib rendering of *kākhorda*), says a harmful spell is written on a piece of paper and hidden. LSPW “devil-lore.”
- n.409 Edg, s.v. *upanāmaya* (*nye bar bsgrubs*), does not give an example of a negative meaning associated with this verb as found here.
- n.410 *blud* is the past tense of *ldud*.

- n.411 This renders *chus gtor*; PSP 2-3:54, Gilgit 450.8 [*uc?*]*choraya* (*gtor*).
- n.412 PSP 2-3:56 *śarīrāṇi*; Gilgit 452.4 *śarīram*.
- n.413 Emend *ma* to *mi*.
- n.414 The order in Aṣṭa 216 (Sparham 2006–11 vol. 2, 160–62) is excellent. The order is hard to make sense of in all the longer versions, including this one. ‘*bum 18.28, nyi khri 18.23* has the pratyekabuddha, then those who have set out (*yang dag par zhugs pa*) for unsurpassed, perfect, complete awakening, then those who practice (*spyod pa*) unsurpassed, perfect, complete awakening, and then it ends with those wanting to be an unsurpassed, perfect, complete buddha (*‘tshang rgya bar ‘dod*). Whether the order in the Aṣṭa is systematizing earlier unsystematic lists is yet to be ascertained. LSPW 234–35 abbreviates its way past the problem.
- n.415 This version is not clear, but we have rendered it without emendation. Gilgit 455.10, PSP 2-3:62, Aṣṭa 216 *pūrvam bodhisattvacārikāṃ caran śikṣito* (“a tathāgata, earlier when practicing the bodhisattva’s way of life”); rendered LSPW 233 “[Because they] will cognize that therein the Tathāgata has trained in the past.”
- n.416 Haribhadra lists the seven precious stones as coral, turquoise, silver, crystal, gold, ruby, and emerald. Other versions of the sūtra give the measurements or numbers of stūpas here.
- n.417 PSP 2-3:64, Gilgit 457.3 *antaśaḥ pustakagatām api kṛtvā*; Gilgit 457.3 also has just *likhitvā ca*, as the first in the list. Here, and in the repetitions below, by *tha na* (*antaśaḥ*) the translators seem to want to convey the sense of “in an extreme case, even were they to do no more than just write it out and make a book of it.”
- n.418 Gilgit 458.12; Thempangma, kha 45a2 *brgya byin gyi le’u bzhi pa* “Fourth Śatakratu chapter.”
- n.419 Earlier *rgyu* (*upaniṣā*) came later in the list of numbers, after *dpe* (*upamā*).
- n.420 These words are explained by Haribhadra (Wogihara 237, Sparham 2006–11 vol. 2, 173).
- n.421 The twelve deeds of a tenth-level bodhisattva mirroring the twelve deeds of a buddha.
- n.422 *dkar po’i cha*. Gilgit 462.15 *śuklāṃśa*; PSP 2-3:74 *śuklaṃ dharmam*.

- n.423 This is Edg's rendering of *vicakṣukaraṇa*; LSPW 241 "to blind."
- n.424 Insert *rigs kyi bu mo* (*kuladuhitā*); probably omitted by scribal error.
- n.425 *bsngags pa yongs su brjod par mdzad* (*nāmadheyaṃ parikīrtaya*), rendered *ming yongs su brjod par mdzad* below. We have translated them differently because the Tib here renders them separately.
- n.426 The passage is easier to understand if *pariṇāmita* is taken to mean *yongs su gyur pa* ("transformed into").
- n.427 This order is unusual.
- n.428 'bum 21.59, *nyi khri* 21.39 (kha 99a1), *le'u brgyad ma* nga 80b6, Aṣṭa 261, and PSP 2-3:86 have "They see the turning of the wheel of the Dharma," omitted from all the editions of *khri brgyad stong pa*. It has probably dropped out by accident, but it is possible that just the chanting of the bodhisattvas points to the origin of the sūtra.
- n.429 Thempangma, kha 64b2 *mchod rten la bsti stand bya ba'i le'u zhes bya ste sum bcu pa'o*: "Honoring Reliquaries chapter"; the same as Aṣṭa 267, chapter 3 *stūpa-satkāraparivarta*.
- n.430 LSPW 243–44 "so that beings in it might do the work of a Buddha."
- n.431 MW, s.v. *saṃnipāta*: "complicated derangement of the three humors."
- n.432 Cf. 3.5.
- n.433 It is noteworthy that only 'bum 22.52 (ca 360b3) and *nyi khri* 22.39 (kha 110a3), not PSP 2-3:96 or *le'u brgyad ma* nga 89b1, add "knowledge body" (*ye shes kyi sku, jñānakāya*) here.
- n.434 On the meaning of *chos nyid du* here see Aṣṭa 276 *ye ... buddhā ... tān dharmatayā draṣṭukāmena ... prajñāpāramitā ... bhāvayitavyā*; *Eight Thousand*, 118 "in accordance with dharma." The meaning "true dharmic nature, true reality, the way things are" does not fit the context.
- n.435 PSP 2-3: 102 *dharmābhisambuddhas*; LSPW "though which."
- n.436 If *mchod* (*pūjaya*) is emended to 'chad (*sūcaya*) the passage reads, "A son of a good family or daughter of a good family who teaches and explains the perfection of wisdom in detail, up to points it out to others by way of not apprehending anything creates a lot more merit than a son of a good family or daughter of a good family who practices the perfection of giving for

infinite, incalculable eons by way of apprehending something.” PSP 2-3:109
kathayed yāvat sūcayet.

- n.437 'bum 23.148, *nyi khri* 23.42 say, to paraphrase, that because they retain an idea (*zhes bya bar rtog*) of form as being impermanent and so on they do not practice the perfection of wisdom. Aṣṭa 298–99 says it is a semblance of the perfection of wisdom to say that form is impermanent, to say that you should investigate that, and to say that doing so is to practice the perfection of wisdom.
- n.438 The absence of the “four continents” here is perhaps a block cutter’s error missed by an editor.
- n.439 Bṭ3 5.204 says the comparison is between someone who has established just that many beings in awakening and someone who keeps on causing beings to learn and practice the perfection of wisdom in its completeness.
- n.440 Aṣṭa 327–29, *Eight Thousand* 125–26 convey the intended meaning of this section very clearly.
- n.441 The word “dedicate” renders the Tib *bsngo* (“to turn something green,” “to cause it to grow”) that in turn renders the Skt *pariṇāma* (“dedicate,” “transform,” “turn over”).
- n.442 PSP 2-3:127 *bodhisattvakulam grahīṣyati*. 'bum 24.19, *nyi khri* 24.21, *le'u brgyad ma nga* 115b7. The meaning is that the bodhisattva discovers his or her true identity as one destined for awakening and never wavers. It is unlikely it means to be born in or to marry into a bodhisattva family, or that bodhisattvas become his or her family and as such give assistance.
- n.443 'bum 24.20 (cha 131b1–2), *nyi khri* 24.22 (kha 145b2) *tshig gi lam nyams pa myi mnga' ba* = (*a*)*paryāttavākpatha* (“for whom the path of speech does not end”); PSP 2-3:127 *paryāttapāspa*, *le'u brgyad ma nga* 116a3 *mchi ma zad pa* (“for whom tears have ended”).
- n.444 “Conforming” renders 'thun, that is, the same as the way it is done when it is done properly. Alternatively, it may mean where all the parts of the dedication are understood as being essentially the same. PSP 2-3:129 *samena pariṇāmayati*; LSPW 261 “turns over evenly.”
- n.445 This translation, reading *bar* (either accidentally left out or understood from the context) with *las*, is based on the gloss at Bṭ3 5.226 (191a).
- n.446 'bum 24.28, *nyi khri* 24.30 spell this out more clearly. When the buddhas and their śrāvaka saṅghas have entered into nirvāṇa, they are extinct; there is no

conventional reality left to them. When bodhisattvas bring to mind the wholesome roots that led to the attainment of nirvāṇa by those buddhas with their śrāvaka saṅghas and dedicate their own wholesome roots planted on account of rejoicing in the wholesome roots those buddhas and their śrāvaka saṅghas planted to be able to reach that nirvāṇa, in order for the dedication to be perfect the state in which the bodhisattvas make the dedication—“the thought with which the dedication is made”—should be exactly the same as the dedication (PSP 1-2: 130 *parināmayitavya*, “that which has to be dedicated”), which is to say, both should be nirvāṇa, the intrinsic nature, true reality.

- n.447 PSP 2-3:131 says *subhūtir āha* (“Subhūti says”), and the Lord praises Subhūti, not Maitreya below (33.40). The reading here has not been emended, because it is supported by *’bum* 24.33, *nyi khri* 24.34, and Bṛ3 5.231.
- n.448 They have ceased because the buddhas have entered into complete nirvāṇa.
- n.449 Haribhadra (Wogihara 359) glosses this as “dedication could not be in the three periods of time or in the triple world because in true reality they do not produce it there.”
- n.450 This is a literal translation of an overly abbreviated passage. If somebody supported them in their endeavor and dedicated with a “tainted” dedication or a dedication “with attachment” is the intended meaning.
- n.451 Aṣṭa 371 *yathāvimukti*; PSP 2-3:141 *yathādhimukti*; LSPW 268–69 “the resolve.”
- n.452 *’bum* 25.1 (cha 178a5), *nyi khri* 25.1 (kha 161b6) *shul gol ba* (“wrong road”); so too *le’u brgyad ma nga* 127a6 *lam log pa*. Alternatively, the metaphor may be of a track through the forest that is not clearly marked.
- n.453 PSP 2-3:143 *triparivartadvādaśākāradharmacakrapravartayitrī*; *’bum* 25.1 (cha 178b2) and *nyi khri* 25.1 (kha 162a3): *rnam pa bcu gnyis rgyud gsum du ’khor ba’i chos kyi ’khor lo* (“that turns three times and has twelve aspects”) is a better translation.
- n.454 *nyi khri* 25.6 has this same problematic reading that turns Śāriputra’s “It is not so” into a non sequitur. *’bum* cha 179b7–180a4 is the correct translation. We have provided a translation that has tried to keep the original Tib but still makes sense.
- n.455 We have supplied the subject that is missing from the passive construction in the Skt and Tib.

- n.456 *glo ba ches* is a variant of *blo khog che*; 'bum 25.142 (cha 204a5), *nyi khri* 25.20 (kha 165b5) *shes rab kyi pha rol tu phyin pa la yid ches pas chos gang la yid ches* ("in what dharma do you have confidence when you have confidence in the perfection of wisdom"); Aṣṭa 387 *paridīpita* (*Eight Thousand*, 137 "lit up") differs.
- n.457 The "wisdom" here is a bit odd.
- n.458 Haribhadra (Wogihara 391, Sparham 2006–11 vol. 2, 272) glosses the clearer version of this in the Aṣṭa: "They follow doctrine, understand meaning, and instruct others by means of both of those methods."
- n.459 *bems po nyid*, PSP 2-3:149 *dharmajāḍatām upādāya*; LSPW 273 "real field?"
- n.460 Edg, s.v. *vibhajya-vyākaraṇa*, an explanation "distinguishing aspects beyond what the question itself immediately raised."
- n.461 PSP 2-3:150 *yathā nopacayaṃ paśyati nāpacayaṃ* ("seeing how it does not increase and decrease").
- n.462 This is a conjectural translation of *lus dang sems kyi tshogs par mi byed pa*. PSP 2-3:150 *na kāyena na cittena samagrīn dāsyanti* ("They will not give everything physically and mentally"). LSPW 275 "There is no concord either in their bodies or their thoughts."
- n.463 Haribhadra (Wogihara 397, Sparham 2006–11 vol. 2, 276) "The eight great hells are the great Avīci hell at a distance of twenty thousand yojanas beneath Jambudvīpa, and stationed above that [hell] the Pratāpana, Tapanā, Mahāraurava, Raurava, Saṃghāta, Kālasūtra, and Saṃjīva hells."
- n.464 This refers to the end of an eon when all the realms in that particular world system are destroyed.
- n.465 A literal rendering of *lus kyi tshad*, PSP 2-3:152 *ātmabhāvasya pramāṇam*, is "measure of the body"; LSPW 276 "length of time a person will be reborn under the influence of the deed."
- n.466 PSP 2-3:153 *agrāhyavacanā vā*. 'bum 26.24 (cha 322b4), *nyi khri* 26.20 (kha 174a6) *shin tu 'jungs pa'i sems dang ldan par 'gyur du'ong ngo* ("become extremely stingy") differ.
- n.467 *gzugs dngos po med pa'i rang bzhin ni gzugs yin pa'i phyir ro*: literally, "the intrinsic nature of nonexistent form is form." A superior translation of *rūpābhāvasvabhāvo hi rūpam* is at 'bum cha 324b4 (<https://read.84000.co/translation/toh8.html#UT22084-014-001-97630>), *nyi*

khri kha 175b4 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7725>) *gzugs la rang bzhin med pa ni gzugs yin no*.

n.468 Alternatively, “transform it into.”

n.469 “Appear” renders *tshal*. *'bum nya* 240a7 (<https://read.84000.co/translation/toh8.html#UT22084-014-001-99011>), *nyi khri kha* 200a1 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7774>), *khri pa nga* 202b1 (<https://read.84000.co/translation/toh11.html#UT22084-031-002-5150>) *mchis*; PSP 2-3:173–74 *na prajñāyate*; *le'u brgyad ma nga* 158a1 *btags pa ma mchis so*.

n.470 “Want” renders *tshal* (*-kāma*).

n.471 *rnam pa*. The translators read *evākāraili* in place of PSP 2-3:177, Aṣṭa 432 *evākṣarair*; *le'u brgyad ma nga* 161b2, *'bum* 28.277 (*nya* 292a4), *nyi khri* 28.40 (*kha* 207b4) *yi ge* (“letters, syllables”).

n.472 These are the auspicious days of the lunar cycle.

n.473 *Abhisamayālaṅkāra* 3.16 and the AAV (Sparham 2006–11 vol. 2, 63) say that from here to the end of the chapter is a summary of the first three of the eight *abhisamayas*.

n.474 *gang gi tshe, yadā? yasmāt* (*gang gi phyir*); “on account of which” would be better.

n.475 *gnas med pa'i le'u*; LSPW chapter 37 “Unsupported Anywhere.” The chapter titles are often simply taken from the last sentences of the chapter. We take the Tib *gnas* simply to be part of the word *sbyin gnas* that is equivalent to *sus kyang*.

n.476 This is referencing *nāmarūpa* (“name and form”), the fourth of the twelve links of dependent origination.

n.477 PSP 4:1 *akṣaya*; *'bum nya* 342a5, *nyi khri kha* 217b3 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7809>) *skad cig pa ma mchis pa* renders *akṣaṇa* (“is not momentary”).

n.478 *chu 'bab pa, udakasyanda?*; PSP 4:2 *udakaskandhā*, LSPW 297 “mass of water.”

n.479 The ultimate practice, beyond ordinary convention or thought construction; alternatively, “practice so it is exactly as” a bodhisattva has heard, without any distortion.

- n.480 LSPW “is brought about as something that has come forth.”
- n.481 Here “stand in X” means, from a negative perspective, to keep on entertaining the idea of X as real, and from a positive perspective to have their feet solidly on the ground of reality. Even the second is ultimately negated.
- n.482 So too *'bum nya* 353a5–6, *nyi khri kha* 225a4 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7824>) *gzugs la m(y)i gnas te / gang gi tshe gzugs la mi gnas pa de'i tshe / gzugs la brtson par byed pa yin no; le'u brgyad ma nga* 177b4 *gzugs la mi gnas te / gang gi tshe gzugs la mi gnas pa de'i tshe gzugs la rnal 'byor du byed pa yin no*; but PSP 4:11 *yadā rūpe na tiṣṭhati tadā rūpe na yogam āpadyate* (“does not practice the yoga of form”); LSPW 301–2, “does not stand in form, etc. and in consequence makes no endeavour about form.”
- n.483 *'bum nya* 361a5 *myi sbyor myi 'byed*, “If they do not ‘apply themselves, detach themselves’ ”; alternatively, “If they do not ‘conjoin and disjoin’ (*yuj, viyuj*) they practice the yoga (*yogam āpad*).”
- n.484 This reading *zhes bya ba de ltar yang mi spyod na*, “If they also do not practice with such an idea,” is not found in other versions. It is repeated below (39.19): “if they do not practice with the idea ‘that state of being hard to fathom of form...’ ” (without *de ltar*), but is absent from “immeasurability” (39.20). It is likely a corruption in the text, but we have translated the text as it has been received. Here *nyi khri* 30.14 says simply, and more coherently, “It is because the depth of form is not form” and so on, up to “the depth of the knowledge of all aspects is not the knowledge of all aspects.” It does the same with “hard to fathom” (*nyi khri* 30.15) and “immeasurable” (*nyi khri* 30.17); *'bum nya* 386a7 to ta 4b1 is the same as *nyi khri*, but longer.
- n.485 This renders *de tsam du* literally; *tanmātram* (“in that measure”), LSPW 302–3 “so.”
- n.486 *N log par ltung bar 'gro ba'i las gsogs pa* in place of *D log par ltung bar 'gro ba lags par 'gyur te*; PSP 4:15 *vinipātagāmikarmopacinuyāt*.
- n.487 Bodhisattvas travel from buddhafield to buddhafield to worship the buddhas and listen to their teaching.
- n.488 This agrees with LSPW 303–4, which takes the *yāvad* (PSP 4:16) as the list of dharmas up to going into the site of awakening. Alternative *yāvad* could mean they keep on cultivating the six perfections right up until they go into the site of awakening.

- n.489 The translation of PSP 4:16 *prativibuddhaḥ* (Edg “reawaken”) at *’bum ta 5b5, nyi khri 30.26* (kha 232a7), and *le’u brgyad nga 182a6* by *gnyid kyis ma log pa zhig* (“who have not fallen asleep”) is better. *’bum, nyi khri*, PSP 4:16, LSPW 303–4, and *le’u brgyad ma nga 182b1* do not have *sems pa* (“intend”). They simply contrast the sets of perfections done while asleep and awake and say it goes without saying that those doing the latter are approaching awakening if the former seem to be.
- n.490 Alternatively, *de bzhin nyid du, tathatvāya* as earlier (39.1): “practice it for suchness.”
- n.491 There is a change from singular to plural here in the Skt and Tib (not in this English translation) that is abrupt and not found at PSP 4:19, *le’u brgyad ma nga 184a4, ’bum ta 7b7–8a1, or nyi khri 30.30*.
- n.492 Read *las* (as in the earlier similar statement at 39.1 and in Subhūti’s statement that follows) in place of *la*.
- n.493 The inconsistency here is perhaps the mistake of a copyist or block cutter.
- n.494 One meaning of *vartani* (*bar ta ni*) is “east.” The translators transliterate the Skt, unlike south (*lho*) and north (*byang*) that are translated into Tib.
- n.495 Alternatively, *nges par ’byung* (*niryā*) may mean “escape.”
- n.496 Emend *de dag ni* to *de dag na*? PSP 4:29 *tatra śāriputra iyaṃ gambhīrā prajñā-pāramitā buddhakṛtyaṃ kariṣyati*: “This deep perfection of wisdom does the work of the buddha.”
- n.497 There are a number of ways to explain “last of the five hundreds,” one of which is that the Dharma lasts five thousand years, divided into ten periods of five hundred (Nattier 1999).
- n.498 The “site” is the site of awakening.
- n.499 LSPW renders *yad uta ... ārabhya* “that is, with reference to”; Edg, s.v. *ārabhya*, “have to do with.” It is saying that bodhisattvas, through establishing beings firmly on wholesome roots, advance their own progress toward awakening, or else it is saying that bodhisattvas establish beings firmly on wholesome roots that will grow into the future awakening of those beings.
- n.500 A “maturation” means an entire life from the viewpoint of its main defining features.
- n.501 PSP 4:34 *udyogam āpannāḥ* (“have striven at”) is better.

- n.502 The lacuna in the Gilgit manuscript ends here.
- n.503 An editor has perhaps included this (absent from the K, N, and H versions) and the following fault as two different translations of *parasparam uccagghayamānā*.
- n.504 This, following Edg and LSPW 315, renders *co 'dri* (*uccagha*). However, 'bum ta 64a4, *nyi khri* 31.6 (kha 250a7), and Bṭ3 5.443 (208b) all have *steg* ("tickle?") an old word for *sgeg* and *rol*, and Bṭ1 pa 86b5–87a2 says "fooling with each other (*phan tsun steg*) is shouting out to each other, or playing, or cracking jokes" (*khas brgya pa'am, rtze ba'am steg sngags zer zhing*).
- n.505 From here to the end of the chapter the perfection of wisdom is primarily a book that has been, or is being, written out by hand. It is not restricted only to that meaning, however, so it is not capitalized as a title.
- n.506 "Just from headings" means, for instance, saying just "form and so on" is empty of an inherent nature, in place of spelling out the entire list of dharmas, *up to* the knowledge of all aspects, and saying of each that they are empty of an inherent nature.
- n.507 In the Vinaya scriptures, for instance, after the introduction there might be a story of the Buddha encountering a particular suffering person, a story of an earlier life in which the action leading to the result was done, a pithy presentation of proper conduct, and a final summary. The summary might be extracted and put together with other summaries, or the stories extracted and put together with other stories. Each part fits together as one of the divisions of the twelve division of the teaching. The division is not necessarily into twelve separate types of book.
- n.508 PSP 4:54 *buddhapramukhaṃ bhikṣusaṃgham*.
- n.509 The name of the title here, *tshogs pa dang mi ldan pa*, is rendering the *visāmagrī/visāmagryā* used as a refrain in the earlier sections of this chapter where it means "everything is not complete." Aṣṭa 527 ends the *māra-karma-parivarta* chapter here; Gilgit 501.11, ŚsPN3 4533r10, PSP 4:56–57, 'bum ta 101a6, *nyi khri* 32.62 omit; LSPW 326–28 ends the chapter titled "Chapter 41: The Absence of Māra's Hosts," not here, but later at the point at which the *Abhisamayālaṅkāra* begins the discussion of *lakṣaṇa* and PSP 4:58 ends the discussion of *doṣa* (*skyon*).
- n.510 N, K.

- n.511 Bṭ3 5.465 says, “Take ‘destroyed’ and ‘really destroyed’ as getting used up, and becoming ruined.”
- n.512 The translators read Gilgit 506.9 *anāsrava* in place of the better reading at ŚsPN3 4538r10, PSP 4:62 *anāsraya* (“without a foundation”).
- n.513 we have rendered Tib *lhag par g.yo ba, bral bar g.yo ba, bsdus par g.yo ba, rgyas pa* (cp. ‘bum ta 116b1, *nyi khri kha* 275b2 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7925>), *le’u brgyad ma nga*, 219b3 that have ‘*phro ba, ’du pa, bkram pa, bcum pa*) without emendation, even though it is difficult to understand what the Tib words might mean in context. This is because the translators have derived the words from a root *iñj* (Edg, s.v. *iñjate*, references Pali *iñjati*), meaning “to move.” It is much easier to understand the four terms as at Bṭ3 5.489: “thoughts that are clear, dull, abridged, and expanded,” rendering *unmiñjita*, *nimiñjita*, *saṃmiñjita*, and *prasārita*, derived from *miñj* (“to say, to shine”). In any case, the reference is to four categories under which wrong views are explained, wrong views such as sixty-two wrong views set forth in detail in the *Brahmajālasūtra* (*tshangs pa’i dra ba’i mdo*).
- n.514 “Mark” (*mtshan nyid, lakṣaṇa*) is used here in the sense of something’s definition or defining characteristic.
- n.515 K *ngo bo med pa* (“absence of an intrinsic nature”); PSP 4:67–68, ŚsPN3 4540r10–v4, Gilgit 510.2–5 *asvabhāva*.
- n.516 These are the definitions of form and so on.
- n.517 Deriving the Skt word for morality (*śīla*) from *śyai* (“to cool”).
- n.518 This renders *spong ba*. All other editions have *asaṅga* (*chags pa med pa*), “nonattachment.”
- n.519 The reference here is to the so-called eight “worldly dharmas” (*laukikadharma*), where attachment and aversion, respectively, to each of the four opposites (pleasure and pain, and so on) are the laws (*dharma*) governing an ordinary person’s life (*laukika*).
- n.520 Alternative translation of this paragraph: “Subhūti, the tathāgatas have appreciation (*kṛtajñatā*) and a feeling of gratitude (*kṛtaveditā*). Subhūti, those who say the tathāgatas have appreciation and a feeling of gratitude’ make a correct statement. And how do the tathāgatas show appreciation and a feeling of gratitude? Subhūti, since the tathāgatas, having traveled in that vehicle and on that path, fully awakened to unsurpassed, perfect, complete

awakening, therefore the tathāgatas respect, revere, honor, worship, protect, and treasure just that vehicle and just that path. You should view that as the tathāgatas' appreciation and feeling of gratitude."

- n.521 Bṭ3 5.516 says without a body means "without an interior" (*khog pa med pa*).
- n.522 Alternative translation of this paragraph: "Furthermore, Subhūti, the tathāgatas fully awaken to all dharmas as unmade (*akṛta*) and unchanging (*avikṛta*) because there is no agent. Because there is no body, they fully awaken to them as unmade. Subhūti, the full awakening by the tathāgatas to all dharmas as without activity, thanks to the perfection of wisdom, that is the tathāgatas' knowledge of the unmade and awareness of the unmade. Furthermore, Subhūti, thanks to the perfection of wisdom, on account of being ultimately unoriginated, the tathagata have engaged with all the dharmas of the unmade transcendental knowledge."
- n.523 Even though it is likely the following sentence gives the reason for this, it is not clearly spelled out as such here.
- n.524 Alternatively, D *mnyam pa med pa dang mi mnyam pa*, PSP 4:76 *asamasamā iti subhūte asamaviṣamādhivacanam etat* ("unequal to the unequaled"). K has "equal to the unequaled."
- n.525 Earlier (22.47) it said "a faith follower and Dharma follower are the eighth."
- n.526 This is the K and N reading, supported by Gilgit 519.9, ŚsPN3 4578v1 *eka-devasikā kṣāntiḥ*. D *de nyid* is supported by PSP 4:80 *iyam eva*.
- n.527 It means such knowledge and effort is part of what makes up the forbearance (*kṣānti*) in the sense that the bodhisattva practices it fully (though without passing into a nirvāṇa that blocks working for others). The bodhisattva's practice is informed by forbearance for, or an understanding of, the practice itself lacking any intrinsic value beyond the value it may have for others.
- n.528 PSP 4:86 *yaiḥ prajñāpāramitā parigṛhītā; nyi khri 35.7* (kha 298a5) and below 35.8 (299b4) has *yongs su bzung* ("assisted by" the perfection of wisdom) throughout, which is better.
- n.529 One krośa is said to be a bit more than a mile, but it is surely less than that here.
- n.530 Here the dark side is when there is false projection and the bodhisattva has therefore not been assisted by the perfection of giving up to the knowledge of all aspects and skillful means, and the bright side is when that false

projection is absent and they have been assisted. ŚsPN3 4592v5–4593r1 goes through the list of dark and bright side dharmas in detail. Both sides are equally to be rejected as having any intrinsic nature.

- n.531 *Dbrten* (“rely on”).
- n.532 PSP 4:94, ŚsPN3 4593v5 *bhaktavya*. Another meaning of *bsnyen* is “stay close to.”
- n.533 *mā samyaksambodhiṃ rūpataḥ parāmrākṣiḥ / parāmrkṣaḥ*; Edg, s.v. *parāmrṣati*, “do not attach yourself (cleave) to awakening as form.” Bṭ3 5.541 (215b) *mchog tu 'dzin pa ma byed cig* (“do not hold it as an absolute”) is excellent; *Abhisamayālaṃkāra* 4.26a (Amano 65) glosses this with *anāsvāda* (“nonrelishing”).
- n.534 'bum ta 267a6, *nyi khri* 36.3 (kha 305b2) *yongs su ma brtags pa'i gzugs ni*; LSPW 348 “For the aggregates, when not misconstrued, reach an all-knowledge which is also not misconstrued.”
- n.535 *layana* (*gnas*), “resting place,” also means “adhere to, cling to.”
- n.536 Emend *'dre ba* to *'brel pa*, Bṭ3 216a.
- n.537 *lhag ma* rendering *śeṣa* in the sense of what remains when what is bad is gone, hence liberation; *khri pa lhag ma ma lus*; Gyurme (*khri pa*) 22.20 (<https://read.84000.co/translation/toh11.html#UT22084-031-002-1937>) “the non-residual [state]”; ŚsPN3 4605v10 *aśleṣa*; *nyi khri* kha 312a6 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-7998>) correctly *'dre ba med pa*; 'bum ta 304b4 incorrectly *'dra ba myed pa*.
- n.538 D shows this triad in an irregular order here: *rtags rnams dang / rnam pa dang / mthan ma rnams*. This and any other incidental instances of the triad have been emended in the English to reflect the regular order: attributes (*rnam pa*), tokens (*rtags*), and signs (*mtshan ma*).
- n.539 This is a literal rendering of *sīmābaddhaḥ*, the word used for setting the boundaries for a retreat. Here it means having restricted the number of beings for whom the bodhisattva is practicing.
- n.540 *ma mchis pa*; alternatively, “nonexistent thing.”
- n.541 Earlier (43.45) the laity achieve this status.
- n.542 *Dbar snang de nas* (“from in the sky”).

- Alternatively, *sngo bar byed* means “dedicate it to.” The mistaken bodhisattvas
- n.543 take unsurpassed awakening as a real attainment with an intrinsic nature, rather than something that exists only conventionally, something that can be utilized, not unlike a story, for the benefit of others.
- n.544 This renders N, H, etc., supported by *'bum tha 72a1, nyi khri kha 344b2* (<https://read.84000.co/translation/toh9.html#UT22084-026-001-8063>) *byang chub las phyir ldog par yang myi 'gyur ro*.
- n.545 LSPW spells it out well: “When one adopts the method of considering dharmas in their ultimate reality, which Subhuti the Elder uses in his exposition.”
- n.546 Aṣṭa 659–60 *bodhisattvānāṃ tathāyāṃ pravibhāvyamānānām aviśeṣatām nirviśeṣatām nirnānākaraṇatām śrutvā yasya* is much more detailed and clear. The translation here of *chos thams cad kyi de bzhin nyid kyis bye brag med par rab tu phyed ba la* is in light of the reading in the Aṣṭa. Alternatively, based on the long versions, “Thus the bodhisattva great beings whose minds are not cowed, do not tense up, and do not experience regret when categories are made in terms of the suchness of all dharmas without distinction will go forth to unsurpassed, perfect, complete awakening.” In passing, it is hard to see how the Aṣṭa can be a basic early version of the scripture when there are such contrasting passages as these.
- n.547 “One should think all beings are the same” either in ultimate reality, or insofar as they want happiness.
- n.548 Other versions throughout the above list have *anupalambhayogena*, “by way of not apprehending anything,” which helps make better sense of this final capping section of the chapter.
- n.549 *khri pa nga 352a3* (<https://read.84000.co/translation/toh11.html#UT22084-031-002-5449>) adds *legs par gsungs pa'i chos 'dul ba la the tshom bskyed par mi byed de*.
- n.550 This follows K, N *dag par*, supported by *khri pa 31.5* (<https://read.84000.co/translation/toh11.html#UT22084-031-002-2520>); *'bum tha 115a7, nyi khri kha 354a6* (<https://read.84000.co/translation/toh9.html#UT22084-026-001-8082>) *bkra shis dang ltas kyis gtsang mar myi 'dogs*.
- n.551 The types and functions of the “maggot families” (*krimikula*) are explained at length in *The Application of Mindfulness of the Sacred Dharma* (<https://read.84000.co/translation/toh287.html>) (*Saddharmasmṛtyupasthāna*, Toh

287) [see Dharmachakra Translation Committee, trans., 2020a], where they are called “worms.” It is a striking use of language intended to foster meditative detachment from one’s own body and the bodies of others.

- n.552 The twelve are listed earlier (41.6).
- n.553 Gilgit 560.4 *na kṣubhaṇacitta*; earlier (2.40) “who want to prevent malicious thoughts from arising.”
- n.554 Aṣṭa 674 makes it clear that the thought (*citta*) is *bodhicitta*, the thought of awakening.
- n.555 MW, s.v. *śraddhā*, says *śraddhayā* plus *gam* and the *genitive* means “believe in.” We have rendered *parasya* “another” instead of “somebody else” in light of the reason given below, that “one does not see any dharma at all.”
- n.556 “Focus” (*guruko bhavati*), literally “become something heavy”; Tib *lhur len pa*, literally, perhaps, “to take as one’s part”; Jäschke: “to apply oneself to.”
- n.557 This summarizes the full list given earlier (21.63).
- n.558 This is a conjecture for *rigs ’phan par ’gyur ro*. Alternatively, “your family will be benefitted” (taking *’phan* as a form of *phan*, “to be useful”); Gyurme (*khri pa*) 31.49 (<https://read.84000.co/translation/toh11.html#UT22084-031-002-2573>) “Your family line will be broken”; PSP 4:157 *kulodgata*; ŚsPN4 9793v5 *kuladevatā vā bhaviṣyati deveṣu*.
- n.559 Here *prakṛti* (“basic nature”) also means, according to MW, “the constituent elements or powers of the state (king, minister, allies, treasure, army, territory, fortresses)” in the different countries (hostile, neutral, enemy of an enemy, and so on) surrounding a country going to war.
- n.560 Emend *sbyor* (even though supported by *’bum tha* 141b1, *nyi khri kha* 369b2 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-8113>), *le’u brgyad ma nga* 301b2, and *khri pa nga* 364b3 (<https://read.84000.co/translation/toh11.html#UT22084-031-002-5474>)) to *sbyong*, supported by ŚsPN4 9795r8 *bhūtakotṣyām śodhayati*, PSP 4:160 *bhūtakotīḥ śodhayati*, Gilgit 569.3 *bhūtakotṣy[ām] śodhayati*, and AAVN 79b5 *bhūtakotṣyām śodanāt*.
- n.561 *gdon mi za ba* is not found here in other versions, and besides, this rendering is surely not what is finally intended, given what follows. What was intended is that they do not think they will or will not fully awaken.
- n.562 *Dgang dag* (“whosoever”).

- n.563 Thempangma, kha 325a3. D et al “inseparable.”
- n.564 Emend the misprint *phyir mi ldog pa* to *phyir ldog pa*.
- n.565 'bum tha 169b1–2, *nyi khri* 41.38 (kha 379b6) *bstan pa mngon par bsgrub par bshad pa* (“explanation that is the consummation of a tathāgata’s teaching”).
- n.566 *sems (citta)* is rendered “mind” here and not “thought” because “mind and mental factors” is a commonly used terminology.
- n.567 *rgyu ba* means *yongs su rgyu ba (samudācāra)*.
- n.568 K, N *des.* PSP 4:177, ŚsPN4 9810r9 *api nu tena nimittasaṃjñā vibhāvitā bhavati*. D *de* (“has the perception of it as a causal sign disintegrated”) is syntactically correct; *bshig pa* is the past tense of 'jig *pa*.
- n.569 Here the Tib renders *vibhāvanā* as *rnam par gzhiḡ pa* (“investigate”), not *rnam par bshig pa* (“disintegrated”). LSPW 398 “I will annihilate the signless” does not make sense to me. Alternatively, *vibhāvanā* might mean “do the opposite of meditate.”
- n.570 'bri *ba* renders *apacaya*; Aṣṭa 730 *upacaya* (“collection”).
- n.571 Haribhadra (Wogihara 733) glosses “isolated” as devoid of any real thing that is an objective support and therefore empty.
- n.572 *so so rnams*, “each separate one.” Each mental event that creates karma occurs without any contact with a real object. Still, it occurs because a “causal sign” functions as an objective support because it invites a misplaced belief in its reality. The reading *so so rnams* is not supported by PSP 4: 179 or *Eight Thousand*, 216, “one treats an actually nonexistent objective support as a sign,” and may be an accidental reduplication of the *prthak (so so)* in *prthagjana* (“ordinary being”).
- n.573 This interpolation is odd. The part left out in the immediately following section is “Subhūti, bodhisattva great beings practicing like that complete the six perfections and get close to the knowledge of all aspects.” But it is put back in again in the section after that.
- n.574 *ras bcos bu* renders Mvy *dūṣyayugam*; *gser gyi kha dog lta bu zung cig*, PSP 4:190 *suvarṇavarṇapīṭavarṇaṃ ca puṣpayugam*.
- n.575 Cf. 5.9.

- n.576 A *tathāgatasamnipāta* is equated (Aṣṭa 746) with *uttīrṇapaṇka* ([a lotus] “emerged from the mud”). Haribhadra (Wogihara 746) glosses this “without *kleśa*” (*kleśāvaraṇaprhāṇād*). It means a bodhisattva in the assembly of a tathagata.
- n.577 Better is ŚsPN4 9817v8 that has *evaṃ*, “thus,” in place of *eva* (*nyid du*), “actual.”
- n.578 Emend *dus ma yin pa* to *dus yin pa*: “it is the time to acquire and master”?
- n.579 Take *thogs* as *’thogs* (*grhīta*, “to seize” or “hold up”).
- n.580 This is rendered literally. The Tib translators have taken *vyavahṛ* (PSP 4: 195 *na cānimittena vyāhriyate*) with its usual, though contextually inappropriate, meaning. Had they understood it simply as a form of *vihr*, “to rest in, dwell in,” it would mean “they do not rest through signlessness,” which is to say, they do not make nirvāṇa into an absolute. *bum tha* 201b4–5, *nyi khri* 44.9: “They stand in the four immeasurables and complete the six perfections. Having completed them, without attaining the extinction of outflows they master (ŚsPN4 9818v7 *karoti*, “work at”) the knowledge of all aspects.”
- n.581 Cf. 3.43: “the emptiness of what transcends limits, the emptiness of no beginning and no end, the emptiness of nonrepudiation, the emptiness of a basic nature, the emptiness of its own mark.”
- n.582 *sems mngon par sgrub par byed* renders *cittam abhinirharati*. It is noteworthy that Edg, s.v. *abhinirhāra*, says the Pāli meaning “earnest wish” is not attested in Buddhist Hybrid Sanskrit.
- n.583 Alternatively, “perceive doctrines that are not good as good” (*yod pa = sat* as at *nyi khri* 44.13 (a 10a6) *dam pa ma yin*).
- n.584 Here *anabhisamskāra* (rendered in other contexts “not occasioning anything” or “nonenactment”) is clearly equivalent to a śrāvaka’s nirvāṇa. Edg says *anabhisamskāra* is usually a *bahuvrihi*.
- n.585 Better is *’bum tha* 212a2, *nyi khri* 44.28: “those who give an answer like bodhisattva great beings standing on levels that have been cleansed or levels that have not been cleansed are few.”
- n.586 From here (parivarta 55) Gilgit is available in the Conze (1962) edition, cited hereafter as GilgitC.
- n.587 This is contextually the most likely meaning, however *sākṣātkṛ* might mean to treat something as being as real as when it is right before one’s eyes, hence

to over-reify.

n.588 GilgitC 4 omits.

n.589 PSP 5:3 *satyādhiṣṭhānaṃ karoti*. Sánchez (2011, 18, n. 9) renders *satyādhiṣṭhāna* “truth-command” and says it is a synonym of *satyakriyā* and *satyavāc*. He says (18) in its earliest Vedic usage it “extracts its effectiveness from the complete tuning of the proclaimer with the same reality / truth (*satya*) that constitutes the cosmic order.” He says (22) “While the Vedic *satyakriyā* is based on the perfect harmony between oneself and her/his own duty within the cosmos (*ṛta*), the Buddhist *saccakiriya* instead extracts its power from the speakers’ ethical perfection,” and Sánchez cites Harvey (1993, 67–68, 70–71, 74) to the effect that “ ‘(moral) truth is a natural force with irresistible power.’ ”

n.590 The *nāmādhiṣṭhāna* is the detailed declaration of the irreversible bodhisattva’s name and so on as given below. D, K slightly differ, suggesting those editors too were not quite sure of how to render the term. Haribhadra (Wogihara 774) glosses the two words *nāmāpadeśa* and *nāmādhiṣṭhāna* with “declaring the name” and “detailing the mother’s name and so on.”

n.591 Haribhadra (Wogihara 774) glosses this with “not having broken a rule” (*āpattirahitatvena*).

n.592 Haribhadra (Wogihara 775) glosses this with “because one is not needy” (*alpecchatvād*).

n.593 The translators read *pratyakṣa* with Aṣṭa 781 *yakṣa*.

n.594 The translators read *peyāla* in place of *peśala*. GilgitC 14 *yāvat peśālān kalyāṇa-dharmān*; PSP 5:9, Nepal 9826r10 *peśālān kalyāṇadharmān* (“well behaved and lovely in character”).

n.595 That is to say, those bodhisattvas who are living in the authentic isolation. Cf. Aṣṭa 783, *brgyad stong pa* 219a2: “They should make an effort for their own sake. By always feeling disgust for and fearing saṃsāra they should apply themselves to not being adulterated by the three realms.” LSPW pp. 416–17, “He should devote himself to his own welfare, always alarmed at Samsara and afraid of it, unsubmerged by the triple world,” renders a version like PSP 5: 10 or ŚsPN4 9826v4.

n.596 Emend *zhes* to *zhe sa*; PSP, Gilgit, Nepal *gaurava*.

n.597 PSP 5:10 “The applications of mindfulness” and so on “are for the elimination of all residual impressions” and so on (*sarvavāsanānusaṃdhikleśa-prahāṇāya*).

- n.598 K *pas*; PSP 5:12 *ahaṃkāramamakāreṇa*.
- n.599 Probably “and daughters of a good family” has dropped out.
- n.600 “Those requirements of theirs come to have a great result, a great benefit” may be a gloss accidentally incorporated into the text.
- n.601 Cf. 45.6: “he falls sick in his body with a wind, or bile, or phlegm disorder, or a disorder from them in combination.”
- n.602 This is the translation at LSPW 423–24.
- n.603 The addition of *bar du* here is likely a block cutter’s mistake.
- n.604 Insert *bar du*.
- n.605 Alternatively, *zhar ba* (*kāṇa?*), “missing an eye.”
- n.606 GilgitC, Aṣṭa *kubja* (“humpbacked”).
- n.607 Other versions add “without hesitation.”
- n.608 *yul du phyin pa*; GilgitC 46 *buddhaviṣayam anugantukāmena*; a better translation is ‘bum tha 307b4, *nyi khri* 47.25 (a 43b5) *yul khong du chud par ‘dod pa* (“wants to comprehend the objects”); *khri pa* 25.47 (<https://read.84000.co/translation/toh11.html#UT22084-031-002-2174>) (nga 286a7) *rnam pa thams cad mkhyen pa’i yul rjes su ‘gro ba* (“wants to have comprehended the object known by the knowledge of all aspects”).
- n.609 Literally “want to play the game” (*vikrīḍitaṃ vikrīditukāma*).
- n.610 LSPW 427–28 “never again lose interest in” is an excellent, if free translation.
- n.611 *bcu* is the past tense of ‘*chu* (*utkṣip*), “to take out water.”
- n.612 *skra’i rtse mo* renders *vālāgra*, MW “the point of hair as a measure,” equaling 64 atoms.
- n.613 ‘bum tha 311b4, *nyi khri* 48.8 (a 47a3) *ci nas kyang sems med pa dang / sems ma yin pa gzhan yang med par* (“in the absence of thought and in the absence of anything else other than thought”); *le’u brgyad ma ca* 63a5 *ji ltar sems gzhan la mi rgyu ba de ltar* (“in the way it is done when thought does not wander to something else”); Gyurme (*khri pa*) 26.9 (<https://read.84000.co/translation/toh11.html#UT22084-031-002-2192>), *ci nas sems su mi ‘gyur zhing sems las gzhan du spyod par mi ‘gyur ba de ltar* (“they should make this dedication in such a way that they do not engage with

mind and do not engage with anything other than mind"). We have added the word "awakening" based on our interpretation of the gloss at Bṭ3 5.1046.

- n.614 "Extremely isolated" means totally isolated from the aspirations of śrāvakas or from its own hypothetical intrinsic nature.
- n.615 *khri pa* 26.14 (<https://read.84000.co/translation/toh11.html#UT22084-031-002-2198>)–26.16 (<https://read.84000.co/translation/toh11.html#UT22084-031-002-2200>) is a less ambiguous Tib translation of this section, saying, to paraphrase, there would be no awakening if the perfection of wisdom and the result of practicing it were not to be extremely isolated, (which is to say were each not free of śrāvaka aspirations or empty of its own hypothetical intrinsic nature), but in fact they both are extremely isolated and therefore there is awakening, even though there is (ultimately) no attainment of an isolated awakening through an isolated perfection of wisdom.
- n.616 Here *dag* renders a neuter accusative dual (PSP 5: 48 *gambhīre 'rthe*) not a locative singular.
- n.617 Alternatively, "is not broken (*abheda*), is not differentiated (*avikalpa*)" or "nonconceptualization (*avikalpa*)."
- n.618 GiglitC translation, 265 n. 10, suggests this reading is a corruption of Aṣṭa 858–59 (Mitra 453), *Eight Thousand*, 262.
- n.619 PSP 5:70 *vinayataś*; GilgitC 74 *arthataś ca dharmataś ca vyañjanataś* (*nyi khri a* 63a3 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-8284>) *yi ge*) *cānugamiṣyati*; LSPW 447 "according to its meaning, contents, and method" (n. 9 "This is a tentative and inadequate rendering").
- n.620 Cf. 'bum tha 343a5, *nyi khri* 50.15 (a 63a5) . . . *sangs rgyas rnams la dge ba'i rtsa ba lta yang mi slu ste / snyan thos sam / rang sangs rgyas sam / sang rgyas su 'gyur mod kyi / 'on kyang* ("still does not falsify the wholesome roots sprung from the buddhas and become a śrāvaka or pratyekabuddha or buddha").
- n.621 The meaning of *anusamparigraha* here is to look after awakening by furthering the practice of the perfection of wisdom that is in total harmony with it.
- n.622 The movement is the movement of thought, a movement absent from space, from an imaginary person, and from dharmas isolated from a person.
- n.623 The twelve links of dependent origination (*dvadaśāṅgapratītyasamutpāda*) are exhausted, which is to say, come to an end in a sequence, and with that end comes *nirvāṇa* (and the *akṣayaññāna*, the knowledge of it). The same word

akṣaya is being used here to describe the emptiness of all dharmas (the *dharmanairātmya*) and the bodhisattva's knowledge of it.

n.624 "Space (*ākāśa*) is inexhaustible (*akṣayatva*)."

We have supplied the subject that is missing from the passive construction
n.625 in the Skt and Tib. Haribhadra (Wogihara 883) relates this to the beginner and says Subhūti is asking how anyone who settles down on an objective support as real can find it.

n.626 He means, "How while making a practice of does one's practice become at one and the same time a practice of morality?"

n.627 *sdom pa*, PSP 5:83 *saṃvara* ("restraint"), and hence a rule in a code restraining monks and so on from unwholesome behavior; Gilgit 93 *saṃcara*, LSPW 455 "engagement."

n.628 The order has been jumbled. This should be later in the list.

n.629 The prerequisite three robes and a begging bowl of a monk or nun is probably the meaning.

n.630 The full list is given earlier (21.64).

n.631 These are the four concentrations spelled out in full earlier (16.54).

n.632 These ten wholesome actions are spelled out in full earlier (26.14–26.18).

n.633 There is no obvious list here. The "up to" is a mistaken transposition of the *yāvat* from earlier in the sentence; cf. GilgitC 99, PSP 5:91 *prathamacittotpādam upādāya yāvad bodhimaṇḍaṇiṣaṇṇasya manuṣyabhūto vāmanuṣyabhūto vā*.

n.634 Dadds "that has applied thought and has sustained thought and joy and happiness born of detachment."

n.635 K *bdag* in place of D *de dag*.

n.636 These and the following are spelled out in full earlier (3.112–3.133).

n.637 Bṭ3 4.945 says the experience of pleasure is cultivated to overcome the effects from meditations in the lower concentrations, to check on the response of one's own mind to see if any attachment is present when viewing something beautiful, or to check if a change occurs when viewing the attractive parts of one's own physical being as a source of pleasure. Pema Karpo, cited earlier in n.210, says this deliverance is based on a mind of the fourth concentration and "counteracts liking, that is, counteracts the conceptualization that a

mentally created pleasant form is desirable, and a mentally created unpleasant form is undesirable, respectively.” The locution “directly experiences with the body” is because the pleasure is experienced as a physical feeling because mental feelings of pleasure and joy have been meditated on as suffering in the lower concentrations.

- n.638 This is a summary of the presentation of the nine given earlier (11.42).
- n.639 Cf. 3.75. The idea is that the meditator extends his or her meditative reach first up through each of the meditative stabilizations and then retracts it, as it were, by coming back down through them, in a big mental stretch.
- n.640 The intention here is that one descends through each of the meditative states, one by one, until one comes to the first concentration, not that one leaps down to it.
- n.641 In the *viṣkandaka* meditative stabilization the meditator leaps over different states. Conze renders the meditative stabilization the “Crowning Assault.” The intention, in contrast to the earlier *simhavijṛmbhita* meditative stabilization, is that in this *viṣkandaka* meditative stabilization the meditator begins to leave out some of the intervening meditative stabilizations, leaping across the gaps, as it were, leaving bigger and bigger gaps.
- n.642 The rest in the list is probably those given earlier (55.26), including “Subhūti, you should know that they are vulgar bodhisattvas. You should know that they are polluted bodhisattvas. You should know that they are fake bodhisattvas. You should know they are the robbers of the world with its gods, humans, and asuras. You should know that they are robbers masquerading as monks in the world with its gods, humans, and asuras. You should know that they are robbers of the sons of a good family in the Bodhisattva Vehicle.”
- n.643 *nyi khri* 53.15 (a 97a1) *bdag gis gang yang yongs su ma btang ba med do* (“There is nothing I have not given away.”)
- n.644 Alternatively, “It is because anything that might have the intrinsic nature of ‘settling down’ does not exist.” The correct reading is hard to determine.
- n.645 “This very life” renders *mtshong ba’i chos* (PSP 5:59 *dṛṣṭaṃ dharmam*), probably Haribhadra’s clarification of “any dharma” (GilgitC 120, ŚsPN4 9911v8 *kaṃcid dharmam*; ‘bum da 47b2, *nyi khri* 53.40 (a 104b3), *le’u brgyad ma ca* 83b6–7 *chos gang yang*).

- n.646 *nyi khri 53.41* (a 104b5) *med pa* (*asattāḥ* in place of GilgitC 120, note c *asaktāḥ*) (“do not exist”).
- n.647 *nyi khri 53.55*, “For reaching the knowledge of all aspects the śrāvaka path is not the path of bodhisattva great beings.... For reaching the knowledge of all aspects the six perfections with the perfection of wisdom going in front is the path of bodhisattva great beings. This is the path and not the path of bodhisattva great beings.”
- n.648 Alternatively, “in particular for the sake of”; LSPW 442 “For a great performance.”
- n.649 *pa na sa’i ’bras bu*, *panasaphala*. It is noteworthy that the word is from the Andhra region.
- n.650 D “have you said?”
- n.651 This means all rivers tip into the ocean; all dharmas end up inside the perfection of wisdom.
- n.652 They “become” (*bhavanti*) of one taste; when they “have been categorized” (*bhāvitā*) they turn into the perfection of wisdom.
- n.653 “That which has no intrinsic nature (*asvabhāva*) is a nonexistent thing (*abhāva*).”
- n.654 *dgongs pa*.
- n.655 The reading here *rnam pa la ’jug [pa]* (*ākārapraveśa*) is supported by PSP 5:108 *ākārapraveśakuśalo* but *nyi khri 53.87* (a 116b4), for example, has *rnam par rtogs par bya ba la mkhas pa* (“skilled in particular realizations”). As for the translation of the other terms below, some are conjectural.
- n.656 Emend *rjod pa la ’jug* to *rjod pa med pa la ’jug* (*avyavahārapraveśa*).
- n.657 These four are variations of the same word *bhāva* (cognate with “being”) in Skt. Literally, “being,” “not being” (*abhāva*), “self-being” (*svabhāva*), and “other-being” (*parabhāva*).
- n.658 This basic statement of the Buddhist doctrine acts like a mantra. It means: “The Tathāgata, the great follower of a secluded religious life, spoke about the dharmas that arise from causes and their cause, and similarly spoke about their cessation as well.” It may be here only because in Tibetan translation this marks the end of the second long volume, but it is

noteworthy that the last part of the summary of *khri bryad stong pa*, chapter 84 (84.245–84.301), is possibly summarizing a version that originally ended here.

- n.659 *de ltar*. The translators evidently read *evam*. A better reading is GilgitC 138, ŚsPN4 9954v4 *eva* “right from the first.”
- n.660 K, N, etc. (GilgitC 138 *anupalambheṣu sarvadharmeṣu*). In this section *upalambha* and *anupalambha* are rendered in two ways, coming at the meaning from the side of the subject and from the side of the object. In the former case they are rendered “(not) apprehending” or “(absence of) apprehending,” and in the latter case as “providing (no) basis for apprehension.” Both intend the same meaning.
- n.661 This is based on K *dmigs su mchis pa* supported by ‘bum da 152a7 and *nyi khri* 53.128 (a 123a3). D: “Is it the Lord’s not apprehending that does not apprehend or is it duality that does not apprehend?” ŚsPN4 9956r8 and PSP 5:116 *kiṃ punar bhagavann upalambho ‘nupalambhaḥ, athānupalambha upalambhaḥ*: “Lord, does apprehending not apprehend or does the absence of apprehending not apprehend?”
- n.662 Alternatively, “Apprehending does not apprehend and the absence of apprehending does not apprehend, but still, Subhūti, the state in which apprehending and the absence of apprehending are the same is not apprehending.”
- n.663 Emend *lags* to *la gnas*; PSP 5:123, GilgitC 146, ŚsPN4 9965r1 *sthitvā*.
- n.664 Alternatively, “in brief.” *le’u brgyad ma* ca 144b1 also has *mdor*.
- n.665 “Three types of omniscience” renders *thams cad mkhyen pa nyid gsum po* (*trisarvajñatva* / *trisarvajñatā*), literally, “three all-knowledges.”
- n.666 Reading D *kyi* as *kyis*. ‘bum da 176a3, *nyi khri* a 132a7 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-8422>), *le’u brgyad ma* ca 146b6 *chos thams cad rang gi mtshan nyid kyis stong pas*.
- n.667 “Why” renders *ci’i slad du* (*kenārthena*). It means “To what does perfection of wisdom refer?”
- n.668 “Perfection” renders *pāramitā*; “perfect” renders *paramapārami*. GilgitC 151 *paramapāramiprāptaṣā subhūte prajñāpāramitā sarvadharmāṇām*. Cf. n.18.
- n.669 Here “reality” and “good” both render the same word *don* (*artha*).

- n.670 The “knowledge of dharma” (*chos shes pa*, *dharmajñāna*) is the knowledge of the qualification (*dharmā*) emptiness that qualifies all subjects (*chos can*, *dharmīn*).
- n.671 “Bad” renders *don ma yin pa* (*anartha*), possibly a misreading of *naya* (*tshul*) “method” (PSP 2-3:149 *arthataś ca nayataś*).
- n.672 K, N.
- n.673 The “knowledge from prayer that is a vow” unique to a buddha is explained by Haribhadra (Amano) glossing *Abhisamayālaṅkāra* 8.8 (the single quotation marks identify words from the *Abhisamayālaṅkāra*): “The ‘knowledge from prayer that is a vow’ of a tathāgata is accepted to run under its own power without causal signs; to be separated from ‘attachment’ to form and so on because it does not settle down on anything; to be ‘without obstruction’ when it comes to all objects of knowledge because of the elimination of afflictive and object of knowledge obscurations along with the residual impressions; to ‘remain forever’ because of staying until the end of saṃsāra; and provide a response ‘to all questions’ because of finding perfect detailed and thorough knowledge. The knowledge of śrāvakas and so on is the opposite and not like that.” Cf. *Mahāyānaśāstra* (Lamotte [1938] translated by Chodron [no date, pp. 394–95]), *Mahāyānasūtrālaṅkāra* 21.4 (Thurman et al, pp. 336–37).
- n.674 *byang chub la zhugs pa* (“candidate for awakening”) is a locution for a bodhisattva in a last birth before perfect awakening.
- n.675 Thempangma, ga, 79b8 *yongs su ‘dris par byed*; GilgitC 164, ŚsPN4 9975v6 *bodhimārga paricayaṃ kurvan*. The translators of D read *bodhimarge ‘paricayaṃ* (“not mastering”).
- n.676 The *ekakṣaṇābhisaṃbodhi*, the single, unique instant of the path just prior to complete awakening.
- n.677 Perhaps the Tibetan here should be emended to “do not make it into a causal sign”?
- n.678 *nyi khri* 54.34–54.35 spells this out fully: “They do not make those beings for the sake of whom they cultivate wisdom into a causal sign and do not pay attention to them as an existent thing or as a nonexistent thing. They do not think about inner emptiness, up to the emptiness that is the nonexistence of an intrinsic nature [...] or unsurpassed, perfect, complete awakening in a certain way, do not make it into a causal sign, and do not pay attention to it as an existent thing and as a nonexistent thing.”

- n.679 Cf. 23.22: “An unimpeded confident readiness, an unbroken confident readiness, a meditatively absorbed confident readiness, an appropriate confident readiness, a connected confident readiness, a meaningful confident readiness, and a superior confident readiness that rises above all the world.”
- n.680 The word *bhūtārtha* (“true reality”) sounds like *buddha*, as does the next, *bhūta dharma* (“true Dharma”); *abhisambuddha* is rendered “fully awakened.” The root *budh* means “to awaken or expand.”
- n.681 This again seems to be based on the similar sound of the compounds *bodhyārtha* and *bhūtārtha*. PSP 5:140, GilgitC 169 have *abheda* in place of *bhūta*; ‘bum da 213b5, *nyi khri a* 145b4 (<https://read.84000.co/translation/toh9.html#UT22084-026-001-8449>) *dbyer med pa*.
- n.682 *gzhar yang* means *nam yang*.
- n.683 PSP 5:149 *svabhāvato na calanti*. Alternatively, “from the perspective of their own intrinsic nature they do not move.”
- n.684 Here *svabhāva* (literally, “own-being”) is rendered “intrinsic nature” and *abhāva* (literally, “no-being”) “nonexistent thing.” It means bodhisattvas do not move from what they intrinsically are, and intrinsically they are not anything at all.
- n.685 H *ngos pos*.
- n.686 This reading is supported by AAVN 98b4.
- n.687 Emend *ngos po* to *ngos po med pa* based on AAVN 99a1 *na hi svabhāvaḥ svabhāvam abhāvo vā abhāvaṃ prapañcayatīty* and ŚsPN4 9999r4 *nābhāvo bhāvaṃ prapañcayati*, where an avagraha sign is understood; PSP 5:152 *abhāvo vābhāvaṃ prapañcayati*, GilgitC 181 *nābhāva abhāvaṃ prapañcayati*; *nyi khri* 58.24 (a 156a6), *le’u brgyad ma ca* 171a5 *ngos po med pa yang ngos po med pa ‘phro par mi byed*. In this sentence *spros* (“construct in thought”) is rendered “concoct” and *ngos po* (“intrinsic nature”) and *ngos po med pa* (“nonexistent thing”) are rendered “real” and “unreal.”
- n.688 Again, this reading not found elsewhere is supported by AAVN 99a1 *sarva-dharmmanīḥprapañcavyavalokanaprasṇena / nāsti subhūte rūpasya svabhāva ity ārabhyāsvabhāvatvena*, but it is not in the list of questions at Bṛ3 5.808.
- n.689 These are the four paths of stream enterer and so on.

- n.690 The knowledge that a person is impermanent, for instance, is preceded by an instant of similar knowledge (called the *kṣānti*, “forbearance”) that functions as the antidote removing a mistaken belief that the person is permanent. Here, the bodhisattva’s knowledge is called “forbearance” because it is the instant that serves as the antidote to the belief that the knowledge of impermanence has an intrinsic nature.
- n.691 Emend *gang gis* to *gang gi*. PSP 5:159, GilgitC 189 *kasya dharmasya*.
- n.692 Better is *’bum* da 266a3, *nyi khri* 58.46 (a 163b7), *le’u brgyad ma* ca 179a3 *mtshan nyid m(y)ed pa’i dbyings* (“the element of no marks”).
- n.693 This is not just the patience normally expected in a decent person, nor a śrāvaka’s comprehension of the four noble truths, but is a patience specific to bodhisattvas.
- n.694 We have added “that correctly knows” based on GilgitC 199 *iti yathābhūtam ājñātavān*.
- n.695 The three masses given earlier (52.28) are beings “destined for the perfect state, destined to be wrong, and not necessarily destined.”
- n.696 This question, marking the beginning of the *Abhisamayālaṅkāra*’s sixth (*anupūrvābhisamaya*) chapter, contextualizes its interpretation very well: if there is a homogeneity of all things in their ultimate nature, how will practice gradually lead to awakening?
- n.697 Emend *rgya brten* to *rgyab brten*; PSP 6-8:2, ŚsPN4/2 0020v6 *upāśrayam upāśrayārthikānām/-sya*.
- n.698 Other versions have *dharmānusmṛtyām* in place of *dharmadhātum*.
- n.699 *Dya* means the first of a pair; K, N omit.
- n.700 This summary is too brief. *le’u brgyad ma* ca 195b3–5: “They pay attention to those four pairs of persons and eight individual persons as the nonexistence of an intrinsic nature. And why? Because they have no intrinsic nature and anything without an intrinsic nature is a nonexistent thing. A nonexistent thing cannot be mindful of a nonexistent thing. And why? Because not being mindful and not paying attention is mindfulness of the Saṅgha. Subhūti, bodhisattva great beings training in this mindfulness of the Saṅgha by way of the nonexistence of an intrinsic nature gain *up to* the knowledge of all aspects. They fully awaken to all dharmas as just the nonexistence of an intrinsic nature. They have no perception of an existing thing or perception of a nonexistent thing, so what further need is there to say that they have no

perception of even an atom of the action of mindfulness, or of an absence of mindfulness?”

- n.701 Bṭ3 5.830, 5.1242 omits “Lord, if in the absence of an apprehended object there is no attainment, there is no clear realization, and there is no unsurpassed, perfect complete awakening.” When it is omitted this passage makes sense. Conze (LSPW 508, n. 3) says he cannot fully understand this long passage as it is found.
- n.702 A *vipāka* (*rnam smin*) result in the Abhidharma means those attributes that come along at birth and last until death, but in this context (see Bṭ3 5.1243 “from the eighth level on up afflictions do not arise and it is a maturation”) the meaning of the word is being modified in a Mahāyāna way and it refers to the attributes of a bodhisattva on and above the eighth bodhisattva level. LSPW 508–9 renders *vipākaja* “karma-resultant.”
- n.703 This is summarizing 70.17.
- n.704 *brgyan cing* (*ālaṃkr̥tya*); literally, “having ornamented it.”
- n.705 *lam dang lam gyi yan lag tu gtogs pa*; PSP 6-8:23 *mārgāṅgena mārgaparyāpannena* (“incorporated into the path as a branch of the path?”). Below (72.20) *lam du rtogs pas* is a mistaken reading.
- n.706 Emend *lus kyi* to *sems kyi*; PSP 6-8:23 *caitasikena vīryeṇa samanvāgato*; ‘bum da 361b3 *sems kyi brtson ’grus dang ldan pas*.
- n.707 Add *chos*.
- n.708 The sense of a “maturation dharma” here is the eighth bodhisattva level and above. The shared sense of the word *vipāka*(*phala*) as a part of a person’s makeup that comes along with the person’s birth and lasts until death is modified to mean the “karma” of practice that results in a basis-like result from the eighth level on up.
- n.709 This section has a parallel in *khri pa* 28.1 (<https://read.84000.co/translation/toh11.html#UT22084-031-002-2294>)ff.
- n.710 This is framed in terms of all six perfections, but a reader should know that the topic here is primarily the first perfection, the perfection of giving, indivisible from the other perfections.
- n.711 LSPW 518–19 notes 2–8 suggest parallels and give brief speculative explanations of this otherwise unknown set of moralities. This terminology is not in the *Bodhisattvabhūmi*’s “Śīla” chapter.

- n.712 This reads *pramāṇa*; other editions *prahāṇa* (*spang ba*).
- n.713 Conze suggests there is a play on the word *aṇu* (“ tiniest one, atom”) and the *anu* prefix in *anutpattika*.
- n.714 Emend *rtogs* to *gtogs* (*paryāpanna*) as above at 71.32.
- n.715 Gyurme (*khri pa*) 28.19
(<https://read.84000.co/translation/toh11.html#UT22084-031-002-2316>),
“Having abandoned that, they will achieve the power of absorption in consummate perfection, without defining characteristics.”
- n.716 “Having pervaded them with their bodies” is a conjectural rendering of *lus kyis khyab par byas nas* (*kāyena sphāritvā*). Conze suggests “diffused” and “irradiated” for *sphāritvā*.
- n.717 This derives *nyāma* (PSP *niyāma*) (“secure state”) from *āma* that Conze renders “rawness,” and Gyurme (*khri pa*) “immaturity”; Tib renders *āma* with *skyon* (“flaw”) and *nyāma* with *skyon med* (“flawless”). I have usually rendered *byang chub sems dpa’i skyon med pa* (*bodhisattvanyāma*) “secure state of a bodhisattva.”
- n.718 Delete *de bzhin du sbyar te* (“similarly, connect this with”) as a mistake in the text?
- n.719 Karma that is “immovable” (*āniñjya, mi g.yo ba*) comes into being on account of meditation. It does not move from its place at the head of the line, as it were, ensuring certain birth in the corresponding form or formless realm state.
- n.720 K, N *bskyod*; Gilgit 614.6 *praccālya*.
- n.721 Here *svarga* (*mtho ris*) is the desire realm (*kāmadhātu*) heavens up to but not including the Brahmaloḥa.
- n.722 This is a speculative rendering of *Dkhyod ... sus ma longs zhes*. K, N, etc. are equally difficult to construe.
- n.723 *bud med dam* means *skyes pa’am bud med dam*, or else is a printing error.
- n.724 These are listed at length at 16.9.
- n.725 Gilgit 619.4, PSP 6-8:54 *āsubhāparivartakasya*, ŚsPN4/2 0080r10 *āsubhāparivarttakasya*. Cf. *The Noble Application of Mindfulness of the Sacred Dharma* (*Saddharmasmṛtyupasthāna*) that teaches the contemplation of the parts of the gross body to counteract ordinary lust.

- n.726 Gilgit 619.5-6, ŚsPN4/2 0080v1, PSP 6-8: 54 *tataḥ samādānād vivecayati*. The translation is guided by 'bum a 40a7, *nyi khri* 62.37 (a 225b6), and *le'u brygad ma* ca 234b4 *rnam grangs du mas 'jig rten gyi chos* (*le'u brygad ma* has *rnams*) *ma nor bar blangs ba de las bskyod de de las bskyod nas*, rendering the *sam* in *samādāna* as *samyak* (*ma nor ba*, "unmistaken") and *vivic* as *skyod* ("move") to make clear that the ordinary dharmas are not to be fully rejected. Here the *paryāya* ("ways") could also mean one of a number of parts of an explanation, in juxtaposition with the above *aśubhaparivarta* and so on.
- n.727 Probably the "knowledge of a knower of all aspects."
- n.728 Gilgit 619.12–13 has the superior reading *anandhakāratām* (*mun pa med pa*, "absence of darkness") in place of *anānākāratām*; LSPW 528–29.
- n.729 Emend *bzhi* to *gsum*.
- n.730 See 16.1–16.19.
- n.731 The earlier explanation of these three meditative stabilizations (16.26ff.) differs.
- n.732 This is explained more fully in n.637.
- n.733 AAV (Sparham 2006–11, vol. 4, 76) says, "Thus 'blue' is a shared epithet of flowers and clothes, but relative to flowers 'the color blue' is an innate color, and based on clothes an added color; both flowers and clothes 'appear blue' because both appear in that way." Nakamura 2017, 611–12.
- n.734 The reading here, *rdzi ba'i me tog* ("flowers that are pressed down") is perhaps an editor's guess (suggesting a flower that is quickly crushed). MW, s.v. *bandhujīvaka*, says "a plant with a red flower that opens at midday and withers away the next morning." PSP 6-8:59 *bandhūka*.
- n.735 "White" renders *avadāta* (*dkar po*). The example suggests a dazzling, shining color.
- n.736 Cf. the list given earlier (16.81–16.89).
- n.737 Emend *lus* to *las* (3.131).
- n.738 Cf. 16.95.
- n.739 Emend *kyi bar du / bar der* to *pa nas las bar du bar / bar der*. The part of the passage referenced here (16.97) reads, "Between the night when tathāgatas awaken to unsurpassed, perfect, complete awakening and the night when they pass into complete nirvāṇa in the element of nirvāṇa without any

aggregates left behind, while tathāgatas teach the path that puts an end to suffering in the world of beings together with the gods, Māra, Brahmā, those leading a secluded religious life, and brahmins, and together with gods, humans, and asuras, one does not trip up, does not shout out” and so on.

- n.740 Cf. 64.23.
- n.741 The numbers have been added for the convenience of the modern reader.
- n.742 The Tib translators simply use the same word “long” (*ring ba*) for both *āyata* and *dīrgha* in describing the toes and fingers, and gloss *āyata* with *che ba*, “big” or “larger,” in describing the heels.
- n.743 This is repetitious but we have translated it literally.
- n.744 “Thick” in the sense of not scrawny; “set attractively” renders *phyā ler ’dug pa*; *Mvy phyā le ba* renders *śāta*. Cf. ‘bum a 50b1–2, *le’u brgyad ma* ca 242b3, *nyi khri 62.77* (a 235a7) *mgur dang rgyud legs par ’brel zhing lhun zlum pa*, “shoulders are round and well connected with the throat and muscles and tendons in the neck, so ...” The idea seems to be that the indentation between the shoulders at the back is filled in, and the indentations on the right and left in the front where the shoulders meet the chest are filled in, so that the shoulders and the neck go together, seamlessly rounded. The explanation of this below suggests a connection with “muscular.”
- n.745 The meaning “heap” or “piled up” for *lham* is corroborated by *Mvy pūla*, ŚsPN4/2 0084v8 *upacita*.
- n.746 Emend *mkhrang pa* to Bṭ3 269a *mkhregs pa*?
- n.747 Emend *bskyal* to *bskyel*.
- n.748 The idea is nobody falls through the safety net.
- n.749 Literally “what has been eaten, drunk, licked, and chewed” (*bza’ ba dang / btung ba dang / bldag pa dang / bca’ ba*, PSP 6-8: 63 *aśītapīṭalīḍhakhādita*).
- n.750 Āryavimuktisena (Sparham 2006–11, vol. 4, 88) says, “There the straightness is because he did not deceitfully hide the wealth he had from those who asked for it, and the length because he did not reject supplicants, but took them as an opportunity [for giving]. It is a sign that he will have control over them and discipline them, because he has control over his mind, so miserliness does not control him.”

- n.751 Āryavimuktisena (Sparham 2006–11, vol. 4, 88) adds “based on the idea that the line of a buddha is unbroken until the end of saṃsāra.”
- n.752 The contrast is between the twittering of lesser creatures and the occasional, meaningful roar of a lion.
- n.753 The passage found here begins a longer passage in Gilgit 623.12–636.4 found in *khri pa* 29.37 (<https://read.84000.co/translation/toh11.html#UT22084-031-002-2392>) with slight differences, but omitted from PSP, ŚsPN4/2, ‘bum, nyi khri, and le’u brgyad ma.
- n.754 “Makes it appear” (*byin gyis slob, adhiṭṭhāti*); Gyurme (*khri pa*) 29.37 (<https://read.84000.co/translation/toh11.html#UT22084-031-002-2392>), “consecrate.”
- n.755 This explanation connects conduct (*vr̥ttataḥ*) with rounded (*vr̥tta*).
- n.756 This explanation connects accumulated (*cita*) with increased, large (*upacita*).
- n.757 This explanation connects gradually (*anupūrvā*) with tapering (*anupūrvā*).
- n.758 This explanation connects not showing (*gūḍha*) with hidden (*sugūḍha*).
- n.759 This explanation connects difficulty (*viṣama*) with different (*viṣama*).
- n.760 This explanation connects advantageous (*pradakṣiṇa*) with to the right (*pradakṣiṇa*).
- n.761 This explanation connects beautiful (*cāru*) with handsome (*cāru*).
- n.762 Emend *khri la* to ‘*khriḥ*. This explanation connects attractive (*vr̥tta*) with behavior (*vr̥tta*); *tshul* (*vr̥tta*), “behavior,” is corroborated by ŚsPN4/2 0085v7; PSP 6-8:65 omits.
- n.763 This explanation connects polished (*mṛṣṭa*) with cleansed away (*pramṛṣṭa*).
- n.764 LSPW 535 “Their limbs are slender.”
- n.765 This explanation connects even (*sama*) with same (*sama*).
- n.766 This explanation, connecting soft (*kumāra*) with youthful (*kumāra*), is corroborated by PSP 6-8:65 *sukumāragātrās ca buddhā bhagavanto bhavanti sukumāradharmadeśikāḥ* (ŚsPN4/2 0085v9 *paramasukumāradharmadeśakāra*).
- n.767 This explanation connects dejected (*ādīna*) with slouching (*ādīna*).

- n.768 “Spread out” renders *rgyas pa*. Alternatively, PSP 6-8:65 (*utsadagātrās ca buddhā bhagavanto bhavanty utsannākuśalamūlāḥ*) connects pulled up (*utsanna*) with erect (*utsada*), “Lord buddhas have pulled up unwholesome roots so they carry themselves with their bodies erect.” Edg, s.v. *utsada*, in a long entry has “prominent.”
- n.769 This explanation connects a body compacted together (*saṃhatagātra*) with linked up with (*sahagata*).
- n.770 Again, this explanation connects behaved (*ṛtta*) with round (*ṛtta*). “Fully rounded” renders *ṛttasaṃpanna*. LC has *ṛtta* for *tshul* and *saṃpanna* for *ldan*.
- n.771 Again, this explanation connects cleaned (*mṛṣṭa*) with cleaned away (*pramṛṣṭa*). *bod rgya tshig mdzod chen mo*, s.v. *skabs phyin pa* and *skabs phyed pa*, references *dku skabs phyin pa* (Mvy *mṛṣṭakukṣi*) and says it means *rked pa phra ba* (“narrow waist”).
- n.772 This explanation connects running out (*kṣaya*) with emaciated (*kṣāma*).
- n.773 Again, this explanation connects advantageous (*pradakṣiṇa*) with to the right (*pradakṣiṇa*).
- n.774 *nag po, kāla* (“black”); Haribhadra (Wogihara 921) *akāla*; *rgyan snang cha 321a7 dus ma yin pa* (“untimely”).
- n.775 Again, this explanation connects light (*yang ba, sukumāra*) with very soft (*shin tu ’jam pa, sukumāra*).
- n.776 Mahāśramaṇa means “great follower of the secluded religious life.” This explanation connects love (*byams, snigdha*) with vivid (*mdangs yod pa, snigdha*). The sense of *snigdha* is “moist,” as in “melted my heart.”
- n.777 This explanation connects wide-ranging (*rgya chen po, āyati*) with long (*ring ba, āyata*).
- n.778 This explanation connects not too long (*ha cang phal che ba ma yin pa, nātyāyata*) with not too wide (*ha cang mi ring ba, nātyāyata*).
- n.779 “Shapes” renders *gzugs (bimba)*.
- n.780 This explanation connects easy on (*’jam pa, mṛdu*) with pliable (*mnyen po, mṛdu*).
- n.781 This explanation connects subtle (*phra ba, tanu*) with thin (*srab pa, tanu*).
- n.782 This explanation connects attachment (*chags pa, rakta*) with red (*dmar po, rakta*).

- n.783 This explanation again connects turned back (*log pa, vṛtta*) with tubular (*zlum pa, vṛtta*).
- n.784 This explanation connects keen (*rnon po, tīkṣṇa*) with sharp (*rno ba, tīkṣṇa*).
- n.785 This explanation connects pure (*dkar po, śukla*) with white (*dkar po, śukla*).
- n.786 This explanation connects equal (*[cha] mnyam, sama[bhāga]*) with even (*mnyam pa, sama*).
- n.787 This explanation connects in a series (*rim gyis, anupūro*) with tapering (*byin gyis phra ba, anupūro*).
- n.788 This explanation connects unsullied (*gtsang ba, śuci*) with clean (*gtsang ma, śuci*). We have translated it literally, but “have people who have progressed perfectly in the pure Vinaya” (PSP 6-8:66 *śucivīṇayaḥ saṃpratipannāḥ*) or “have people with a belief in the pure Vinaya” (*nyi snang ka 204b2–3 yid ches pa = *saṃpratīṭayāḥ*) is better.
- n.789 This is not found in this part of the list in other versions.
- n.790 This explanation connects wide (*yangs ba, viśāla*) with wide range (*shin tu yangs ba, paraviśāla*).
- n.791 This explanation connects packed around them (*shin tu bsags pa, cita*) with thick (*stug pa, cita*).
- n.792 This explanation connects vast (*yangs ba, āyati*) with a long way (*ring ba, āyata*).
- n.793 This explanation connects equal length (*mnyam pa, sama*) with all sides (*kun nas, samanta*).
- n.794 Again, this explanation connects moisture and moistened (*snum gyis ... snum, ślakṣṇa*) with glossy (*snum, ślakṣṇa*).
- n.795 This explanation connects supremely extensive (*mchod tu yangs ba, pīnāyata*) with full and long (*stug cing ring ba, pīnāyata*).
- n.796 This explanation connects won the battles (*g.yul las rgyal ba, jita-samarāḥ*) with equal in size (*mnyam pa, sama*).
- n.797 K, N *ma nyams*.
- n.798 This explanation connects perfectly developed/unwrinkled (*legs par 'byes pa, supariṇāmita*) with eliminated (*rnam par spangs pa, vipariṇata?*).

- n.799 This connects heads are very large (*dbu shin tu rgyas pa, suparipūrṇottamāṅgāḥ*) with have fully carried out their highest vow (*smon lam dam pa shin tu yongs su rdzogs pa, suparipūrṇottamapraṇidhānāḥ*).
- n.800 This connects thick (*stug pa, cita*) with cause to diminish (*spangs pa, apacita*).
- n.801 This connects gentle (*'jam pa, ślakṣṇa*) with soft (*'jam pa, ślakṣṇa*).
- n.802 This connects undisturbed (*ma 'khrugs pa, asaṃluḍita*) with not tousled (*mi 'dzing ba, asaṃluḍita*).
- n.803 This connects not bristly (*ma gshor, a-paruṣa*) with never harshly (*mi brlang ba, apa-rūṣa*).
- n.804 Earlier (8.22) it says “bodhisattva great beings practicing the perfection of wisdom should not stand in syllables, in syllable accomplishment, in a single explanation, in two explanations, or in a number of different explanations.” Bṭ3 4.554 glosses *mngon par sgrub pa (akṣarābhiniṛhāra)*: “The term *syllable accomplishment* is used for the production of the knowledge of nonproduction after resorting to the seed syllable *a* and so on used as a *dhāraṇī*.”
- n.805 This probably should be emended to “forty-two,” the number of letters in the *arapacana* alphabet. We have translated it without the emendation because it is possibly the number of letters in an unknown alphabet (the *devanāgarī* alphabet, for example, has almost the same number of letters).
- n.806 ŚsPN4/2 87r2 *ekākṣareṇa sarvaṃ vyayagatam anugacchata*. We have translated this literally because we are unsure whether this means that if you take one away from a total the total has changed, or, alternatively, if it means that when you know one syllable is ultimately unfindable you know all syllables are.
- n.807 LSPW 536–37 highlights a juxtaposition of *bodhisattvam eva* and *bodhipakṣikān dharmān* here and renders this “does not even, to begin with, apprehend an awakening-being, how much less the dharmas which act as wings to awakening!”
- n.808 LSPW 537–38: “Because one cannot apprehend of them an own-being in which they could be established. For the nonexistent does not stand in the nonexistent, own-being does not stand in own-being, other-being does not stand in other-being.”
- n.809 Mvy gives *nirbhārtsitaḥ* for *tshar gcad pa*; Edg, s.v. *nirbhaccita, nirbatsanā, nirbhatsayati*, says “doubtless an imperfect Sktization of MIndic *nibbaccheti*, as

in Pāli"; MW, *bharts* ("to revile").

- n.810 3.117, 21.26–21.28, and 27.16.
- n.811 This relates *nāman* ("name") with the root *nam* ("to bow") and the derivative *nimna* ("downwards, incline to"). "Point somewhere" renders *gzhol ba* (Mvy under *gzhol ba* gives, besides *nimna* and *nimnatā*, also *upacāra* "metaphor" and *parāyaṇa* "final goal"). The idea is one gets to the roof of the ultimate on the ladder of the conventional.
- n.812 *bod rgya tshig mdzod chen mo* (Zhang 2000), s.v. *gsong ldong*, gives the definition *btsog chu 'gro ba'i wa kha*, "eave/trough through which dirty water goes."
- n.813 *smig rgyu'i tshogs!* The translators appear to have taken the locative *marīcīkāyām* (ŚsPN4/2 0102r7) as a compound *marīcīkāya*.
- n.814 Gilgit 632.11–12, ŚsPN4/2 0102v10 *tathaiva duḥkhasya tathatety prajānāti*. This means the reality of one thing is the same as the reality of all things. LSPW 544–45: "He wisely knows the Suchness of ill as just Suchness."
- n.815 Insert *lha* ("gods") PSP 6-8: 84.
- n.816 *rol dbyam* "side spreads?" cf. *rab 'byams* "widespread"; alternatively, *rol* means "to play." We have translated this based on 'bum a 116a1, *nyi khri a 258a5* (<https://read.84000.co/translation/toh9.html#UT22084-026-001-8674>), *le'u brgyad ma ca 261a4 stan dang 'khor gyi stan dang gzhi*; ŚsPN4/2 0108v9, Gilgit 634.4–5 *āstaraṇopāstaraṇapratyāstaraṇāni*; PSP 6-8:85 *āstaraṇapratyāstaraṇāni*.
- n.817 Here *guṇa* ("strand") in *mālāguṇa* is rendered *yon tan* ("good quality").
- n.818 Emend *gzugs* to *gzugs med* ("formless"); *nyi khri a 258b3* (<https://read.84000.co/translation/toh9.html#UT22084-026-001-8675>) *gzugs med pa*, Gilgit 634.7 *yāvan naiḥsaṃjñā-nāsaṃjñāyatanopagatān devān vā darśayed arūpiṇaḥ*.
- n.819 LSPW pp. 547–48: "[The] well informed ... think to themselves: 'This is a wonderful and astonishing Dharma! And yet no dharma can therein be apprehended. For this man delights this crowd of people with nonexistent dharmas.' And they do not apprehend those perceptions of beings, on the grounds that those beings do indeed perceive what is actually real in what is not actually real."
- n.820 The meaning of these opening paragraphs in plain English is: If the ultimate nature (which is pure from the beginning, and nirvāṇa) and the ultimate nature of beings (caught in saṃsāra based on imaginary things conjured out

of thin air) is the same ultimate nature, how can you talk about beings in saṃsāra getting to nirvāṇa?

- n.821 *amṛta* means both “immortal” and “ambrosia, divine nectar.” The place beyond death and rebirth is reached when the understanding that a self has no intrinsic nature eliminates afflictive obscurations and nirvāṇa is gained. “Both” are the giver and the recipient.
- n.822 PSP 6-8: 92 *sattvaviviktatā hi sarvadharmāḥ*. A person has no intrinsic nature so the physical and mental attributes (dharma) defining it have no relation with it.
- n.823 PSP 6-8: 94: *yad yad evaṃ karma karoṣi kāyena vā vācā vā manasā vā tat sarvaṃ amṛtādhigamāya pariṇāmaya tathā te ete dharmāḥ sarva amṛtāvigamāya bhaviṣyanty amṛtaparyavasānāya ca*, “dedicate them all for the realization of the elixir of immortality such that all these dharmas of yours will be the elixir of immortality and will end up as the elixir of immortality.”
- n.824 In place of D *’jig* (“destroyed”), K, etc. read *’jug*: “But does not see any dharma at all as being there after having set out. In regard to all dharmas, there is no establishment and there is no being there after having set out.”
- n.825 In place of D *ma yin pa* (“not having”) this reads *yin pa* (“having”), corroborated by Bṭ3 5.1410 (275b). Gyurme (*khri pa*) 30.38 (<https://read.84000.co/translation/toh11.html#UT22084-031-002-2499>): *rnam par rtog pa med pa’i phyir phyin ci log ma yin no* (“Since they are without false imaginations, they are without erroneous views”); PSP 6-8:98 *kalpanābhiṣyandam upādāya*.
- n.826 K, N. D accidentally adds in here, “Subhūti, bodhisattva great beings practicing the perfection of giving bring beings to maturity.”
- n.827 *gzhan yang*, Mvy *bhuyo ’pi?* Better is *nam yang* (“never”) at *’bum a 232a4*, *nyi khri* 65.39 (a 288b4), and *le’u brgyad ma ca 287b6*.
- n.828 This line is not found in other versions.
- n.829 It means bodhisattvas would not have to do so, because even though the knowledge of all aspects conventionally occurs as a personal attainment it has no meaning except as a vehicle to benefit others.
- n.830 This is out of place here and is not supported by PSP 6-8:129, Gilgit 656.14, or ŚsPN4/2 0184v3. The two gifts are material gifts and the gift of Dharma; or else they are the gifts, and the absence of attachment to, or hope for, any results from the giving.

- n.831 The results are eight attainments, stream enterer and so on. The presentation of each result is in terms of the elimination of different levels of attachment and so on.
- n.832 LSPW 570 “seized by a wrong conception.”
- n.833 Better is Gilgit 660.6 *bhagavān āha / na punaḥ subhūte sarvadharmāḥ sarvadharmaiḥ śūnyāḥ* (“And all dharmas are not empty of all dharmas”).
- n.834 ‘bum a 348a7, *nyi khri* 68.17 (a 319a4–5), *le’u brgyad ma ca 313b2 bden pa khong du chud pa ji ltar bya ba bzhin du bden pa khong du chud par bya ba’i don du spyod do* (“In order to awaken to the truths exactly as the truths should be awakened to”). LSPW 577 (reading *na* in place of *anu*?): “courses toward an understanding of the truths. And yet the truths are not something that should be understood.”
- n.835 PSP 6-8:144 *na so dharmo yasyāntaṃ paśyati, tathā ca paśyati yathā na kañcid dharmam upalabhate*: “They do not see that dharma of which there is an end. They see in a way that they do not apprehend any dharma at all.” *le’u brgyad ma ca 313b4–5: chos de dag ci nas kyang chos gang yang dmigs su med pa de ltar mthong ste*.
- n.836 K, N *gtogs*, supported by ‘bum a 349b3. D *rtogs*; *nyi khri* 68.19 (a 319b1) *rtogs* (“dharmas that they might awaken to as truths, or that they might not awaken to as truths”).
- n.837 This is a literal translation. LSPW “he cannot fall from the summits” is not supported by Tib, nor by Bṛ3 5.1455 (278b), which glosses *spyi bor ltung bar mi ’gyur te with de la chos la ’dun pa’i sred pa mi byed do* “does not yearn for, crave for a dharma.” A śrāvaka nirvāṇa is a nirvāṇa conventionally, but for the bodhisattva in a secure state it is only something without any intrinsic nature for the benefit of beings.
- n.838 Gilgit 666.1, PSP 6-8:145 *śamathabhūmau*; ‘bum a 348b6, *nyi khri* 68.19 (a 319b3), *le’u brgyad ma ca 313b6 lhag mthong gi sa* (“special insight level”); earlier (17.9), Gilgit 354.6 *śamathavipaśyanābhūmi* (“calm abiding and special insight level”).
- n.839 This section is found from PSP 6-8: 158 and *le’u brgyad ma ca 323a2*. The Maitreya Chapter (below called “The eighty-third ... chapter”) comes here (PSP 6-8: 145 and *le’u brgyad ma ca 314a5*) in Haribhadra’s edition.
- n.840 Here “karma” (*las, karman*) is the actual action as it is being done, and “action” (*bya ba, kriyā*) the object of that action, in the sense of what is deposited in history, as it were, by the action.

- n.841 “Thought that has arisen on account of error” means a conscious state built into which is an acceptance of its own true existence that it does not, in reality, have.
- n.842 “The outcome of intentions” renders *bsams pa* (= *abhisaṃcetanā*). Bṭ3 5.1464 says “they are the outcome of intentions because they are preceded by an intention, so they are falsely imagined phenomena.” MDPL, s.v. *abhisaṃcetanā*, “arranged (into concrete things and events),” with *mngon par bsags pa* (not *bsams pa*) as its Tib equivalent, apparently deriving it from *ci*, “to gather, accumulate.” LSPW pp. 586–87 “contrived activities, planned and willed” similar to ‘*bum a 367b2-3, nyi khri a 330a2* (<https://read.84000.co/translation/toh9.html#UT22084-026-001-8818>), *le’u brgyad ma ca 330b7-331a1: chos de dag thams cad kyang ‘dus byas pa/ mngon par ‘dus byas pa ste*.
- n.843 This is translated literally. It means the only ones who take them as graspable and existent are beings who do not know and do not see that they cannot be grasped and do not exist. PSP 6-8: 167 suggests the meaning: except that such dharmas need to be talked about to those who do not understand (*na ... agrāhyatā śaktābhilapitum*, “you cannot talk about something that cannot be grasped”) but it is not supported by Tib versions’ *thob* (“cannot reach or attain”).
- n.844 *nābhāva* (“no nonexistent thing”) has probably dropped out. ‘*bum a 375b4, nyi khri a 333b2* (<https://read.84000.co/translation/toh9.html#UT22084-026-001-8825>) *gang dngos po med pa dang / dngos po med pa yang ma yin pa dang*.
- n.845 A tathāgata is “in control” in the sense that there is nothing that is beyond the complete understanding of a tathāgata. In particular, there is no use of language and so on that might be of use to beings that is not fully mastered by a tathāgata. Ultimately, however, there is no control.
- n.846 Insert *dang*.
- n.847 Better is *nyi khri 71.2* (a 341a1–2) *stong pa nyid gang yin pa de ni gang la yang ci yang byed pa med ci yang mi byed pa yang med de* (“That which is emptiness does not do and does not *not* do anything at all to anything.”)
- n.848 We have supplied the referent “emptiness.”
- n.849 LSPW 593 “empty through emptiness.”
- n.850 Emend *chos* to *las*; ‘*bum* (Lhasa Kangyur [shes phyin, bum, na]), 471a3, Bṭ3 281a *las*.

- n.851 The edition of this chapter in Conze and Iida 1968, 229–42 (MQ) is the same as PSP 6-8:145ff. and *le'u brgyad ma* ca 314a5ff. Conze and Iida (MQ 230) say, “Both the Tibetan versions in 18.000 and 25.000 ślokas have at the end a miscellaneous collection of items missing in the version in 100.000 Lines, and in both cases the Maitreya-chapter is the first of these additions.... Chapter 83 of the version in 18.000 ślokas is fairly close to the Tan-jur text.... On the other hand, chapter 72 of the version in 25.000 ślokas ... differs a great deal.”
- n.852 *'du byed kyi mtshan ma'i dngos po* (*saṃskāranimittam vastu*); LSPW 578–79 “entity which is the sign of something conditioned”; Brunnhölzl 2011 “an entity that has the characteristic of being conditioned.”
- n.853 Construe “feeling” and so on as “this is feeling.”
- n.854 The idea is that since the name given is utterly arbitrary then the only thing known when the name is given is the thing it is given to.
- n.855 An actual thing “out there” or just a thing that is designated.
- n.856 *dbyings* (*dhātu*) is not the specific *dhātu* (“constituent”) form and so on as a basis, but the nature (or absence of a nature) that qualifies, in the sense of underpins (*dhātu*) all qualifiers (*dharma*).
- n.857 LSPW 579 differs. MQ 236, *nyi khri* 72.27: “How is this basis that is a causal sign of a compounded phenomenon going to be inexpressible?”
- n.858 This reading, *rang dbang nyid dam yod pa nyid*, is corroborated by Bṭ3 285b. However, *nyi khri* 72.31 (a 347b5) *rang dbang du yod pa nyid dam / med pa nyid du 'gyur pa* (“has no independent existence or nonexistence”).
- n.859 Brunnhölzl 2011, 21: “Conceived form is to be grounded in [the fact that] the true nature of this entity that has the characteristic of being conditioned is mere conception (an expression conditioned by conception) to which this name ... refers.” LSPW 580–81: “Discerned form, etc. is the definition of that entity which is the sign of something conditioned as in its dharmic nature mere discernment, as a verbal expression which is conditioned by discernment and to which refers this name.”
- n.860 Alternatively, “this eternally eternal, constantly constant nonexistence of imaginary form as the intrinsic nature of that conceptualized form.”
- n.861 We have translated this based on *nyi khri* 72.41 (a 350a1) *gzugs rab tu dbye ba mdzad*, understanding *ma mchis* (“given there is no such designation”) here to reflect not an alternative reading, but rather an attempt on the part of the translators to render contrasting parts of a long sentence.

- n.862 Maitreya is saying it is form.
- n.863 *nyi khri 72.52* (a 350b7) *gnyis su med pa'i mtshan nyid* ("mark of nonduality"); MQ 239.
- n.864 Better is *nyi khri 72.59* (a 352a2) *mya ngan las 'das pa bzhin du 'khor bar mi skyo'o... 'khor ba bzhin du myan ngan las 'das pa la zhen par mi 'gyur ro* ("just like nirvāṇa one is not depressed by saṃsāra ... just like saṃsāra one does not settle down on nirvāṇa"; that is, you do not dislike saṃsāra in the same way you do not dislike nirvāṇa; and you do not settle down on nirvāṇa in the same way as you do not settle down on saṃsāra.)
- n.865 Delete *la* (*nyi khri a 352a6* (<https://read.84000.co/translation/toh9.html#UT22084-026-001-8862>)).
- n.866 Better is PSP 6-8:157 *upapattiś cāśya bhagavatā pratipattau ca na vyākṛtā*; Conze and Iida 241 *upapattiś cāśya bhagavatā pratipattyaiva na vyākṛtā*; LSPW 583, "The Lord has not said anything about his rebirth which would (be necessary to) enable him to make further progress." Cf. *nyi khri 72.64* (a 353a1) *de'i skye ba yang ma mchis par lung bstan te / skye ba ma mchis na ji ltar 'thob par 'gyur* "He has said that their rebirth does not exist, but if their rebirth does not exist how will they gain [awakening]?"
- n.867 Cf. *nyi khri 72.64*; PSP 6-8:157; LSPW "an unthinkable rebirth which allows him to advance to the beyond of Nirvana."
- n.868 *'du byed. nyi khri 72.66* (a 353a5), *le'u brgyad ma ca 322b7 'khor ba* ("life in cyclic existence").
- n.869 The verses in this chapter are distinguished in the original by what has been characterized as a "hybrid" language incorporating apparently vernacular features into Sanskrit. Necessarily, this distinguishing feature is largely lost in both the Tib and English translations. It is noteworthy that the *Eighteen Thousand* version of the perfection of wisdom scripture incorporates this eighty-fourth chapter, which circulates as a separate work called *The Verse Summary of the Jewel Qualities*, right into the body of the text. It functions as a summary of what has gone earlier. Here at the outset the verses are put into the mouth of "the Lord," but many of the verses are in fact spoken by the other interlocutors met with earlier in the course of the scripture, so they have not been punctuated as quoted speech.
- n.870 Buddhaśrī 118b7 says the stains are the obscuring afflictions (*der ni dri ma zhes bya ba'i sgra tshig snga ma dang sbyar ro*).

- n.871 See 2.3ff.
- n.872 About Lake Anavatapa (*ma dros pa*), Malalasekera, s.v. *anotatta*, says it is “the last one to dry up at the end of the world”; Buddhaśrī 120a6 has *ma dros pa las ’byung ba*; *Subodhinī* 8b1 *bdag nyid kyi khyim* suggests the name of the lake is the name of the nāga who dwells in and rules it. On *nāgendra* (“most powerful serpent”) and *nāgapati* (“serpent ruler”), see Vogel 1926 Chapter V, “Principal Nāga-rājas”; also McKay 2015, Chapter Five. “Anavatapta Nāgendra Nāgapati” means the powerful nāga who rules the lake at the center of the world.
- n.873 See 6.3, Aṣṭa (Mitra 3–4, Wogihara 22).
- n.874 Buddhaśrī 124a6–7 glosses this with *skye ba dang ’gag pa la mngon par zhen pa sel ba’i sgo nas yul du byed pa’o* (“takes it as an object from the vantage point of having eliminated settling down on production and cessation”).
- n.875 See 8.36ff.
- n.876 In place of *gzugs su ’du shes shing*, reading RecAt *gzugs dang ’du shes dang* (“form and perception”).
- n.877 RecA 1.9 *anupādapade asakto, skye med gnas la reg ma yin* (“does not touch the stage of nonproduction”); alternatively, “does not tread the untrod ground.”
- n.878 Alternatively, *anupādadhī, skye med blo yis* (“in an intellectually active state of mind that has not been produced”).
- n.879 See 9.19ff.
- n.880 *byang chub sems gang*; RecAt *byang chub sems dpa’*.
- n.881 See 9.25.
- n.882 RecA *caraṇaṃ ca so acaraṇaṃ prajñāyitvā, des ni spyod dang mi spyod rab tu shes pas na* (“comprehends what is conduct and what is not [right] conduct”).
- n.883 9.42; Gilgit 295.10; Ghoṣa 842; PSP 1-1:188. The word *vid* means both “exist” and “know.” The word *saṃvid* has the same two meanings, intensified: “completely exist” or “completely know.” In Skt, therefore, the sentence means, at one and the same time, “As they are not known, so are they known. Thus, not being known, one says ‘ignorance,’ ” and, “As they do not exist, so do they exist. Thus, not existing, one says ‘not existing.’ ”
- n.884 Buddhaśrī “from the three realms.”

- n.885 The example is at 45.2.
- n.886 Buddhaśrī 131b3–7 says that during the preparation period (*nirvedhabhāgīya*) a bodhisattva cuts off belief in a basis for a self, first as an object (physical or mental) and then as a subject (as a materially existing being, or even just as a name). In the awakening that is arrived at one finds the bodhisattva. He glosses *bodhim asaṅgabhūtām* with *mtshan ma thams cad dang bral ba'i byang chub* (“an awakening separated from all causal signs”).
- n.887 The segue is: “If all people are as if conjured up by a magician, how can you talk of freeing them?”
- n.888 This derives nirvāṇa from *nirvā*, “to blow out” or “be blown out.”
- n.889 Buddhaśrī 135a4 says self and others are the same as objects of compassion; all dharmas are the same insofar as they are empty of an intrinsic nature.
- n.890 This ends RecA chapter 1; Buddhaśrī 135b5 omits the chapter break but says this is the end of the first of the eight chapters of the *Abhisamayālaṅkāra*.
- n.891 RecAs 2.6, has *vidhūtamalakleśa* (“cleared away the dirt of afflictions”) and *paripācita* (“the one who has been brought to maturity”). Buddhaśrī says the third bodhisattva (“who has cleared away the dirt and afflictions”) has eliminated obscurations to omniscience; and he takes “the fourth” in the last line not as one of the four, but as the worthy one “who has eliminated doubt” and says they are bodhisattvas who have not fallen into a śrāvaka-type nirvāṇa.
- n.892 The translators read *na ya*. RecA *naya* (*tshul*), “the one training by way of not training in training is training.”
- n.893 RecAs 2.8d *guṇo*. This is the first reference to the “qualities” in the title given below in the final verse (84.301). The “qualities” are the attributes of a bodhisattva who has completely awakened, which is to say, all the good qualities included within the perfection of wisdom that is defined in terms of all that is of benefit to all beings, in particular, the qualities of the śrāvakas, pratyekabuddhas, bodhisattvas, and buddhas.
- n.894 See 24.71–24.89.
- n.895 This ends RecA chapter 2. Cf. 25.5–28.2.
- n.896 *gus byas*, *sa[t]kṛtya*; RecA *rtaḡ*, *nitya* (“constantly”).

- n.897 These verses summarize the path of meditation called *smos pa'i sgom lam* (25.6–27.21.) and its benefits (*anuśaṃsā*).
- n.898 See 28.7–28.9.
- n.899 See 30.10.
- n.900 This ends RecA chapter 3. This illustration is not in the *khri brgyad stong pa* at this point; at 63.17 it is the wheel of the emperor.
- n.901 See 31.2.
- n.902 See 31.34.
- n.903 This translation takes the verse as summarizing 31.19: “To illustrate, Lord, a person fearful of rich creditors seeks safety with the ruler, and in the retinue of the ruler is actually lobbied by those whom one fears ... Similarly, Lord, the physical remains of the tathāgatas get to be worshiped because they are suffused with the perfection of wisdom. Lord, there the perfection of wisdom should be viewed as being like a ruler; the physical relics of the tathāgatas that get to be worshiped because they are suffused by the perfection of wisdom should be viewed as being like the person who has sought safety with the ruler.” Alternatively, if summarizing 31.7: “Lord, at the times when I am present on the throne of the head of the gods in the Sudharmā assembly of gods, the gods come to attend on me there in my place. When I am not present on my lion throne they think, ‘Seated on this Dharma throne Śatakratu, head of the gods, teaches Dharma to the Trāyastriṃśa gods,’ and they bow down to that throne of mine and go back.” The line “Just as a man with the king as support receives human worship...” would then be rendered “Just as [a throne] that is a king’s support receives human worship...”
- n.904 Summarizing 31.22ff., especially 31.27.
- n.905 See 31.50.
- n.906 Buddhaśrī 140a6 “to miserliness and so on.”
- n.907 See 31.51.
- n.908 This ends RecA chapter 4.
- n.909 Summarizing 32.28–32.29.
- n.910 Summarizing 32.45–32.50.

- n.911 *parasattva*; RecAt gzhan; *Eight Thousand*, 19 (5.3) “another being,” but
 Buddhaśrī 41a1 *sems can mchog la zhes bya ba ni byang chub sems dpa’ la’o / mchog
 zhes bya ba’i sgra ni dam par rjod par byed pa yin pai phyir te / byang chub sems dpa’
 gzhan gyis byang chub tu sems bskyed pa la zhes bya ba rgyas par gang bsungs pa yin
 no.*
- n.912 Summarizing 32.51–32.59.
- n.913 Summarizing 32.60–32.73.
- n.914 Buddhaśrī 141a7 says that in possession of the light-like four detailed and
 thorough knowledges they teach others to practice the ten wholesome
 actions and so on. The form *sada* appears to be rendered into Tib by *byung*.
- n.915 This ends RecA chapter 5.
- n.916 This and the following stanzas summarize Chapter 33.
- n.917 Buddhaśrī 142b3 “to awakening.”
- n.918 *Subodhinī* 32a2 *des gnang ba’i yongs su bsngo ba dang ldan pa’i phyir ro snyam du
 dgongs pa yin no* (“It intends: because they are in possession of the dedication
 approved by him.”)
- n.919 This ends RecA chapter 6. *Eight Thousand*, 22 (6.9) is based on the reading
abhibhonti.
- n.920 See 34.6.
- n.921 This ends RecA chapter 7.
- n.922 Buddhaśrī 144b2 *ming ni tshor ba la sogs pa’i phung po’o* (“name is the feeling
 aggregate and so on”).
- n.923 This ends RecA chapter 8.
- n.924 This ends RecA chapter 9. 37.1: “Then venerable Subhūti said to the Lord,
 ‘Lord, the perfection of wisdom is not an agent.’ The Lord responded,
 ‘Subhūti, the perfection of wisdom is the nonapprehender of all dharmas.’ ”
- n.925 See 37.25.
- n.926 See 39.30
- n.927 See 39.33–39.35.
- n.928 See 39.38–39.39.

- n.929 See 39.44–39.47.
- n.930 This ends RecA chapter 10, summarizing 39.51–39.52.
- n.931 See 39.57. *Buddhaśrī* 147a6 *smra ba'i zla ba zhes bya ba ni dngos po thams cad gsal ba byed pa yin pa'i phyir ro* “(A speaker-moon because of clarifying everything”).
- n.932 See 40.2–40.7.
- n.933 See 40.24–40.28.
- n.934 See 40.31.
- n.935 See 41.4–41.5.
- n.936 RecA *na-kārya-yuktaṃ*, *bya ba min dang ldan*; *Eight Thousand*, 30 (10.7), “is disinclined to do his work.” This summarizes the long sequence of “faults” (41.1–41.38).
- n.937 See 41.49.
- n.938 This ends RecA chapter 11, summarizing up to 41.52.
- n.939 See 42.1.
- n.940 *Eight Thousand*, 31 (12.3c): “unaltering.”
- n.941 See 42.2–42.30.
- n.942 See 43.7.
- n.943 Here *'jig rten* (“world”) must have crept in as a mistake for *'jigs med*; *Eight Thousand*, 31 (12.6), “roars fearlessly.”
- n.944 See 43.19–43.21.
- n.945 This ends RecA chapter 12, summarizing 43.44.
- n.946 See 44.3.
- n.947 This ends RecA chapter 13.
- n.948 Summarizing from 44.15 up to 44.23.
- n.949 These examples are summarizing 45.1–45.9.
- n.950 For the differences between the editions at this point, see Yuyama, 172 (with notes inserted into RecAt).

- n.951 This ends RecA chapter 14.
- n.952 The segue here is given at 45.10: “How is it, Lord, that those sons of a good family or daughters of a good family who have set out in the Bodhisattva Vehicle have not been assisted by the perfection of wisdom and have not been assisted by skillful means and even fall to the śrāvaka level and the pratyekabuddha level?” This is, however, explicitly summarizing the beginning of chapter 46: “The Lord having said that, venerable Subhūti inquired of him, ‘Lord, how should bodhisattva great beings beginning the work train in the perfection of wisdom? How should they train in the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving?’ ‘Subhūti,’ replied the Lord, ‘bodhisattva great beings beginning the work who want to train in the perfection of wisdom, and who want to train in the perfection of concentration, perfection of perseverance, perfection of patience, perfection of morality, and perfection of giving, should attend on spiritual friends who teach the perfection of wisdom.’ ”
- n.953 This translation follows Buddhaśrī 151a2: *byang chub ni rnam par byang ba’i bdag nyid rnams so// phung po ni kun nas nyon mongs pa’i mtshan nyid rnams so*.
- n.954 Emend *legs* ‘*tsho* to *legs mtsho*, *guṇasāgara*.
- n.955 *blo, buddhi*.
- n.956 See 47.8–47.10.
- n.957 48.3 (kha.167.b1), ‘*bum tha 8a7, nyi khri kha 330a3* (<https://read.84000.co/translation/toh9.html#UT22084-026-001-8034>) *thugs gzhol*.
- n.958 RecA *vigraha, rtsod pa*; 48.1 *mi ’thun pa* (“counterpoint”); Gilgit 543.2 *vipratyayanīya*; Gyurme (*khri pa*) “incompatible with”; *Eight Thousand* “antagonistic to”; ‘*bum tha 8b1, nyi khri 38.7* (kha 330a5) ‘*jig rten thams cad kyis yid chas par dka’ ba* (“hard for the entire world to believe in”).
- n.959 This ends RecA chapter 15.
- n.960 Summarizing 48.15–48.27.
- n.961 Neither Buddhaśrī nor *Subodhinī* gloss the word ‘*jig rten* (*loke*) explicitly, but the idea seems to be that the five perfections are perfections in an ordinary (*loka*) sense, but not ultimately. For that the perfection of wisdom is necessary.

- n.962 Summarizing 48.34–48.43.
- n.963 RecAt, 174 supports the reading *theg pa* here, but RecAs, 62 (16.6a) *jñāna* (*ye shes*) is glossed as such by Buddhaśrī 153a2, *Subodhinī* 46a3. In the *Abhisamayālaṅkāra* this marks the beginning of explanation of the *prayoga*, *sbyor ba* (practice) proper.
- n.964 Jäschke says *tha ba* means *thu ba*; Buddhaśrī 153a5 glosses with *gnod sems med pa*.
- n.965 This ends RecA chapter 16, summarizing up to 48.101, the end of the forty-eighth chapter.
- n.966 49.1: “The Lord having said this, venerable Subhūti asked him, ‘Lord, what is the attribute, what is the token, and what is the sign of bodhisattva great beings? How do I know, “These bodhisattva great beings are irreversible?”’
‘ ”
- n.967 Summarizing 49.1–49.10.
- n.968 Buddhaśrī 153b5 *lus kyi las la sogs pa kha na ma tho ba med pa’i phyir sgo gsum dben zhing dag pa* (“pure because of being isolated from basic physical, verbal, and mental immoralities”).
- n.969 Summarizing 49.30–50.9.
- n.970 Buddhaśrī 154a1 *ro byang ba med pa* (“does not relish”).
- n.971 Summarizing 50.17. “Black magic” (*abhicāra*, *drag shul*) incorporates violent and antinomian behavior.
- n.972 Alternatively, *’dod pa’i las can* (*icchakarmam*) may mean “those who want to make it happen.” Buddhaśrī 154a3 *khnye’ur ’gyur ro zhe’am bu mor ’gyur ro zhes bya ba ston*.
- n.973 Emend *brtan/brten* to RecA *śāsanī*, *bstan*.
- n.974 The idea is they have avoided a purposeless birth where what they have to teach in life is unwelcome to the listeners; cf. 49.8.
- n.975 See 50.31: “They are not uncertain and harbor no doubt about their own level. And why? Because they have no uncertainty about the very limit of reality, and they do not conceive of the very limit of reality as one or two. Because of such an understanding, they do not produce a thought at the śrāvaka level or the pratyekabuddha level even after returning back to a life.”

- n.976 Cf. 50.38.
- n.977 This ends RecA chapter 17.
- n.978 51.7. Buddhaśrī 154a7 (explaining the *Abhisamayālaṅkāra*) says these begin the signs of irreversible bodhisattvas on the path of meditation.
- n.979 See 51.11.
- n.980 Summarizing 51.12–51.16. To paraphrase *Subodhinī* 48b5–49a1, the lustful man is dying for her to come. Like that, “through the force of the path of meditation bodhisattvas obtain a collection of as much wisdom and merit as the collection of wisdom and merit through which, over unbroken eons, beings, having rejected saṃsāra, will gain awakening, [such is one’s desire for it to happen].” Buddhaśrī 154b5–6: “just a tiny moment of paying attention to wisdom brings about as much merit as it takes an eon to accomplish.”
- n.981 *Idan*. RecAs *abhiyukta* (“makes an effort at”).
- n.982 See 51.17–51.21.
- n.983 *shes*; RecA 18.6 *khyāyati*, *snang* (“appears to be”); *Eight Thousand*, “declared to be.”
- n.984 See 51.32–51.33.
- n.985 This ends RecA chapter 18, summarizing 51.34–51.53.
- n.986 See 51.53–51.72.
- n.987 *ngung ngu ngyung ngus*; RecAs, 71 *stokastokaṃ* also means “drop by drop.”
- n.988 Note the excursus on karma and the appeal to Maitreya (52.3–52.17) is not referenced here. It is in the *Abhisamayālaṅkāra*. This summarizes 52.18–52.20.
- n.989 This ends RecA chapter 19, summarizing up to 52.53.
- n.990 Leaving out the Gaṅgādevī chapter, this summarizes 54.1–54.6, beginning the *upāyakauśalya* section that ends *Abhisamayālaṅkāra* chapter 4.
- n.991 RecAs, 75 (20.2) *kṛtayogya*; LC ‘os su gyur; *Eight Thousand*, 45 “well-qualified.” Buddhaśrī 151b5 *goms par byas pa* (“very experienced”).
- n.992 The illustration is at 54.7. They do not touch awakening because they have not yet accumulated all the necessary equipment for that state, or because they do not settle down on the reality even of that state.

- n.993 “Supported” renders *gnas* (*adhiṣṭhāna*); Buddhaśrī 157a2 says “the work (*bya ba*) is the four ways of gathering a retinue.”
- n.994 The reading here and at RecAt, 177 (20.7d) is *mtshan ma med par gnas shing*; but RecAs, 76 and Obermiller 1960, 75 have *na ca ānimittu-sthitu*; *Eight Thousand*, “Nor should one stand in the signless,” supported by Buddhaśrī 157a3 *stong pa nyid la gnas pa mtshan ma dang mtshan ma med pa dag tu mi ’dzin pa’i phyir*.
- n.995 See 54.8.
- n.996 See 54.9.
- n.997 See 54.10.
- n.998 These illustrations are not in any of the extant versions of the sūtra and not in the *Abhisamayālaṅkāra*. Bṭ3 5.1014 in this context says, “Here there are a further seven subsections to the passage.”
- n.999 Here “dharma” means one keeps on meditating on the three gateways to liberation without entering nirvāṇa (Buddhaśrī 158a1).
- n.-
1000 This translation, “have a proper understanding of paths,” is supported by *Subodhinī* 55a2–3 “have a proper understanding” because they are skilled in the comprehension of the good qualities and faults, respectively.
- n.-
1001 RecAs, 81 (20.19cd): “It is simply impossible to be able to give an exposition, be it of one who has reached nirvāṇa or even of one being something compounded.” RecAt, 178 (20.19cd): “If they were to experience nirvāṇa they would not be there, but even were that the case, they would still be able to reach it.”
- n.-
1002 K, N *pa*; RecAs, 81 (20.20d) *prajñāpanāya śakyah*.
- n.-
1003 Summarizing 54.22.
- n.-
1004 Summarizing 55.1–55.3.
- n.-
1005 Summarizing 55.5–55.6.
- n.-
1006 This ends RecA chapter 20. Summarizing 55.9.
- n.-
1007 Summarizing 55.10. Buddhaśrī 159b2 *gzhan gyis lung bstan zhes ba ba ni bdud kyis sangs rgyas su ’gyur ro*.

- n.- 1008 Māra is disguised as a buddha, or (55.13) “disguised as a monk; or else he approaches disguised as a nun; or else he approaches disguised as a landlord; or else he approaches disguised as their mother; or else he approaches disguised as their father.”
- n.- 1009 *ming gi gzhi las* renders *nāmādhīṣṭhāna* (cf. 55.12) governed by the exigencies of meter. It means the detailed declaration of the irreversible bodhisattva’s name and so on.
- n.- 1010 See 55.12.
- n.- 1011 See 55.12–55.15.
- n.- 1012 See 55.18–55.25.
- n.- 1013 See 55.21–55.22.
- n.- 1014 “Think that they are greater than” renders *drod snyam*, literally “think they outweigh.” RecAs, 86 (21.8d) *tulayeya*; *bod rgya tshig mdzod chen mo*, s.v. *drod*, gives as a second meaning *tshod* “measure”; Jäschke, s.v. *drod*, “one *Lex.* has *drod rig pa = mātrajña* experienced or well-versed in measure.” *Eight Thousand*, 50 “should ... be considered.” Buddhaśrī 170a5 says it means to disparage (*drod snyom zhing brnyas par byed pa de ni*).
- n.- 1015 This ends RecA chapter 21.
- n.- 1016 *drag ldan*. Emend or read RecAs, 88 (22.1b) *guru*, *Eight Thousand*, 51 “weighty” as *ugra*.
- n.- 1017 See 55.28.
- n.- 1018 See 55.30.
- n.- 1019 *Subodhinī* 57b6 *de dag kun te sangs rgyas ji snyed pa’i lam*.
- n.- 1020 See 55.31.
- n.- 1021 See 55.33–55.36.
- n.- 1022 Emend *mi* to *min*; RecAs, 90 (22.6d) *sadā a-bhūto*.
- n.- 1023 See 55.37–55.43.
- n.- 1024 Buddhaśrī 163b3 glosses *rjes su mthun byed zhes bya ba ni rab tu ston par byed pa’o* (“to teach it”).
- See 55.45–55.46.

- n.- See 55.49–55.50.
1025
- n.- Explaining 55.50–55.51.
1026
- n.- See 55.52. The perfection of wisdom is best taken as both a book and a
1027 practice here as in Haribhadra’s gloss of the Aṣṭa (Wogihara 796; Sparham
n.- 2006–11, vol. 4, 153). Buddhaśrī 164a7 “ ‘Going quickly.’ Worried an enemy
1028 might come one goes quickly and calms down. It intends: so one will not
lose the precious jewel.” This ends RecA chapter 22.
- n.- This example is not explicitly taught but conveys the meaning of 56.5, “The
1029 bodhisattva great beings will not simply surpass the stream enterers, *up to*
pratyekabuddhas in one respect but not another; they will surpass all those
bodhisattva great beings without skillful means and separated from the
perfection of wisdom practicing the perfection of giving” and so on.
- n.- Buddhaśrī says they teach their own knowledge to others.
1030
- n.- This ends RecA chapter 23. Again, this example is not explicitly taught but
1031 conveys the meaning at 56.6: “The Four Mahārājas will think about
approaching bodhisattva great beings who train like that, and having come
into their presence, they will say, ‘Make haste at training! Train quickly! The
tathāgatas, worthy ones, perfectly complete buddhas of yore took
possession of these four begging bowls, so you too, seated at the site of
awakening, having fully awakened to unsurpassed, perfect complete
awakening, should take possession of them as well.’ ”
- n.- See 56.11.
1032
- n.- Emend *dag* to *ngag* RecAs, 96 (24.2c) *kāyacittavacanam*.
1033
- n.- This and the following verses are summarizing 56.12–56.30.
1034
- n.- Buddhaśrī 166a1 says one puts oneself down, thinking someone who has to
1035 help and benefit all should not get upset like this.
- n.- This ends RecA chapter 24, summarizing 56.26–56.30.
1036
- n.- Buddhaśrī 166a5.
1037
- n.- *Subodhinī* 61b1–2, Buddhaśrī 166b1.
1038
- n.- 57.14 gives both examples.
1039
- n.- This ends RecA chapter 25.
1040
- n.- See 58.3–58.7.

- n.- 1041 Buddhaśrī 167b7: “with wisdom that settles down on a duality.”
- n.- 1042 The context for this is 58.18–58.19: “Lord, it does not occur to those
1043 bodhisattva great beings practicing the perfection of wisdom to think, ‘I am
n.- 1043 distant from the śrāvaka level or pratyekabuddha level, but I am close to the
knowledge of all aspects.’ To illustrate, Lord, it does not occur to a space to
think, ‘I am near one thing and distant from another.’ And why? Lord, it is
because a space does not have specific features, because a space is without
thought construction.”
- n.- 1044 These illustrations are 58.20–58.25.
- n.- 1045 This ends RecA chapter 26, summarizing 59.3–59.9.
- n.- 1046 See 59.10.
- n.- 1047 See 59.10–59.11; also Aṣṭa (Wogihara 852), *brgyad stong pa*, 242b5, ŚsPN3
9868r10, PSP 5:42, and *nyi khri* 49.15.
- n.- 1048 As in the *Eight Thousand Line* version, “knower of all” or “all-knowledge” is
not reserved for the limited knowledge of a worthy one.
- n.- 1049 Summarizing 59.17–59.23.
- n.- 1050 See 60.4. The reading *dharmakāmam* is supported by Buddhaśrī 170b1.
- n.- 1051 The context (60.5–60.7) is the Lord’s statement to Śatakratu that Subhūti’s
dwelling, that is to say, the result of a śrāvaka’s practice, “does not approach
the bodhisattva great being’s dwelling in the perfection of wisdom even
by ... a hundred thousand one hundred millionth part ... because ...
bodhisattva great beings practicing this perfection of wisdom pass beyond
the śrāvaka level and the pratyekabuddha level, enter into the secure state of
a bodhisattva, and, having completed all the buddhadharmas, reach the
knowledge of all aspects. Having reached the knowledge of all aspects, they
obtain the elimination of all residual impressions, connections, and
afflictions.”
- n.- 1052 Buddhaśrī 170b7 says one can read *arhan* not as *dgra bcom pa* (“destroyer of
the enemy [afflictions]”) but as “become worthy (*arhan*) of all good qualities.”
- n.- 1053 This example comes earlier (54.9).
- n.- 1054 This ends RecA chapter 27.
- n.- 1055 Buddhaśrī 172b1 connects this with when the Lord delivers the perfection of
wisdom over to Ānanda for safekeeping (going up to 60.38). The remainder

of the verses (84.245–84.301) explain each of the six perfections, starting with wisdom and ending with giving, and then provide a short summary of the six in the customary order. The *Subodhinī* connects it with the Sadāprarudita story and so on, but since that is itself a summary (not in the form of an *udāna* but an *avadāna*), it does not make sense that an *udāna* (this collection of verses in chapter 84) would include the *avadāna* (the Sadāprarudita story) within the purview of what needs to be summarized. This marks the end of the second of the three Kangyur volumes of *khri brgyad stong pa*.

- n.-
1056 This begins the explanation of the perfection of wisdom.
- n.-
1057 This is Buddhaśrī's (173a3) explanation, relating these with the paths of meditation down to accumulation, respectively.
- n.-
1058 RecAs, 110 (28.6c) has *jñānayantra*; *Eight Thousand*, 61 "the machinery of cognition" in place of *karmayantra*.
- n.-
1059 This ends RecA chapter 28.
- n.-
1060 This begins the perfection of concentration. Buddhaśrī 175a2; *Subodhinī* 67a7. The context is the explanation of how each of the perfections is included in the other—the explanation is of the state at the end of meditation that includes all the practices undivided.
- n.-
1061 *Subodhinī* 67b4 says there is no causal sign that makes one settle down on them.
- n.-
1062 The idea is that all the places in Jambudvīpa are inferior relative to the perfect places of the gods and the humans in Kuru.
- n.-
1063 The idea is that there is no sound in the formless realm, so it is not possible to talk with the beings there and be of any use to them.
- n.-
1064 The idea is that one uses the wealth for the good of one's family.
- n.-
1065 One does not react to meditative attainment incorrectly by dwelling on the experience.
- n.-
1066 RecAs *sattvāḥ*; Buddhaśrī 177b1 *sems dpa' ste sems go cha'i brtson 'grus kyis rnam par dag pa yod pa'i byang chub sems dpa'*. He goes on to say there are six impediments to perseverance. The first, laziness, is being referenced in the first two lines, and the second, pride (*mānagrāhin*), in the last two lines.
- n.-
1067 Buddhaśrī 178a2–3: "the emergence of awakening in a mindstream destroys the pride and so on that were in the mindstream before." The pride (a block

to perseverance) is overcome by cultivating the insight that one is a slave to all beings. The absence of the pride even to such a degree (awakening) requires the pride to be in a mindstream in the first place. A similar example is in the *Laṅkāvatārasūtra*.

n.- 1068 Buddhaśrī glosses RecAs, 116 (29.14c) *paricaryamānā* with 'tsho bar byed ("look after").

n.- 1069 This ends RecA chapter 29.

n.- 1070 This is the stanza as it is explained by Buddhaśrī 178b4–5. Different, but very possible, is RecAs, 119 (30.3c), RecAt, 187. "If, thinking 'I have to reach the unsurpassed calm,' they have produced their first production of the thought of supreme awakening and make their thinking mind stay with that day and night, they should be known as those with clear intelligence making a vigorous attempt."

n.- 1071 Not twisted by malice and so on.

n.- 1072 This ends RecA chapter 30.

n.- 1073 In this verse "law" renders *chos* (*dharma*). Emend *nges pa* (a printing error) to *des pa*. MW, s.v. *guṇadharmā* (*yon tan chos*), "the virtue or duty incident to the possession of certain qualities (as clemency is the virtue and duty of royalty)." Buddhaśrī 182a4 *byang chub yon tan 'byung 'gyur la// gang las byang chub kyi yon tan stobs la sogs pa yang dag par 'grub par 'gyur pa'i chos de*.

n.- 1074 Alternatively, *sdom min* (RecAs, 125 *asaṃvaro*), "not following the code."

n.- 1075 The reference here is to the eight "worldly dharmas" (*laukikadharmas*), where attachment and aversion, respectively, to each of the four opposites (pleasure and pain and so on) rule an ordinary person's life, as above (43.11) "great equanimity with the mark of remaining indifferent toward pleasure and pain, gaining and not gaining, fame and infamy, praise and blame that cause faults in beings."

n.- 1076 Buddhaśrī 184b5 says "many" are the enjoyments of decent people and "immeasurable" the final nirvāṇa.

n.- 1077 This ends RecA chapter 31.

n.- 1078 Buddhaśrī 186a6 takes the line, as do the Tib translators, first explaining the negative *a* in *akṣaṇa* as *mi khom pa* ("places that preclude a perfect human birth") and then the *kṣaṇa* as *dal ba* ("perfect human birth").

- n.-
1079 Aṣṭa (Wogihara 927) *mā dakṣiṇena mā purvveṇa mā paścimena mottareṇa mordhvaṇi mā'dho*; *brgyad stong pa* 261b2 *shar du ma yin slor ma yin nub tu ma yin*. The correct reading is likely “without looking to the right or left, without looking to the south, west, north” and so on.
- n.-
1080 The translators here and at *brgyad stong pa* 262b2 read *āvaraṇam* (*sgrib pa*) in place of *ārambanam*; *Eight Thousand*, 278 “no attachment to objective supports.”
- n.-
1081 Below, the translators use a plural for *grong khyer*, and the size of the “city” (*nagarī*) shows it is a metropolis, like a modern Indian city made up of many relatively autonomous villages.
- n.-
1082 *las/karma* is missing here in the Tibetan but has been added based on the parallel passage in Aṣṭa (Wogihara, 939.18).
- n.-
1083 Cf. 73.55. Āryavimuktisena (Sparham 2006–11, vol. 4, 76) explains: “ ‘Blue’ is the general rubric (*uddeśapada*); ‘the color blue’ (*nīlavarṇa*) is based on innate blueness; ‘look blue’ (*nīladarśana*) is based on added blueness; ‘shine out blue’ [“appear blue”] (*nīlabhāsvara*) is based on the fact that both release light and shine out. Nakamura (2014, 611–612) renders the last of these “ ‘whose shining is blue’ is because of the brightness [caused] by the release of light (*prabhānirmokṣabhāsvaratā*) of these two.’
- n.-
1084 A line has (accidentally?) been omitted here. Aṣṭa (Wogihara 934, Mitra 487) *buddhanetrīcitrikārānugata sugata śrutacittānāṃ sattvānām*; *brgyad stong pa* 264a6 *sangs rgyas kyi tshul la gus par byed pa rjes su 'gro ba'i thos pa dang sems pa legs par rtogs pa*. Its inclusion is supported by Haribhadra’s commentary (Wogihara 939, Sparham 2006–11, vol. 4, 275) on a similar line: “ ‘With minds faithfully devoted to’ with serene faith in her ‘the Guide of the Buddhas’ the Perfection of Wisdom ‘and bent on listening to’ with the aforementioned knowledge arisen from listening to ‘the Sugata’ well (*suṣṭhu*) gone (*gata*), ‘and for a long time they had been intent on deep dharmas.’ The *anugata* is because [the faithful devotion] is connected with that [mind bent on listening].”
- n.-
1085 Aṣṭa (Wogihara) just has *suvarṇapādaka*.
- n.-
1086 Perhaps the translators read *abhīkṣṇa* for Aṣṭa (Wogihara 936) *adhiṣṭhita*.
- n.-
1087 This is a conjecture.
- n.-
1088 This is a conjecture. Aṣṭa (Wogihara 941) *prakṛtyavyavahāra*; *brgyad stong pa* 236a6 *rang bzhin gyis tha snyad med pa* (“in its basic nature inexpressible”).

- n.-
1089 Omitted here is Aṣṭa (Wogihara 941) *sarvadharmaviṣayāpagata*; *brgyad stong pa* 236a7 *chos thams cad yul dang bral ba*; *Eight Thousand*, 282 “it has left the sphere of dharmas behind.”
- n.-
1090 This is a conjecture. Aṣṭa (Wogihara 941) *āsannarūparāja*; *Eight Thousand*, 282 “The king is near.” We have emended *rāja* to *rajas* based on the reading here and *brgyad stong pa* 236b1 *gzugs kyi rdul sel* (“eliminating material dirt”).
- n.-
1091 Omitted here is Aṣṭa (Wogihara 941) *asapatnarāja*; *Eight Thousand*, 282 “the unrivaled king.” *brgyad stong pa* 236a7 has *phun sum tshogs pa* (“perfect”).
- n.-
1092 Omitted here is Aṣṭa (Wogihara 941) *dharmadhātuniyata*; *brgyad stong pa*, 236a7 *chos kyi dbyings su nges pa*; *Eight Thousand*, 282 “fixed on the element of dharma.”
- n.-
1093 This is a conjecture. Aṣṭa (Wogihara 941) *sarvasattvābhavana*; *Eight Thousand*, 282 “no world for beings to be reborn in.”
- n.-
1094 Emend *las* to *la*; *brgyad stong pa* 236b5 *chos thams cad la nges par 'bigs pa*; *Eight Thousand*, 282 “piercer of all dharmas.”
- n.-
1095 Omitted here is Aṣṭa (Wogihara 941) *sarvadharmavibhavamudrā*; *Eight Thousand*, 282 “seal of the desisting from becoming on the part of all dharmas”; *brgyad stong pa* 236b5 *chos thams cad kyi 'byor ba phyag rgya*, “seal of the wealth of all dharmas.”
- n.-
1096 Omitted here is Aṣṭa (Wogihara 941) *sarvatathāgatadarśin*; *brgyad stong pa* 237a1 *de bzhin gshegs pa thams cad mthong ba*, “with sight of all tathāgatas.”
- n.-
1097 *ri mo, citrikāra*; Edg, “pay reverence, respect.”
- n.-
1098 Probably an editor’s error.
- n.-
1099 The language used to tell the story is somewhat slimmed down here in comparison with the version in the Aṣṭa and *brgyad stong pa*.
- n.-
1100 *brgyad stong pa* 271b3 adds *sgo drung du bsdad do* (“he waited at the gateway”).
- n.-
1101 *rol mo'i cha byad* is either a mistake, or an alternative for *rol mo'i yo byad* (*brgyad stong pa* 271b4), Aṣṭa (Wogihara 950.21) *vādyaprakṛti*.
- n.-
1102 *dgyer*? Perhaps, on the model *'byed, phye, dbye*, this is from *'gyed*, past tense *bgyes* (“to disperse, dismiss”); cf. *kun 'gyed* “donation to each in the entire community.” Aṣṭa (Wogihara 950) *utsrjyata* (“release”).
- Aṣṭa (Wogihara 952.21) *pīḍāsthānam* (“oppressive state”).

- n.- 1103 *chas* (*prasthita*) is probably a perfect form of *cha* (“to go”—with a secondary meaning of to be on the point of doing something); alternatively, it may be an incorrect form of ‘*cha*’, Jäschke “to make, prepare, construct.”
- n.- 1104
- Aṣṭa (Wogihara 954) *aparimāṇapūjāvvyūhena*, they proceeded “as an infinite immeasurable array of worship.” The translators apparently understood *vyūha* to be in reference to the immense layout of the city; *brgyad stong pa* 274a1 *mchod pa’i bkod pa tshad med pa dang* (“a layout inviting infinite worship”); *Eight Thousand*, 288 “magnificent display of religious aspirations.”
- n.- 1105
- There is a helpful Wikipedia article (<https://en.wikipedia.org/wiki/Agarwood>) on *araru* (MW *agallochum*) under “agarwood.” Accessed May 9, 2022.
- n.- 1106
- Aṣṭa (Wogihara 955) *saptaratnamayaḥ paryāṅkaḥ prajñapto ’bhut*; *Eight Thousand*, 288 “a couch made of the seven precious stones was put up.” But *brgyad stong pa* 274a4 supports the reading here, the four perhaps reflecting the four Vedas or four baskets (*piṭaka*; cf. Wogihara 955.10 *peḍā*, MW *peṭaka*) of *sūtra*, *vinaya*, *abhidharma*, and *bodhisattva* teachings.
- n.- 1107
- Probably in error this version omits “with the merchant’s daughter and the five hundred girls.”
- n.- 1108
- Reading, with *brgyad stong pa* 275a5, *gzhal med khang* (*vimāna*) in place of Aṣṭa (Wogihara 957.4) *vitāna*; *Eight Thousand*, 289 “like a canopy.”
- n.- 1109
- khyod las*; *brgyad stong pa* 276a5 *khyod kyis*; Aṣṭa (Wogihara 958.27) *tava* (“your perfection of wisdom”) fits a bit better with the earlier story.
- n.- 1110
- Aṣṭa (Wogihara 966.9) has omitted *yang dag pa ma lags so* (“it is not real”).
- n.- 1111
- ming mtshan gyi sku* is an odd honorific for Aṣṭa (Wogihara 966.13) *nāmakāyena*; *brgyad stong pa* 277b7–278a1 *ming gyi sku*. In the *nāmarūpa* (“name and form”) of the twelve-branch *pratītyasamutpāda*, *nāman* is the mental part of a being’s makeup.
- n.- 1112
- Emend *dong ba ’dod pa ’dod par ’gyur* to *dong ba ’dong pa ’dong par ’gyur*.
- n.- 1113
- rab tu ’byed*. Aṣṭa (Wogihara 967) *prabhāvyante*; *Eight Thousand*, 292 “augmented.”
- n.- 1114
- phyugs pa*, Aṣṭa (Wogihara 981.16) *sumṛṣṭa* literally means “smeared,” like smearing the walls with mud and cow dung to make a good surface.
- n.- 1115

- byung* perhaps renders *prādurbhūta*; cf. Aṣṭa (Wogihara 982) *bhūpradeśād* (“from this spot of earth”).
- n.-
1116 In each case the Tib translators render the Skt abstract nouns literally. In
n.-
1117 English this would be: “the state of all dharmas is the same, so the state of
the perfection of wisdom is the same; all dharmas are in an isolated state so
the perfection of wisdom is in an isolated state; all dharmas are in a state that
does not move so the perfection of wisdom is in a state that does not move,”
and so on.
- n.-
1118 *sna tshogs pa nyid*, Aṣṭa (Wogihara 986.7) *vicitratā*. Each side of the axial
mountain is said to be a different color.
- n.-
1119 Aṣṭa (Wogihara 986) *vijñānadhātuvaparyantatayā*; *brgyad stong pa* 283b6 *rnam par*
shes pa'i kham mu med pa nyid pas (“the consciousness element is limitless so
the perfection of wisdom is limitless”). This is also absent from the list of
meditative stabilizations below.
- n.-
1120 This *vajropamadharma* is likely the last meditative stabilization before
awakening.
- n.-
1121 *rnam par 'jigs pa mnyam pa nyid*, so too *brgyad stong pa* 284a1 **vibhāvanāsamatā*;
Aṣṭa (Wogihara 986.16) *abhibhāvanāsamatā*; *Eight Thousand*, 297 “remains the
same whatever it may surpass.”
- n.-
1122 Each of these meditative stabilizations matches Dharmodgata’s explanations
of the perfection of wisdom.
- n.-
1123 As above (see [n.1119](#)), *vijñānadhātuvaparyantaś ca nāma samādhiḥ* is left out.
- n.-
1124 This is a conjecture. Aṣṭa (Wogihara 987) *sarvadharmānupalabdhi*, *brgyad stong*
pa 284a7 *chos thams cad dmigs su med pa*; *Eight Thousand*, 298 “non-
apprehension of all dharmas.”
- n.-
1125 Aṣṭa (Wogihara 987) *sarvadharmavibhāvanāsamatā*; *Eight Thousand*, 298 (perhaps
for the sake of consistency) “remains the same whatever it may surpass.”
- n.-
1126 “Avoided the places that preclude a perfect human birth” renders *akṣaṇā*
(literally “those on account of which the moment is not there”; Tib *mi khom*
pa, “absences of leisure or capacity”) *vivarjitāḥ*. “Accomplished a perfect
human birth” renders *kṣaṇasampac-* (literally “perfect moment”; Tib (*dal*
ba/khom pa) *phun tshogs*, “fullnesses of leisure or capacity”) *cārāvagatāḥ*
(Wogihara 989). The implied metaphor is a flash of lightning that stands for
the perfection of wisdom, understood as a brilliant and powerful state of
mind, in essence “the thought of awakening” that makes clear, in a billion

lifetimes of darkness, a meaningful life. It does not mean an instant, in the usual sense of the word, but a lifetime that, when compared with the billions of other lifetimes a practitioner has spent in darkness without understanding the perfection of wisdom, is an instant.

At Aṣṭa (Wogihara 989.21) and *brgyad stong pa* 285a1–2 these last two sentences are said not to Subhūti, but to Ānanda.

n.-
1127

n.-
1128

yang dag par yongs su gzung ba'i phyir is omitted from Aṣṭa (Wogihara 989) and *brgyad stong pa* 285a3.

n.-
1129

skyes bu tha mar mi 'gyur pa, reading *anta (tha ma)*, so too *brgyad stong pa* 285b2, in place of Aṣṭa (Wogihara 990) *anya*; *Eight Thousand*, 300 “No other man would be as suitable as you are.”

n.-
1130

spyod; *brgyad stong pa* 285b3 *rab tu spyod*; Aṣṭa (Wogihara 990.22) *paricariṣyati*; *Eight Thousand*, 300 “shall be observed.”

n.-
1131

S 'phags pa shes rab kyi pha rol tu phyin pa khri brgyad stong pa rdzogs so//rgya gar gyi mkhan po dзи na mi tra dang / su ren+d+ra bo d+hi dang / zhu chen gyi lo tsa ba ban de ye shes sde la sogs pas bsgyur cig zhus te gtan la bab pa'o. D omits. The Hemis Kangyur (from the Ladahki/Mustang group) and the Gangteng Kanygur (Thempangma) list the Indian preceptor Prajñāvarman (*pradz+nya barma*) instead of Surendrabodhi.

b.

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Asaṅga. *rnal 'byor spyod pa'i sa* (Yogācārabhūmi) ["The Yogācāra Levels"]. Toh 4035–4042, Degé Tengyur vol. 229 (sems tsam, tshi-'i), folios tshi.1.b–'i.68.b.

Asaṅga. *rnal 'byor spyod pa'i sa las byang chub sems dpa'i sa* (Bodhisattvabhūmi) ["The Bodhisattva Levels"]. Toh 4037, Degé Tengyur vol. 231 (sems tsam, wi), folios 1.b–213.a.

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Asvabhāva. *theg pa chen po bsdus pa'i bshad sbyar* (Mahāyānaśaṃgrahopanibandhana) ["Explanation of the Mahāyānaśaṃgraha"]. Toh 4051 Degé Tengyur vol. 236 (sems tsam, ri), folios 190.b–296.a.

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Daśabalaśrīmitra. *'dus byas 'dus ma byas rnam par nges pa* (Saṃskṛtāsaṃskṛtavinīścaya) ["Determination of Compounded and Uncompounded Phenomena"]. Toh 3897, Degé Tengyur (dbu ma, ha), folios 109.a–317.a.

Dharmatrāta. *ched du brjod pa'i tshoms* (Udānavarga) ["Compilation of Udānas"]. Toh 4099, Degé Tengyur vol. 250 (mngon pa, tu), folios 1.b–45.a; Toh 326, Degé Kangyur vol. 72 (mdo sde, sa), folios 209.a–253.a.

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Haribhadra. *shes rab kyi pha rol tu phyin pa brgyad stong pa'i bshad pa mngon par rtogs pa'i rgyan gyi snang ba* (*Aṣṭasāhasrikāprajñāpāramitā-vyākhyānābhisamayālaṃkāṛālokā*) ["Illumination of the Abhisamayālaṃkāra"]. Toh 3791, Degé Tengyur vol. 85 (shes phyin, cha), folios 1.b–341.a.

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Maitreya. *dbus dang mtha' rnam par 'byed pa'i tshig le'ur byas pa* (*Madhyānta-vibhāga*) ["Delineation of the Middle and Extremes"]. Toh 4021, Degé Tengyur vol. 225 (sems tsam, phi), folios 40.b–45.a.

Maitreya. *shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan zhes bya ba tshig le'ur byas pa, sde dge*, (*Abhisamayālaṃkāranāmaprajñāpāramitopadeśaśāstrakārikā*) [*The Ornament for the Clear Realizations*]. Toh 3786, Degé Tengyur vol. 80 (shes phyin, ka), folios 1.b–13.a.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 a hundred thousand one hundred million world systems

'jig rten gyi khams bye ba phrag 'bum

འཇིག་རྟེན་གྱི་ཁམས་བྱེ་བ་ཕྱག་འབུམ།

koṭīśatasahasralokadhātu

g.2 abandonment element

spong ba'i dbyings

སྤྲོང་བའི་དབྱིངས།

prahāṇadhātu

g.3 **abdhātvaparyanta**

chu'i khams mu med pa

ཚུའི་ཁམས་མུ་མེད་པ།

abdhātvaparyanta

Lit. “limitless water element.” Name of a meditative stabilization.

g.4 **Ābhāsvara**

'od gsal

འོད་གསལ།

ābhāsvara

The head of the Ābhāsvara gods.

g.5 **Ābhāsvara**

'od gsal

འོད་གསལ།

ābhāsvara

Lit. “Clear Light.” The sixth of the seventeen heavens of the form realm; also the name of the gods living there. In the form realm, which is structured according to the four concentrations and pure abodes, or Śuddhāvāsa, it is listed as the third of the three heavens that correspond to the second of the four concentrations.

g.6 **abhijñābalavaiśāradyaprāpta**

mngon par shes pa dang / stobs dang / mi 'jigs pa thob pa

མངོན་པར་ཤེས་པ་དང་། ལྷོབས་དང་། མི་འཇིགས་པ་ཐོབ་པ།

abhijñābalavaiśāradyaprāpta

Lit. “from which the clairvoyances, powers, and fearlessnesses are gained.” Name of a meditative stabilization.

g.7 **Abhimukhī**

mngon du gyur pa

མངོན་དུ་གྱུར་པ།

abhimukhī

Lit. “Directly Witnessed.” The sixth level of accomplishment pertaining to bodhisattvas. See “ten bodhisattva levels.”

g.8 Abhirati

mngon par dga' ba

མངོན་པར་དགའ་བ།

abhirati

Lit. “Intense Delight.” The realm of the buddha Akṣobhya.

g.9 abiding in the correct practice of wisdom

shes rab kyi spyod pa la gnas pa

ཤེས་རབ་ཀྱི་སྦྱོང་པ་ལ་གནས་པ།

**prajñāpracāro bhavati* ^{RS}

g.10 absence of an existing thing

dngos po med pa

དངོས་པོ་མེད་པ།

abhāva

g.11 absence of an intrinsic nature

ngo bo nyid med pa

ངོ་བོ་ཉིད་མེད་པ།

niḥsvabhāvatā

g.12 absence of annihilation

chad pa med pa

ཆད་པ་མེད་པ།

anuccheda

g.13 absence of appearing

'byung ba med pa

འབྱུང་བ་མེད་པ།

apradūrbhāva

g.14 absence of being apprehended

dmigs su med pa

དམིགས་སུ་མེད་པ།

anupalambha

g.15 absence of being taken away from and the absence of being added to

dbri ba med pa dang bsnan pa med pa

དབྱིབ་མེད་པ་དང་བསྐྱེད་པ་མེད་པ།

anuddhārāpratyuddhāra

g.16 absence of coming

'ong ba med pa

འོང་བ་མེད་པ།

anāgamana

g.17 absence of defilement

kun nas nyon mongs pa med pa · kun nas nyon mongs pa ma mchis pa

ཀུན་ནས་ཉོན་མོངས་པ་མེད་པ། · ཀུན་ནས་ཉོན་མོངས་པ་མ་མཆིས་པ།

asaṃkleśa

g.18 absence of difference

don tha dad pa ma yin pa

དོན་ཐ་དད་པ་མ་ཡིན་པ།

anānārtha

g.19 absence of going

'gro ba med pa

འགྲོ་བ་མེད་པ།

agamana

g.20 absence of going on and on forever

rtag pa med pa

རྟག་པ་མེད་པ།

aśāśvata

g.21 absence of occasioning anything

mngon par 'du byed pa med pa · mngon par 'du bya ba med pa

· mngon par 'du bgyi ba ma mchis pa

མངོན་པར་འདུ་བྱེད་པ་མེད་པ། · མངོན་པར་འདུ་བྱ་བ་མེད་པ། · མངོན་པར་འདུ་བགྱི་བ་མ་མཆིས་པ།

anabhisaṃskāra

g.22 absence of production
skye ba med pa · skye ba ma mchis pa
སྐྱེ་བ་མེད་པ། · སྐྱེ་བ་མ་མཆིས་པ།
anutpāda

g.23 absence of purification
rnam par byang ba med pa · rnam par byang ba ma mchis pa
རྣམ་པར་བྱང་བ་མེད་པ། · རྣམ་པར་བྱང་བ་མ་མཆིས་པ།
avyavadāna

g.24 absence of stopping
'gag pa med pa
འགག་པ་མེད་པ།
anirōdha

g.25 absence of unity
don gcig pa ma yin pa
དོན་གཅིག་པ་མ་ཡིན་པ།
anekārtha

g.26 absolutely with certainty
gcig tu nges par gtan du
གཅིག་ཏུ་ངེས་པར་གཏན་དུ།
ekāntātyantikī

g.27 absorption
snyoms par 'jug pa
སྦྱོམས་པར་འཇུག་པ།
samāpatti

Definition from the 84000 Glossary of Terms:

The Sanskrit literally means “attainment,” and is used to refer specifically to meditative attainment and to particular meditative states. The Tibetan translators interpreted it as *sama-āpatti*, which suggests the idea of “equal” or “level”; however, they also parsed it as *sam-āpatti*, in which case it would have the sense of “concentration” or “absorption,” much like *samādhi*, but with the added sense of “attainment.”

g.28 absorptions

snyoms par 'jug pa

སྒྲུབ་པར་འཇུག་པ།

samāpatti

May refer to the “four formless absorptions” and/or the “nine serial absorptions.”

g.29 *acala*

g.yo ba med pa

གཡོ་བ་མེད་པ།

acala

Lit. “Unmoving.” Name of a meditative stabilization.

g.30 *Acalā*

mi g.yo ba

མི་གཡོ་བ།

acalā

Lit. “Immovable.” The eighth level of accomplishment pertaining to bodhisattvas. See “ten bodhisattva levels.”

g.31 *accompanied*

mtshungs par ldan

མཚུངས་པར་ལྷན།

saṃprayukta

g.32 *accomplish and dwell in*

bsgrubs te gnas

བསྐྱབས་ཏེ་གནས།

upasampadya vihr

g.33 *accomplishing the letters*

yi ge sgrub pa

ཡི་གེ་སྐྱབ་པ།

akṣarābhiniṛhāra

g.34 *account*

de lta bu byung ba

དེ་ལྟ་བུ་བྱུང་བ།

itivr̥ttaka

Accounts of the lives of past buddhas and bodhisattvas. Literally “thus it has happened.” One of the twelve aspects of the wheel of Dharma.

g.35 act of worship

mchod pa

མཆོད་པ།

pūjā

g.36 actualize the very limit of reality

yang dag pa'i mtha' mngon sum du byed

ཡང་དག་པའི་མཐའ་མངོན་སུམ་དུ་བྱེད།

bhūtakoṭiṃ sākṣātkṛ

g.37 acyutābhijñā

mngon par shes pa mi nyams pa

མངོན་པར་ཤེས་པ་མི་ཉམས་པ།

acyutābhijñā

Lit. “undying clairvoyant knowledge.” Name of a meditative stabilization.

g.38 ādarśamaṇḍalapratibhāsanirhāra

me long gi dkyil 'khor snang ba sgrub pa

མེ་ལོང་གི་དཀྱིལ་འཁོར་སྒྲུབ་པ།

ādarśamaṇḍalapratibhāsanirhāra

Lit. “that produces appearances [as if] on the surface of a mirror.” Name of a meditative stabilization.

g.39 ādhāramudrā

phyag rgya yongs su 'dzin pa

ཕྱག་རྒྱ་ཡོངས་སུ་འཛིན་པ།

ādhāramudrā

Lit. “fully held seal.” Name of a meditative stabilization.

g.40 adhivacanapraveśa

tshig bla dags la 'jug pa

ཚིག་བླ་དགས་ལ་འཇུག་པ།

adhivacanapraveśa

Lit. “entry into words.” Name of a meditative stabilization.

g.41 **adhivacanasampraveśa**

tshig bla dags la yang dag par 'jug pa

ཚིག་བླ་དགས་ལ་ཡང་དག་པར་འཇུག་པ།

adhivacanasampraveśa

Lit. “entry into words.” Name of a meditative stabilization.

g.42 **admiration**

mos pa

མོས་པ།

adhimukti

g.43 **afflicted**

nyon mongs pa dang bcas pa

ཉོན་མོངས་པ་དང་བཅས་པ།

saṃkleśa

g.44 **affliction**

nyon mongs pa

ཉོན་མོངས་པ།

kleśa

Definition from the 84000 Glossary of Terms:

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind’s peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha’s teachings serve as the antidote.

Kleśa is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of *√kliś* (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

In this text:

Also rendered here as afflictive emotion.

g.45 afflictive emotion

nyon mongs pa

ཉོན་མོངས་པ།

kleśa

See “affliction.”

g.46 aggregate

phung po

ཕུང་པོ།

skandha

Lit. a “heap” or “pile.” The five aggregates of form, feeling, perception, volitional factors, and consciousness. On the individual level the five aggregates refer to the basis upon which the mistaken idea of a self is projected.

However, in this text, five pure or uncontaminated aggregates are also listed, namely: the aggregate of morality, the aggregate of meditative stabilization, the aggregate of wisdom, the aggregate of liberation, and the aggregate of knowledge and seeing of liberation.

g.47 aggregate of knowledge and seeing of liberation

rnam par grol ba'i ye shes mthong ba'i phung po

རྣམ་པར་གྲོལ་བའི་ཡེ་ཤེས་མཐོང་བའི་ཕུང་པོ།

vimuktijñānadarśanaskandha

One of the five uncontaminated aggregates.

g.48 aggregate of liberation

rnam par grol ba'i phung po

རྣམ་པར་གྲོལ་བའི་ཕུང་པོ།

vimuktiskandha

One of the five uncontaminated aggregates.

g.49 aggregate of meditative stabilization

ting nge 'dzin gyi phung po

ཏིང་ངེ་འཛིན་གྱི་ཕུང་པོ།

samādhiskandha

One of the five uncontaminated aggregates.

g.50 aggregate of morality

tshul khrims kyi phung po

ཚུལ་ཁྲིམས་ཀྱི་ཕུང་པོ།

śīlaskandha

One of the five uncontaminated aggregates.

g.51 aggregate of wisdom

shes rab kyi phung po

ཤེས་རབ་ཀྱི་ཕུང་པོ།

prajñāskandha

One of the five uncontaminated aggregates.

g.52 ajeya

mi pham pa

མི་ཕམ་པ།

ajeya

Lit. “unconquerable.” Name of a meditative stabilization.

g.53 Akaniṣṭha

’og min

འོག་མིན།

akaniṣṭha

Lit. “Not Below.” The highest of the seventeen heavens of the form realm; also the name of the gods living there. In the form realm, which is structured according to the four concentrations and pure abodes, or Śuddhāvāsa, it is listed as the fifth of the five Pure Abodes.

g.54 ākārabhinirhāra

rnam pa mngon par sgrub pa

རྣམ་པ་མངོན་པར་སྒྲུབ་པ།

ākārābhinirhāra

Lit. “accomplishing aspects.” Name of a meditative stabilization.

g.55 ākāranavakāra

rnam pa dor ba med pa

ནམ་པ་དོར་བ་མེད་པ།

ākārānavakāra

Lit. “not forsaking any aspect.” Name of a meditative stabilization.

g.56 ākāśadhātvaparyanta

nam mkha’i kham mu med pa

ནམ་མཁའི་ཁམས་སྤྱུ་མེད་པ།

ākāśadhātvaparyanta

Lit. “limitless space element.” Name of a meditative stabilization.

g.57 ākāśaṣaṃgavimuktinirupalepa

nam mkha’ ltaṅ chags pa med pas rnam par grol zhiṅ gos pa med pa

ནམ་མཁའ་ལྟར་ཆགས་པ་མེད་པས་ནམ་པར་གྲོལ་ཞིང་གོས་པ་མེད་པ།

ākāśaṣaṃgavimuktinirupalepa

Lit. “unattached, liberated, and uncovered like space.” Name of a meditative stabilization.

g.58 ākāśaspharaṇa

nam mkha’ khyab par byed pa

ནམ་མཁའ་བྱབ་པར་བྱེད་པ།

ākāśaspharaṇa

Lit. “pervading space.” Name of a meditative stabilization.

g.59 ākāśāvasthita

nam mkha’i gnas la gnas pa

ནམ་མཁའི་གནས་ལ་གནས་པ།

ākāśāvasthita

Lit. “abiding in space.” Name of a meditative stabilization.

g.60 akṣarāpagata

yi ge dang bral ba

ཡི་གེ་དང་བྲལ་བ།

akṣarāpagata · akṣarāgata

Lit. “without syllables.” Name of a meditative stabilization.

g.61 akṣaya

zad mi shes pa

ཟད་མི་ཤེས་པ།

akṣaya

Lit. “inexhaustible.” Name of a meditative stabilization.

g.62 akṣayakaraṇḍa

zad mi shes pa'i za ma tog

ཟད་མི་ཤེས་པའི་བཟོ་མ་རྟོག་

akṣayakaraṇḍa

Lit. “inexhaustible basket.” Name of a meditative stabilization.

g.63 Akṣobhya

mi 'khrugs pa

མི་འཁྱུགས་པ།

akṣobhya

Definition from the 84000 Glossary of Terms:

Lit. “Not Disturbed” or “Immovable One.” The buddha in the eastern realm of Abhirati. A well-known buddha in Mahāyāna, regarded in the higher tantras as the head of one of the five buddha families, the vajra family in the east.

g.64 all-knowing

thams cad mkhyen pa

ཐམས་ཅད་མཁྱེན་པ།

sarvajña

g.65 all-knowledge

thams cad mkhyen pa nyid · thams cad shes pa nyid

ཐམས་ཅད་མཁྱེན་པ་ཉིད། · ཐམས་ཅད་ཤེས་པ་ཉིད།

sarvajñatva

See “three types of omniscience.”

g.66 alms-food eater

bsod snyoms pa

བསོད་སྟོམས་པ།

painḍapātika

g.67 ālokakara

snang ba byed pa

སྒྲོལ་བ་བྱེད་པ།

āloka-kara

Lit. “light maker.” Name of a meditative stabilization.

g.68 ambition

bsam pa

བསམ་པ།

abhiprāya

g.69 Amoghadarśin

mthong ba don yod

མཐོང་བ་དོན་ཡོད།

amoghadarśin

A bodhisattva great being present in the audience of this sūtra.

g.70 anabhilakṣita

mngon par ma dmigs pa

མངོན་པར་མ་དམིགས་པ།

anabhilakṣita

Lit. “not distinguished.” Name of a meditative stabilization

g.71 Anabhrakā

sprin med

སྤྲིན་མེད།

anabhrakā

Lit. “Cloudless.” The tenth of the seventeen heavens of the form realm; also the name of the gods living there. In the form realm, which is structured according to the four concentrations and pure abodes, or Śuddhāvāsa, it is listed as the first of the three heavens that correspond to the fourth of the four concentrations.

g.72 Ānanda

kun dga’ bo

ཀུན་དགའ་བོ།

ānanda

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha's presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha's parinirvāṇa. The phrase "Thus did I hear at one time," found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.73 Anantamati

blo gros mtha' yas

ལྷོ་གྲོས་མཐའ་ཡས།

anantamati

A bodhisattva great being present in the audience of this sūtra.

g.74 anantaprabha

'od mtha' yas pa

འོད་མཐའ་ཡས་པ།

anantaprabha

Lit. "endless light." Name of a meditative stabilization.

g.75 anantapratibhāna

spobs pa mtha' yas pa

སྤྱོད་པ་མཐའ་ཡས་པ།

anantapratibhāna

Lit. "endless confidence." Name of a meditative stabilization.

g.76 Anantavīrya

brtson 'grus mtha' yas

བརྩོན་འགྲུས་མཐའ་ཡས།

anantavīrya

A bodhisattva great being present in the audience of this sūtra.

g.77 Anāvaraṇamatin

blo gros sgrib med

ལྷོ་གྲོ་སྒྲིབ་མེད།

anāvaraṇamatin

A bodhisattva great being present in the audience of this sūtra.

g.78 anāvaraṇavimokṣaprāpta

sgrib pa med pa'i rnam par thar pa thob pa

སྒྲིབ་པ་མེད་པའི་རྣམ་པར་གར་པ་ཐོབ་པ།

anāvaraṇavimokṣaprāpta

Lit. “reached a freedom without obscuration.” Name of a meditative stabilization.

g.79 Anavatapta

ma dros pa

མ་དྲོས་པ།

anavatapta

See also n.872.

g.80 anāvilakṣānti

bzod pa rnyog pa med pa

བཟོད་པ་རྟེན་པ་མེད་པ།

anāvilakṣānti

Lit. “unblemished patience.” Name of a meditative stabilization.

g.81 aneṣa

tshol ba med pa

ཚོལ་བ་མེད་པ།

aneṣa · animiṣa

Lit. “not seeking.” Name of a meditative stabilization.

Edgerton says the correct form is *aneṣa*. *Animiṣa* usually means “unblinking,” but here it is a different form of *aneṣa*.

g.82 anger

khro ba

ཁྲོ་བ།

krodha

- g.83 **aniketacārī**
gnas med par spyod pa
 གནས་མེད་པར་སྟོན་པ།
aniketacārī
 Lit. “homeless practice.” Name of a meditative stabilization.
- g.84 **aniketasthita**
gnas la rten pa med pa · gnas la brten pa med pa
 གནས་ལ་རྟེན་པ་མེད་པ། · གནས་ལ་བརྟེན་པ་མེད་པ།
aniketasthita
 Lit. “not relying on a dwelling.” Name of a meditative stabilization.
- g.85 **Anikṣiptadhura**
brtson pa mi gtong
 བརྩོན་པ་མི་གཏོང་།
anikṣiptadhura
 A bodhisattva great being present in the audience of this sūtra.
- g.86 **anilambhaniketanirata**
gnas la brten pa med pa la brtson pa
 གནས་ལ་བརྟེན་པ་མེད་པ་ལ་བརྩོན་པ།
anilambhaniketanirata
 Lit. “intent on not relying on a dwelling.” Name of a meditative stabilization.
- g.87 **āniñjya**
mi g.yo ba
 མི་གཡོ་བ།
āniñjya
 Lit. “immovable.” Name of a meditative stabilization.
- g.88 **Aniruddha**
ma 'gags pa
 མ་འགགས་པ།
aniruddha
 Definition from the 84000 Glossary of Terms:

Lit. “Unobstructed.” One of the ten great śrāvaka disciples, famed for his meditative prowess and superknowledges. He was the Buddha's cousin—a son of Amṛtodana, one of the brothers of King Śuddhodana—and is often mentioned along with his two brothers Bhadrīka and Mahānāma. Some sources also include Ānanda among his brothers.

g.89 annihilation

chad pa

ཆད་པ།

uccheda

Definition from the 84000 Glossary of Terms:

The extreme philosophical view that rejects rebirth and the law of karma by considering that causes (and thus actions) do not have effects and that the self, being the same as one or all of the aggregates (*skandhas*), ends at death. Commonly translated as “nihilism” or, more literally, as “view of annihilation.” It is often mentioned along with its opposite view, the extreme of eternalism or permanence.

g.90 antithetical to all worlds

’jig rten thams cad dang mi ’thun pa

འཇིག་རྟེན་ཐམས་ཅད་དང་མི་འབྲུན་པ།

sarvalokavipratyanīka

Also translated as “counterpoint to all that is ordinary.”

g.91 Anupamamatin

blo gros dpe med

བློ་གྲོས་དཔེ་མེད།

anupamamatin

A bodhisattva great being present in the audience of this sūtra.

g.92 anurodhāpratirodha

’thun pa dang ’gal ba med pa · mthun pa dang ’gal ba med pa

འབྲུན་པ་དང་འགལ་བ་མེད་པ། · མཐུན་པ་དང་འགལ་བ་མེད་པ།

anurodhāpratirodha

Lit. “not contrary to being in harmony.” Name of a meditative stabilization.

g.93 apparition

mig yor

མིག་ཡིས།

pratibhāsa

g.94 application of mindfulness

dran pa nye bar gzhaḡ pa

སྤྱོད་པ་ཉི་བར་གཞག་པ།

smṛtyupasthāna

See “four applications of mindfulness.”

g.95 applied mindfulness

dran pa nye bar gzhaḡ pa

སྤྱོད་པ་ཉི་བར་གཞག་པ།

upasthitasmṛti

g.96 applied thought

rtog pa

རྟོག་པ།

vitarka

g.97 apprehend

dmigs

དམིགས།

—

Definition from the 84000 Glossary of Terms:

dmigs (pa) translates a number of Sanskrit terms, including *ālambana*, *upalabdhi*, and *ālambate*. These terms commonly refer to the apprehending of a subject, an object, and the relationships that exist between them. The term may also be translated as “referentiality,” meaning a system based on the existence of referent objects, referent subjects, and the referential relationships that exist between them. As part of their doctrine of “threefold nonapprehending / nonreferentiality” (*‘khor gsum mi dmigs pa*), Mahāyāna Buddhists famously assert that all three categories of apprehending lack substantiality.

g.98 appropriated because of the maturation of karma

las kyi rnam par smin pas yongs su zin pa

ལས་ཀྱི་རྣམ་པར་སྤྲིན་པས་ཡོངས་སུ་བྱེན་པ།

karmavipākaparigṛhīta

g.99 appropriation

len pa

ལེན་པ།

upādāna

Definition from the 84000 Glossary of Terms:

This term, although commonly translated as “appropriation,” also means “grasping” or “clinging,” but it has a particular meaning as the ninth of the twelve links of dependent origination, situated between craving (*tṛṣṇā*, *sred pa*) and becoming or existence (*bhava*, *srid pa*). In some texts, four types of appropriation (*upādāna*) are listed: that of desire (*rāga*), view (*dṛṣṭi*), rules and observances as paramount (*śīlavrataparāmarśa*), and belief in a self (*ātmaavāda*).

g.100 aprakāra

rnam pa med pa

རྣམ་པ་མེད་པ།

aprakāra

Lit. “aspectless.” Name of a meditative stabilization.

g.101 Apramāṇābha

tshad med 'od

ཚད་མེད་འོད།

apramāṇābha

Lit. “Immeasurable Light.” The fifth of the seventeen heavens of the form realm; also the name of the gods living there. In the form realm, which is structured according to the four concentrations and pure abodes, or Śuddhāvāsa, it is listed as the second of the three heavens that correspond to the second of the four concentrations.

g.102 Apramāṇaśubha

tshad med dge

ཚད་མེད་དགེ།

apramāṇaśubha

Lit. “Immeasurable Virtue.” The eighth of the seventeen heavens of the form realm; also the name of the gods living there. In the form realm, which is structured according to the four concentrations and pure abodes, or Śuddhāvāsa, it is listed as the second of the three heavens that correspond to the third of the four concentrations.

- g.103 *arajovirajonayayukta*
rdul med cing rdul dang bral ba'i tshul dang ldan pa
 རུལ་མེད་ཅིང་རུལ་དང་བྲལ་བའི་ཚུལ་དང་ལྷན་པ།
arajovirajonayayukta
 Lit. “endowed with a dustless mode free from dust.” Name of a meditative stabilization.
- g.104 *ārambanacchedaḥ*
dmigs pa gcod pa
 དམིགས་པ་གཅོད་པ།
ārambanacchedaḥ
 Lit. “objective support cut off.” Name of a meditative stabilization.
- g.105 *araṇasamavasaraṇa*
nyon mongs par med pa yang dag par 'du ba
 ཉོན་མོངས་པར་མེད་པ་ཡང་དག་པར་འདུ་བ།
araṇasamavasaraṇa
 Lit. “in which nonconflict comes together.” Name of a meditative stabilization.
- g.106 *araṇasaraṇasarvasamavasaraṇa*
sgra med pa dang sgra dang bcas pa thams cad yang dag par 'du ba
 སྒྲ་མེད་པ་དང་སྒྲ་དང་བཅས་པ་ཐམས་ཅད་ཡང་དག་པར་འདུ་བ།
araṇasaraṇasarvasamavasaraṇa
 Lit. “in which all that is soundless and with sounds comes together”; alternatively, “in which all with affliction comes together in what is without affliction.” Name of a meditative stabilization.
- g.107 *Arciṣmatī*
'od 'phro ba can
 འོད་འཕྲོ་བ་ཅན།
arciṣmatī
 Lit. “Radiant.” The fourth level of accomplishment pertaining to bodhisattvas. See “ten bodhisattva levels.”
- g.108 are not collected in body and mind
lus dang sems kyi tshogs par mi byed

ལུས་དང་སེམས་ཀྱི་ཚྲིགས་པར་མི་བྱེད།

**na kāyena na cittena samagrīn dā^{RS}*

g.109 arhat

dgra bcom pa

དག་བཙུག་པ།

arhat

See “worthy one.”

g.110 arisen from maturation

rnam par smin pa las byung ba

རྣམ་པར་སྐྱིན་པ་ལས་བྱུང་བ།

vaipākika

g.111 arisen on account of error

phyin ci log las skyes · phyin ci log gis kun nas bslad ba

ཕྱིན་ཅི་ལོག་ལས་སྐྱེས། · ཕྱིན་ཅི་ལོག་གིས་ཀུན་ནས་བསྐྱེད་བ།

viparyāsasamutthita

g.112 armor

go cha

གོ་ཆ།

saṃnāha

This is a protective clothing, made of closely interwoven strands, strapped around the body. In the Mahāyāna sūtras, it can be understood symbolically: the strands are the six perfections interlocking in a way that nothing can get through them. The strands bound together in the protective clothing may also be the net of interlocking beings occasioning a bodhisattva’s never-failing empathy.

g.113 arrangement

rnam par dgod pa

རྣམ་པར་དགོད་པ།

vyavasthāna

g.114 array

bkod pa

བཀོད་པ།

vyūha

g.115 arrogance

dregs pa

དྲེགས་པ།

darpita

g.116 ārya

'phags pa

འཕགས་པ།

ārya

Definition from the 84000 Glossary of Terms:

The Sanskrit *ārya* has the general meaning of a noble person, one of a higher class or caste. In Buddhist literature, depending on the context, it often means specifically one who has gained the realization of the path and is superior for that reason. In particular, it applies to stream enterers, once-returners, non-returners, and worthy ones (*arhats*) and is also used as an epithet of bodhisattvas. In the five-path system, it refers to someone who has achieved at least the path of seeing (*darśanamārga*).

g.117 as a conventional term in conventional usage

kun rdzob kyi brdas tha snyad 'dogs pa

ཀུན་རྫོབ་ཀྱི་བརྟམ་ཐ་སྟེན་འདོགས་པ།

saṃvṛtisamketena vyavaharati

g.118 as a real thing

dnegos por

དངོས་པོར།

bhāvataḥ

g.119 as anything at all in any way at all

thams cad kyi thams cad rnam pa thams cad kyi thams cad du

ཐམས་ཅད་ཀྱི་ཐམས་ཅད་རྣམ་པ་ཐམས་ཅད་ཀྱི་ཐམས་ཅད་དུ།

sarveṇa sarvaṃ sarvathā sarvaṃ

g.120 as it really is

ji lta ba bzhin du · ji lta ba'i bdag nyid · bdag nyid ji lta ba

ཇི་ལྟ་བུ་བཞིན་དུ། · ཇི་ལྟ་བུའི་བདག་ཉིད། · བདག་ཉིད་ཇི་ལྟ་བུ།

yathābhūtam · yathātmyaṃ

The quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Akin to other terms rendered here as “suchness,” “the real,” and “natural state.”

g.121 as things are

ji lta ba bzhin

ཇི་ལྟ་བུ་བཞིན།

yathāvat

g.122 asamasama

mi mnyam pa dang mnyam pa

མི་མཉམ་པ་དང་མཉམ་པ།

asamasama

Lit. “equal to the unequaled.” Name of a meditative stabilization.

g.123 asaṃhārya

mi 'phrogs pa

མི་འཕྲོགས་པ།

asaṃhārya

Lit. “that you cannot steal.” Name of a meditative stabilization.

g.124 Asaṃjñin

'du shes med pa

འདུ་ཤེས་མེད་པ།

asaṃjñin

Lit. “Perceptionless.” See “Asaṃjñisattva.”

g.125 Asaṃjñisattva

sems can 'du shes med pa · 'du shes med pa'i sems can

· 'du shes ma mchis pa'i sems can

སེམས་ཅན་འདུ་ཤེས་མེད་པ། · འདུ་ཤེས་མེད་པའི་སེམས་ཅན། · འདུ་ཤེས་མ་མཆིས་པའི་སེམས་ཅན།

asaṃjñisattva

Lit. “Perceptionless Beings.” A heavenly realm listed in this text between the twelfth heaven of the form realm, Br̥hatphala, and the five Pure Abodes of the form realm, known collectively as Śuddhāvāsa.

g.126 asaṃkhyeya

grangs med pa

གྲངས་མེད་པ།

asaṃkhyeya

Asaṃkhyeya and other specific, extremely large numbers that have separate values and are not actually synonymous with “infinite” are left untranslated in contexts where the difference between them is a salient factor. On the number *asaṃkhyeya* (“incalculable”), see also *Abhidharmakośa* 3.93.

g.127 *asaṃkliṣṭa*

kun nas nyon mongs pa med pa

ཀུན་ནས་ཉོན་མོངས་པ་མེད་པ།

asaṃkliṣṭa

Lit. “without defilement.” Name of a meditative stabilization.

g.128 *asaṃpramoṣa*

brjed pa med pa

བརྟེན་པ་མེད་པ།

asaṃpramoṣa · *asaṃpramuṣito*

Lit. “non-loss of mindfulness.” Name of a meditative stabilization.

g.129 *āsannarūparājas*

gzugs kyi rdul sel

གཟུགས་ཀྱི་རྩལ་སེལ།

āsannarūparājas

Lit. “eliminating material dirt.” Name of a meditative stabilization.

g.130 *Aśoka*

mya ngan med

མྱ་ངན་མེད།

aśoka

Lit. “Without Sorrow.” Name of one of four gardens in the residence of the bodhisattva great being Dharmodgata, in the city of Gandhavatī.

g.131 *Aśokaśrī*

mya ngan med pa'i dpal

མྱ་ངན་མེད་པའི་དཔལ།

aśokaśrī

Lit. “Glorious without Sorrow.” A buddha in a world system called Sarvaśokāpagata, in the southern direction.

g.132 aspiration

bsam pa · sems pa

བསམ་པ། · སེམས་པ།

āśaya

g.133 Aṣṭamaka level

brgyad pa'i sa

བརྒྱད་པའི་ས།

aṣṭamakabhūmi

Definition from the 84000 Glossary of Terms:

A person who is “eight steps” away in the arc of their development from becoming an arhat (Tib. *dgra bcom pa*). Specifically, this term refers to one who is on the cusp of becoming a stream enterer (Skt. *srotaāpanna*; Tib. *rgyun du zhugs pa*), and it is the first and lowest stage in a list of eight stages or classes of a noble person (Skt. *āryapudgala*). The person at this lowest stage in the sequence is still on the path of seeing (Skt. *darśanamārga*; Tib. *mthong lam*) and then enters the path of cultivation (Skt. *bhāvanāmārga*; Tib. *sgom lam*) upon attaining the next stage, that of a stream enterer (stage seven). From there they progress through the remaining stages of the śrāvaka path, becoming in turn a once-returner (stages six and five), a non-returner (stages four and three), and an arhat (stages two and one). This same “eighth stage” also appears in a set of ten stages (Skt. *daśabhūmi*; Tib. *sa bcu*) found in Mahāyāna sources, where it is the third out of the ten. Not to be confused with the ten stages of the bodhisattva’s path, these ten stages mark the progress of one who sequentially follows the paths of a śrāvaka, pratyekabuddha, and then bodhisattva on their way to complete buddhahood. In this set of ten stages a person “on the eighth stage” is similarly one who is on the cusp of becoming a stream enterer.

In this text:

Lit. “Eighth level,” sometimes rendered “Eighth Lowest.” The third of the ten levels traversed by all practitioners, from the level of an ordinary person until reaching buddhahood. See “ten levels.”

g.134 astambhita

ma khengs pa

མ་ཁེངས་པ།

astambhita

Lit. “when there is no pride.” Name of a meditative stabilization.

g.135 asura

lha ma yin

ལྷ་མ་ཡིན།

asura · dānava

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.136 āśvāsadātā

dbugs 'byin pa sbyin pa

དབུགས་འབྱིན་པ་སྤྱིན་པ།

āśvāsadātā

Lit. “that gives relief.” Name of a meditative stabilization.

g.137 at will

bsams bzhin du · bsam bzhin du

བསམ་མས་བཞིན་དུ། · བསམ་བཞིན་དུ།

saṃcintya

g.138 Atapa

mi gdung

མི་གདུང།

atapa

Lit. “Those Who Do Not Cause Pain.” The fourteenth of the seventeen heavens of the form realm; also the name of the gods living there. In the form realm, which is structured according to the four concentrations and pure abodes, it is listed as the second of the five Pure Abodes, or Śuddhāvāsa.

g.139 attachment-free level

rjes su 'chags pa'i sa ma yin pa

རྗེས་སུ་འཆགས་པའི་ས་མ་ཡིན་པ།

—

g.140 attribute

rnam pa · chos

རྣམ་པ། · ཆོས།

ākāra · dharma

g.141 auspicious major and minor signs

mtshan dang dpe byad bzang po

མཚན་དང་དཔེ་བྱད་བཟང་པོ།

lakṣaṇānuvyajana

See also “major marks” and “minor signs.”

g.142 auspicious sign

bkra shis

བཀྲ་ཤིས།

maṅgala

g.143 autonomous

dbang 'byor ba

དབང་འབྱོར་བ།

abhujiṣya

g.144 available

nye bar gnas pa

ཉེ་བར་གནས་པ།

pratyupasthitā

g.145 Avakīrṇakusuma

me tog gtor ba

མེ་ཏོག་གཏོར་བ།

avakīrṇakusuma

Lit. “One Who Strewed Flowers.” Name that six thousand monks will bear when they become buddhas during the eon called Tārapopama, due to the aspiration to engage the perfection of wisdom they made while attending this teaching.

g.146 avalokita

kun tu lta ba

ཀུན་ཏུ་ལྟ་བུ།

avalokita

Lit. “sees all.” Name of a meditative stabilization.

g.147 Avalokiteśvara

spyang ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག་

avalokiteśvara

Definition from the 84000 Glossary of Terms:

One of the “eight close sons of the Buddha,” he is also known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families, where he embodies the compassion of the buddhas. In Tibet, he attained great significance as a special protector of Tibet, and in China, in female form, as Guanyin, the most important bodhisattva in all of East Asia.

In this text:

A bodhisattva great being present in the audience of this sūtra.

g.148 avikāra

’gyur ba med pa

འགྱུར་བ་མེད་པ།

avikāra

Lit. “unchangeable.” Name of a meditative stabilization.

g.149 Avivāhā

mi ’bab

མི་འབབ།

avivāhā

Lit. “Nondescending.” Name of four lotus ponds, each located in one of the four gardens of the residence of the bodhisattva great being Dharmodgata, in the city of Gandhavatī.

g.150 avivartta

’gyur ba med pa

འགྱུར་བ་མེད་པ།

avivartta

Lit. “unchangeable.” Name of a meditative stabilization.

g.151 avivartyacakṣus

phyir mi ldog pa'i mig

ཕྱིར་མི་ལྡོག་པའི་མིག་

avivartyacakṣus

Lit. “from which you cannot avert your eyes.” Name of a meditative stabilization.

g.152 Avṛha

mi che ba

མི་ཆེ་བ།

avṛha

Lit. “Slightest.” The thirteenth of the seventeen heavens of the form realm; also the name of the gods living there. In the form realm, which is structured according to the four concentrations and pure abodes, it is listed as the first of the five Pure Abodes, or Śuddhāvāsa. It is said to be the most common rebirth for the “non-returners” of the Śrāvaka Vehicle.

g.153 awakening path

byang chub kyi lam

བྱང་ཆུབ་ཀྱི་ལམ།

bodhimārga

g.154 bad for me

bdag la gnod

བདག་ལ་གནོད།

me 'narthah

g.155 bad friend

sdig pa'i grogs po

སྡིག་པའི་གྲོགས་པོ།

pāpamitra

g.156 bad proclivity

bag la nyal

བག་ལ་ཉལ།

anuśaya

g.157 balanced thought

mnyam pa'i sems

མཉམ་པའི་སེམས།

samacitta

g.158 balavīrya

brtson 'grus kyi stobs

བརྩོན་འགྲུས་ཀྱི་སྟོབས།

balavīrya

Lit. “power of perseverance.” Name of a meditative stabilization.

g.159 balavyūha

dpung bkod pa

དཔུང་བཀོད་པ།

balavyūha

Lit. “array of forces.” Name of a meditative stabilization.

g.160 bamboo-flute maker

'od ma mkhan

འོད་མ་མཁན།

veṇukāra

g.161 bandhujīvaka flower

rdzi ba'i me tog · dzi ba'i me tog

རྩི་བའི་མེ་ཏོག་ · ཇི་བའི་མེ་ཏོག་

bandhujīvakapuṣpa

See also [n.734](#).

g.162 barbarian

kla klo

ཁ་ཁོ།

mleccha

g.163 bases of meritorious action

bsod nams bya ba'i dngos po · bsod nams bgyi ba'i dngos po

བསོད་ནམས་བྱ་བའི་དངོས་པོ། . བསོད་ནམས་བགྱི་བའི་དངོས་པོ།

punyakriyāvastu

Lit. “merit work entity.” The meaning of this term is made clear in chapter 33, when the value of a bodhisattva practicing the perfection of wisdom is compared with other meritorious acts; cf. Mpps 2248, Mpps English p. 1858.

g.164 basic character

rang bzhin

རང་བཞིན།

jātika

g.165 basic immorality

kha na ma tho ba . kha na ma tho ba dang bcas pa

ཁ་ན་མ་ཐོ་བ། . ཁ་ན་མ་ཐོ་བ་དང་བཅས་པ།

sāvadya

g.166 basic nature

rang bzhin

རང་བཞིན།

prakṛti

See “intrinsic nature.”

g.167 basis for a causal sign

mtshan ma’i gzhi

མཚན་མའི་གཞི།

nimittapada

g.168 basis in reality

gzhi’i don

གཞིའི་དོན།

padārtha

g.169 basis of suffering

gnas ngan len

གནས་རན་ལེན།

dauṣṭulya

Refers to the very existence of the body, voice, or mind. As long as they are there, there are all the problems of life.

g.170 bayur tree flower

dong ka'i me tog

དོང་ཀའི་མེ་ཏོག

karnīkārapuṣpa

g.171 beggar

slong ba

སྟོང་བ།

yācanaka

g.172 being moral

tshul khrims dang ldan · tshul khrims can

ཚུལ་ཁྲིམས་དང་ལྡན། · ཚུལ་ཁྲིམས་ཅན།

śīlavant

g.173 being used conventionally

tha snyad du gdags pa · tha snyad gdags pa

ཐ་སྟེན་དུ་གདགས་པ། · ཐ་སྟེན་གདགས་པ།

vyavahṛ

g.174 being very certain

shin tu rnam par nges pa

ཤིན་ཏུ་རྣམ་པར་ངེས་པ།

suviniścita

g.175 being very firmly grounded

shin tu brtan pa

ཤིན་ཏུ་བརྟན་པ།

supraṭiṣṭhita

g.176 beings in hell

sems can dmyal ba

སེམས་ཅན་དམྱལ་བ།

naraka

Definition from the 84000 Glossary of Terms:

One of the five or six classes of sentient beings. Birth in hell is considered to be the karmic fruition of past anger and harmful actions. According to Buddhist tradition there are eighteen different hells, namely eight hot hells and eight cold hells, as well as neighboring and ephemeral hells, all of them tormented by increasing levels of unimaginable suffering.

g.177 belief

mos pa

མོས་པ།

adhimukti · adhimucyanatā

g.178 beneficial actions

don spyod pa

དོན་སྦྱིད་པ།

arthacaryā

g.179 bent on hurting

tho 'tsham pa'i bsam pa

ཐོ་འཚམ་པའི་བསམ་པ།

viheṭhanābhiprāya

g.180 beryl

bai dUr+ya

བེ་རུ་རྩ།

vaiḍūrya

On *vaiḍūrya*, variously rendered as “beryl,” “lapis,” or “crystal,” see under entry “Crystal, rock” in the *Encyclopaedia Iranica*.

g.181 bestow

sbyin par byed pa

སྤྱིན་པར་བྱེད་པ།

dāyika

g.182 Bhadrā

bzang po

བཟང་པོ།

bhadrā

Lit. “Good.” Name of four lotus ponds, each located in one of the four gardens of the residence of the bodhisattva great being Dharmodgata, in the city of Gandhavatī.

g.183 Bhadrapāla

bzang skyong

བཟང་སྐྱོང་།

bhadrapāla

Definition from the 84000 Glossary of Terms:

Head of the “sixteen excellent men” (*ṣoḍaśasatpuruṣa*), a group of householder bodhisattvas present in the audience of many sūtras. He appears prominently in certain sūtras, such as *The Samādhi of the Presence of the Buddhas* (*Pratyutpannabuddhasaṃmukhāvasthitasamādhisūtra*, Toh 133) and is perhaps also the merchant of the same name who is the principal interlocutor in *The Questions of Bhadrapāla the Merchant* (Toh 83).

In this text:

Lit. “Guardian of Good.” A bodhisattva great being present in the audience of this sūtra.

g.184 Bhadrottamā

bzang mchog

བཟང་མཚོག་།

bhadrottamā

Lit. “Best.” Name of four lotus ponds, each located in one of the four gardens of the residence of the bodhisattva great being Dharmodgata, in the city of Gandhavatī.

g.185 Bhagavatī Prajñāpāramitā

bcom ldan 'das ma shes rab kyi pha rol tu phyin pa

བཅོམ་ལྷན་འདས་མ་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ།

bhagavatī prajñāpāramitā

g.186 Bhīṣmagarjitanirghoṣasvara

sgra dbyangs mi bzad par sgrogs pa

སྒྲ་དབྱངས་མི་བཟད་པར་སྒྲོགས་པ།

bhīṣmagarjitanirghoṣasvara

Lit. “Who Roared the Fearsome Roar.” A buddha, presumably in another realm, in the presence of whom the bodhisattva great being Sadāprarudita is practicing celibacy.

g.187 bile

mkhris pa

མཁྲིས་པ།

pitta

One of the three vital substances in the body, along with wind and phlegm, which result in good health when balanced and illness or less than optimal health when imbalanced.

g.188 Bimbisāra

gzugs can snying po

གཟུགས་ཅན་སྡིང་པོ།

bimbisāra

Definition from the 84000 Glossary of Terms:

The king of Magadha and a great patron of the Buddha. His birth coincided with the Buddha’s, and his father, King Mahāpadma, named him “Essence of Gold” after mistakenly attributing the brilliant light that marked the Buddha’s birth to the birth of his son by Queen Bimbī (“Goldie”). Accounts of Bimbisāra’s youth and life can be found in *The Chapter on Going Forth* (Toh 1-1, *Pravrajyāvastu*).

King Śreṇya Bimbisāra first met with the Buddha early on, when the latter was the wandering mendicant known as Gautama. Impressed by his conduct, Bimbisāra offered to take Gautama into his court, but Gautama refused, and Bimbisāra wished him success in his quest for awakening and asked him to visit his palace after he had achieved his goal. One account of this episode can be found in the sixteenth chapter of *The Play in Full* (Toh 95, *Lalitavistara*). There are other accounts where the two meet earlier on in childhood; several episodes can be found, for example, in *The Hundred Deeds* (Toh 340, *Karmaśataka*). Later, after the Buddha’s awakening, Bimbisāra became one of his most famous patrons and donated to the saṅgha the Bamboo Grove, Veṇuvana, at the outskirts of the capital of Magadha, Rājagṛha, where he built residences for the monks. Bimbisāra was imprisoned and killed by his own son, the prince Ajātaśatru, who, influenced by Devadatta, sought to usurp his father’s throne.

g.189 birth

skye ba

སྐྱེ་བ།

jāti

The eleventh link of dependent origination.

g.190 birth from a womb

mngal nas skye ba

མངལ་ནས་སྐྱེ་བ།

jarāyuja

Definition from the 84000 Glossary of Terms:

One of the four modes of birth (*caturyonī; skye gnas bzhi*), it refers to that of humans and other mammals.

g.191 birth from an egg

sgo nga las skye ba

སྐྱོ་ང་ལས་སྐྱེ་བ།

aṇḍaja

Definition from the 84000 Glossary of Terms:

One of the four modes of birth (*caturyonī; skye gnas bzhi*), it refers to that of birds, fish, reptiles, and so on.

g.192 birth from warmth and moisture

drod gsher las skye ba

རྩོད་གཤེར་ལས་སྐྱེ་བ།

saṃsvedajā

Definition from the 84000 Glossary of Terms:

One of the four modes of birth (*caturyonī; skye gnas bzhi*). Tiny bugs and microbes are understood to be born from the confluence of heat and moisture.

g.193 birth story

skyes pa'i rabs

སྐྱེས་པའི་རབས།

jātaka

The Buddha's accounts of his own previous lifetimes, listed as one of the twelve aspects of the wheel of Dharma.

g.194 bitterly criticize

skyon 'dogs

ཐྱོན་འདྲགས།

doṣam utpādaya

g.195 black fly

sha sbrang

ཤ་སྒང་།

maśaka

g.196 black-and-blue perception

rnam par sngos pa'i 'du shes

རྣམ་པར་སྔོས་པའི་འདུ་ཤེས།

vinīlakasaṃjñā

g.197 blind in one eye

zhar ba

ཞར་བ།

kāṇa

g.198 bloodied perception

rnam par dmar ba'i 'du shes

རྣམ་པར་དམར་བའི་འདུ་ཤེས།

vilohitakaṣaṃjñā

g.199 blow out

zhi bar bya

ཞི་བར་བྱ།

nirvāp

g.200 blue green naḍa reed

'dam bu sngon po

འདམ་བུ་སྔོན་པོ།

—

A species of reeds; according to Monier-Williams, the *Arundo tibialis*, or Karka.

g.201 blue lotus

ud pa la · ut+pa la · ut+pala

ལྷ་པ་ལ། ་ ལྷ་པ་ལ། ་ ལྷ་པ་ལ།

utpala

g.202 blunder into terrible forms of life

ngan 'gro log par ltung ba rnam su 'gro

རན་འགོ་ལོག་པར་ལྷ་བ་རྣམས་སུ་འགོ།

durgativinipātāṇ gam

g.203 bodhi

byang chub

བྱང་ཆུབ།

bodhi

In general the Sanskrit means “awakening,” as from sleep, but in the Buddhist context it is the awakening from ignorance, i.e., the direct realization of truth.

g.204 Bodhi tree

byang chub kyi shing

བྱང་ཆུབ་ཀྱི་ཤིང་།

bodhivṛkṣa

The name of the tree under which the Buddha Śākyamuni attained awakening. The same term is used to describe the trees under which other tathāgatas, both in this realm and others, attain awakening.

g.205 bodhicitta

byang chub kyi sems

བྱང་ཆུབ་ཀྱི་སེམས།

bodhicitta

Also translated as “thought of awakening.”

g.206 Bodhimaṇḍalālaṃkārasurucitā

byang chub kyi snying po'i rgyan shin tu mdzes pa

བྱང་ཆུབ་ཀྱི་སྙིང་པོའི་རྒྱན་ཤིན་དུ་མཛེས་པ།

bodhimaṇḍalālaṃkārasurucitā

Lit. “Dazzling Ornament of the Choice Circle of Awakening.” A world system in the southeast direction where the buddha Padmottaraśrī dwells.

g.207 bodhisattva

byang chub sems dpa'

བྱང་ཆུབ་སེམས་དཔལ།

bodhisattva

Definition from the 84000 Glossary of Terms:

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain perfect buddhahood, traversing the ten bodhisattva levels (*daśabhūmi*, *sa bcu*). Bodhisattvas purposely opt to remain within cyclic existence in order to liberate all sentient beings, instead of simply seeking personal freedom from suffering. In terms of the view, they realize both the selflessness of persons and the selflessness of phenomena.

In this text:

The Tibetan translators consistently understand the word *bodhisattva* as *bodhi-satva* and render it *byang chub sems dpa'* ("awakening thought hero").

g.208 bodhisattva community

byang chub sems dpa'i tshogs

བྱང་ཆུབ་སེམས་དཔལ་འཛོམས།

bodhisattvagaṇa

g.209 bodhisattva great being

byang chub sems dpa' sems dpa' chen po

བྱང་ཆུབ་སེམས་དཔལ་སེམས་དཔལ་ཆེན་པོ།

bodhisattvamahāsattva

Definition from the 84000 Glossary of Terms:

The term can be understood to mean "great courageous one" or "great hero," or (from the Sanskrit) simply "great being," and is almost always found as an epithet of "bodhisattva." The qualification "great" in this term, according to the majority of canonical definitions, focuses on the generic greatness common to all bodhisattvas, i.e., the greatness implicit in the bodhisattva vow itself in terms of outlook, aspiration, number of beings to be benefited, potential or eventual accomplishments, and so forth. In this sense the *mahā-* is closer in its connotations to the *mahā-* in "Mahāyāna" than to the *mahā-* in "mahāsiddha." While individual bodhisattvas described as *mahāsattva* may in many cases also be "great" in terms of their level of realization, this is largely coincidental, and in the canonical texts the epithet is not restricted to bodhisattvas at any particular point in their career.

Indeed, in a few cases even bodhisattvas whose path has taken a wrong direction are still described as *bodhisattva mahāsattva*.

Later commentarial writings do nevertheless define the term—variably—in terms of bodhisattvas having attained a particular level (*bhūmi*) or realization. The most common qualifying criteria mentioned are attaining the path of seeing, attaining irreversibility (according to its various definitions), or attaining the seventh *bhūmi*.

g.210 Bodhisattva level

byang chub sems dpa'i sa

བྱང་ཆུབ་སེམས་དཔའི་ས།

bodhisattvabhūmi

The ninth of the ten levels traversed by all practitioners, from the level of an ordinary person until reaching buddhahood. When rendered in the plural, it is understood as a reference to all levels of accomplishment pertaining to bodhisattvas. See “ten levels” and “ten bodhisattva levels.”

g.211 bodhisattva way of life

byang chub sems dpa'i spyod pa

བྱང་ཆུབ་སེམས་དཔའི་སྟོན་པ།

bodhisattvacārikā

g.212 Bodhyaṅgapuṣpa

byang chub kyi yan lag gi me tog

བྱང་ཆུབ་ཀྱི་ཡན་ལག་གི་མེ་ཏོག

bodhyaṅgapuṣpa

Lit. “Limbs of Awakening Flower.” Name that a hundred thousand one hundred million billion beings will bear when they become buddhas after sixty-four eons.

g.213 bodhyaṅgavatin

byang chub kyi yan lag yod pa

བྱང་ཆུབ་ཀྱི་ཡན་ལག་ཡོད་པ།

bodhyaṅgavatin

Lit. “endowed with the limbs of awakening.” Name of a meditative stabilization.

g.214 body consciousness constituent

lus kyi rnam par shes pa'i kham

ལུས་ཀྱི་རྣམ་པར་ཤེས་པའི་ཁམས།

kāyavijñānadhātu

One of the eighteen constituents.

g.215 body golden in color

sku gser gyi kha dog can

སྐྱ་གསེར་གྱི་ཁ་དོག་ཅན།

suvarṇakāya

One of the features of the Buddha's body.

g.216 body of meanings

don gyi tshogs

དོན་གྱི་ཚོགས།

**arthika*^{RS}

g.217 bones perception

rus gong gi 'du shes

རུས་གོང་གི་འདུ་ཤེས།

asthisamjñā

g.218 boon

gces spras byed pa

གཅེས་སྤྲོས་བྱེད་པ།

bahukara

g.219 Brahmā

tshangs pa

ཚངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many

universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*sahāṃpati*) and Great Brahmā (*mahābrahman*).

g.220 brahmā dwelling

tshangs pa'i gnas

ཚངས་པའི་གནས།

brahmabhava

g.221 Brahmakāyika

tshangs ris

ཚངས་རིས།

brahmakāyika

Lit. “Brahmā class.” The first of the seventeen heavens of the form realm; also the name of the gods living there. In the form realm, which is structured according to the four concentrations and pure abodes, or Śuddhāvāsa, it is listed as the first of the three heavens that correspond to the first of the four concentrations. Also called Brahmaloḥa.

g.222 Brahmaloḥa

tshangs pa'i 'jig rten

ཚངས་པའི་འཇིག་རྟེན།

brahmaloḥa

A collective name for the first three heavens of the form realm, which correspond to the first concentration (*dhyāna*): Brahmakāyika, Brahmāpurohita, and Mahābrahmā (also called Brahmāpārṣadya in this text). These are ruled over by the god Brahmā, who believes himself to be the creator of the universe. According to some sources, it can also be a general reference to all the heavens in the form realm and formless realm.

g.223 Brahmāpārṣadya

tshangs 'khor · tshangs pa kun 'khor

ཚངས་འཁོར། · ཚངས་པ་ཀུན་འཁོར།

brahmāpārṣadya · brahmāpārṣadya

Lit. “Retinue of Brahmā.” This is usually considered to be an alternate name of the Brahmāpurohita heaven, the second of the seventeen heavens of the form realm. However, in this text, it seems to refer to the third heaven and also to the name of the gods living there—otherwise called Mahābrahmā

(*tshangs pa chen po*). In the form realm, which is structured according to the four concentrations and pure abodes, or Śuddhāvāsa, it is listed as the third of the three heavens that correspond to the first of the four concentrations.

g.224 **Brahmapurohita**

tshangs pa'i mdun na 'don

ཚངས་པའི་མདུན་ན་འདོན།

brahmapurohita

Lit. "Sacrificial Priests of Brahmā." The second of the seventeen heavens of the form realm; also the name of the gods living there. In the form realm, which is structured according to the four concentrations and pure abodes, or Śuddhāvāsa, it is listed as the second of the three heavens that correspond to the first of the four concentrations.

g.225 **Brahmā's melodious voice**

tshangs pa'i dbyangs

ཚངས་པའི་དབྱངས།

brahmaghoṣa

A voice that has the qualities of the voice of the god Brahmā. This is one of the thirty-two major marks of a buddha.

g.226 **brahmin**

bram ze

བྲམ་ཟེ།

brāhmaṇa

Definition from the 84000 Glossary of Terms:

A member of the highest of the four castes in Indian society, which is closely associated with religious vocations.

g.227 **brahmin caste**

bram ze'i rigs

བྲམ་ཟེའི་རིགས།

brāhmaṇa varṇa

See "brahmin."

g.228 **brahmin student**

bram ze'i khye'u

བྲམ་ཟེའི་ཁྱེ་ལ།

māṇava

The Buddha Śākyamuni in an earlier life, when his awakening was predicted by the buddha Dīpaṃkara.

g.229 Br̥hatphala

'bras bu che

འབྲས་བུ་ཆེ།

br̥hatphala

Lit. “Those in the Great Result.” The twelfth of the seventeen heavens of the form realm; also the name of the gods living there. In the form realm, which is structured according to the four concentrations and pure abodes, or Śuddhāvāsa, it is listed as the third of the three heavens that correspond to the fourth of the four concentrations.

g.230 bright dharma

chos dkar po

ཆོས་དཀར་པོ།

śukladharma

g.231 brought to an end

rgyun chad

རྒྱུ་ཆད།

samuccheda

g.232 buddha eye

sangs rgyas kyi mig

སངས་རྒྱས་ཀྱི་མིག།

buddhacakṣu

One of the five eyes.

g.233 Buddha level

sangs rgyas kyi sa · sangs rgyas sa

སངས་རྒྱས་ཀྱི་ས། · སངས་རྒྱས་ས།

buddhabhūmi

The tenth and last of the ten levels traversed by all practitioners, from the level of an ordinary person until reaching buddhahood. See “ten levels.”

g.234 buddhadharma

sangs rgyas kyi chos

སངས་རྒྱས་ཀྱི་ཆོས།

buddhadharma

g.235 buddhahood

sangs rgyas nyid

སངས་རྒྱས་ཉིད།

buddhatva

g.236 burnt-bones perception

rnam par tshig pa'i 'du shes

རྣམ་པར་ཚིག་པའི་འདུ་ཤེས།

vidagdhakasamjñā

g.237 business caste

rje'u'i rigs

རྒྱུ་འཛིན་རིགས།

vaiśya varṇa

The third of the four classes in the Indian caste system. It generally includes merchants and farmers.

g.238 business family

khyim bdag gi rigs

ཁྱིམ་བདག་གི་རིགས།

gr̥hapatikula

A subdivision of the vaiśya (mercantile) class of traditional Indian society.

g.239 by way of apprehending something

dmigs pa'i tshul gyis

དམིགས་པའི་སྒྲུལ་གྱིས།

upalambhayogena

g.240 by way of not apprehending anything

mi dmigs pa'i tshul gyis

མི་དམིགས་པའི་སྒྲུལ་གྱིས།

anupalambhayogena

g.241 calamity

sdug bsngal

སྤྱག་བསྔལ།

vyasana

g.242 calm abiding

zhi gnas

ཞི་གནས།

śamatha

Refers to the meditative practice of calming the mind to rest free from the disturbance of thought. One of the two basic forms of Buddhist meditation, the other being insight.

g.243 calm abiding single-pointedness

zhi gnas rtse gcig tu bya ba

ཞི་གནས་རྩེ་གཅིག་དུ་བྱ་བ།

śamathaikāgratā

See “calm abiding.”

g.244 candidate

zhugs pa

ཞུགས་པ།

pratipannaka

g.245 candradhvajaketu

zla ba'i rgyal mtshan tog

ཟླ་བའི་རྒྱལ་མཚན་རྟོག

candradhvajaketu

Lit. “crest of the moon’s victory banner.” Name of a meditative stabilization.

g.246 candraprabha

zla ba'i 'od

ཟླ་བའི་འོད།

candraprabha

Lit. “moonlight.” Name of a meditative stabilization.

g.247 candravimala

zla ba dri ma med pa

མྱ་མ་མེད་པ།

candravimala

Lit. “stainless moon.” Name of a meditative stabilization.

g.248 Cāritramati

spyod pa'i blo gros

སྤྱད་པའི་བློ་གྲོས།

cāritramati

Lit. “Intelligence of Activity.” A bodhisattva from a world system called Upasānta, in the western direction, who comes to pay homage and listen to the Buddha.

g.249 cāritravatin

spyod pa dang ldan pa

སྤྱད་པ་དང་ལྷན་པ།

cāritravatin

Lit. “act possessor.” Name of a meditative stabilization.

g.250 cast a spell over

yongs su bsgribs

ཡོངས་སུ་བསྐྱབས།

pratyutthāpaya

g.251 catalyst

gleng gzhi

གླེང་གཞི།

—

g.252 category of the uncompounded

'dus ma byas kyis rab tu phye ba

འདུས་མ་བྱས་ཀྱིས་རབ་དུ་ཕྱེ་བ།

asaṃskṛtaprabhāvitam

g.253 Cāturmahārājika

rgyal chen bzhi'i ris

རྒྱལ་ཆེན་བཞིའི་རིས།

cāturmahārājika

Definition from the 84000 Glossary of Terms:

One of the heavens of Buddhist cosmology, lowest among the six heavens of the desire realm (*kāmadhātu*, 'dod khams). Dwelling place of the Four Great Kings (*caturmahārāja*, *rgyal chen bzhi*), traditionally located on a terrace of Sumeru, just below the Heaven of the Thirty-Three. Each cardinal direction is ruled by one of the Four Great Kings and inhabited by a different class of nonhuman beings as their subjects: in the east, Dhṛtarāṣṭra rules the gandharvas; in the south, Virūḍhaka rules the kumbhāṇḍas; in the west, Virūpākṣa rules the nāgas; and in the north, Vaiśravaṇa rules the yakṣas.

In this text:

For consistency *rgyal chen bzhi'i ris* is rendered *cāturmahārājika* ("[gods] belonging to the group of the Four Great Kings"), even though there are a number of Skt. forms (Edg says the forms are *cāturmahārājakāyika* and less often *caturmahārājakāyika*, and *cāturmahārājika* and less often *caturmahārājika*) and slight differences are encountered in the Tib. translation. "Gods" is sometimes rendered explicitly and is sometimes implicit in the Tib.

g.254 *caturmārabalavikaraṇa*

bdud bzhi'i dpung stobs med par byed pa

བདུད་བཞིའི་དཔུང་སྟོབས་མེད་པར་བྱེད་པ།

caturmārabalavikaraṇa

Lit. "destroyer of the power of the four māras' host." Name of a meditative stabilization.

g.255 *causal sign*

mtshan ma

མཚན་མ།

nimitta

A causal sign is the projected reality that functions as the objective support of a cognitive state. It cannot be separated out from the cognitive state and to that extent may enjoy a modicum of conventional reality. To "practice with a causal sign" means to look at an apparent phenomenon within accepting that it has more reality than it actually does.

g.256 *celestial mansion circles*

gzhal med khang gi dkyil 'khor

གཞལ་མེད་ཁང་གི་དཀྱིལ་འཁོར།

vimānamāṇḍala

The Skt. *vimāna* suggests the “mount” or “chariot” of the gods, namely of the sun and moon. It can be a celestial palace (*gzhal med khang*).

g.257 cemetery dweller

dur khrod pa

དུར་ཁོད་པ།

śmāśānika

g.258 certification of dharma

chos skyon med pa nyid

ཆོས་སྟོན་མེད་པ་ཉིད།

dharmaniyamatā

g.259 cessation

’gog pa · ’gog pa’i chos

འགོག་པ། · འགོག་པའི་ཆོས།

nirodha · nirodhadharma

g.260 cessation absorption

’gog pa’i snyoms par ’jug pa

འགོག་པའི་སྟོམས་པར་འཇུག་པ།

nirodhasamāpatti

g.261 cessation element

’gog pa’i dbyings

འགོག་པའི་དབྱིངས།

nirodhadhātu

g.262 charity

sbyin pa

སྤྱིན་པ།

dāna · dakṣiṇā

g.263 child of Manu

shed bu

ཤེད་བུ།

mānava

Definition from the 84000 Glossary of Terms:

Manu being the archetypal human, the progenitor of humankind, in the *Mahābhārata*, the *Purāṇas*, and other Indian texts, “child of Manu” (*mānava*) or “born of Manu” (*manuja*) is a synonym of “human being” or humanity in general.

g.264 circle of the sun

nyi ma'i dkyil 'khor

ཉིམ་འི་དཀྱིལ་འཁོར།

sūryamaṇḍala

g.265 circulate

spyod

སྟོད།

pracar

g.266 circumambulate

skor ba byed · bskor ba byas

སྐོར་བ་བྱེད། · བསྐོར་བ་བྱས།

pradakṣiṇīkr

g.267 cittasthiti

sems gnas pa

སེམས་གནས་པ།

cittasthiti

Lit. “stability of mind.” Name of a meditative stabilization.

g.268 civic work

yul gyi mi rnams kyi bya ba

ཡུལ་གྱི་མི་རྣམས་ཀྱི་བྱ་བ།

janapadakṛtya

g.269 clairvoyance

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā

The clairvoyances are listed as either five or six. The first five are the divine eye, divine ear, performance of miraculous power, recollection of past lives, and knowing others’ thoughts. A sixth, knowing that all outflows have been

eliminated, is often added. The first five are attained through concentration (*dhyāna*) and are sometimes described as worldly, as they can be attained to some extent by non-Buddhist yogins, while the sixth is supramundane and attained only by realization.

g.270 clairvoyant knowledge

mngon par shes pa · mngon shes

མངོན་པར་ཤེས་པ། · མངོན་ཤེས།

abhijñā

See “clairvoyances.”

g.271 cleaned-out-by-worms perception

rnam par 'bus gzhigs pa'i 'du shes

རྣམ་པར་འབྲུས་གཞིགས་པའི་འདུ་ཤེས།

vipaḍumakasaṃjñā

g.272 clear light

'od gsal ba

འོད་གསལ་བ།

prabhāsvara

Clear light or luminosity refers to the subtlest level of mind, i.e., the fundamental, essential nature of all cognitive events. Though ever present within all sentient beings, this luminosity becomes manifest only when the gross mind has ceased to function. It is said that such a dissolution is experienced naturally by ordinary beings at the time of death, but it can also be experientially cultivated through certain meditative practices.

g.273 clear realization

mngon par rtogs pa

མངོན་པར་རྟོགས་པ།

abhisamaya

A *samaya* is a coming together, in this case of an object known and something that knows it; the *abhi* means “toward” or else adds an intensity to the act.

g.274 close relative

gnyen 'dab

གཉེན་འདབ།

—

g.275 cloth canopy

bla re

བླ་རེ།

vitāna · cailavitāna

g.276 cold season

lhags pa'i dus la bab pa

ལྷགས་པའི་དུས་ལ་བབ་པ།

śīśirakāla

g.277 collected state

mnyam par bzhag pa

མཉམ་པར་བཞག་པ།

samāhita

Definition from the 84000 Glossary of Terms:

A state of deep concentration in which the mind is absorbed in its object to such a degree that conceptual thought is suspended. It is sometimes interpreted as settling (*āhita*) the mind in equanimity (*sama*).

In this text:

Also rendered here as “meditative equipoise.”

g.278 collected thought

sems bsdus pa

སེམས་བསྐྱུས་པ།

**saṃgraha* ^{RS}

g.279 collection of marks

mtshan nyid 'dus pa

མཚན་ཉིད་འདུས་པ།

samastalakṣaṇa

g.280 come forth

'byung

འབྱུང་།

upapad

g.281 communication

tha snyad

ཐ་སྙད།

vyavahāra

g.282 community

dge 'dun

དགེ་འདུན།

saṅgha

See “saṅgha.”

g.283 compassion

snying rje

སྙིང་རྗེ།

karuṇā · kārūṇya

One of the four practices of spiritual practitioners and one of the four immeasurables (the others being loving-kindness or love, sympathetic joy, and equanimity).

g.284 complete nirvāṇa

yongs su mya ngan las 'das pa

ཡོངས་སུ་སྤྱི་རྒྱུ་ལས་འདས་པ།

parinirvāṇa

A specialized term for nirvāṇa when it is used in reference to the apparent passing away of the physical body of a buddha or an arhat. See “nirvāṇa.”

g.285 complicate

rnam par 'khrug pa · rnam par dkrugs pa

རྣམ་པར་འཁྱུག་པ། · རྣམ་པར་དཀྱུག་པ།

vikopaya

g.286 compounded

'dus byas

འདུས་བྱས།

saṃskṛta

Composed of constituent parts, whether physical or temporal; dependent on causes.

g.287 compounded downfall

lhag par ltung ba

ལྷག་པར་ལྷུང་བ།

adhyāpatti

g.288 compounded phenomenon

'du byed

འདུ་བྱེད།

saṃskṛta

See “compounded.”

g.289 conceals a sharp object

zug rngu dang bcas pa

ཟུག་རྩུ་དང་བཅས་པ།

saśalya

g.290 concentration

bsam gtan

བསམ་གཏན།

dhyāna

Definition from the 84000 Glossary of Terms:

Dhyāna is defined as one-pointed abiding in an undistracted state of mind, free from afflicted mental states. Four states of *dhyāna* are identified as being conducive to birth within the form realm. In the context of the Mahāyāna, it is the fifth of the six perfections. It is commonly translated as “concentration,” “meditative concentration,” and so on.

g.291 concentrations

bsam gtan

བསམ་གཏན།

dhyāna

See “four concentrations.”

g.292 conceptualization

rnam par rtog pa

རྣམ་པར་རྟོག་པ།

vikalpa

A mental function that tends to superimpose upon reality, either relative or ultimate, a conceptualized dualistic perspective fabricated by the subjective mind. It is often opposed to direct perception (*pratyakṣa*, *mngon sum*).

g.293 conceptualized form

rnam par brtags pa'i gzugs

རྣམ་པར་བརྟགས་པའི་གཟུགས།

vikalpitarūpa

g.294 condition

rkyen

རྟེན།

pratyaya

g.295 conduct

spyod pa

སྟོན་པ།

carana

g.296 confident readiness

spobs pa

སྟོབས་པ།

pratibhā · pratibhāna

Pratibhāna is the capacity for speaking in a confident and inspiring manner.

g.297 conflict

nyon mongs pa

ཉོན་མོངས་པ།

raṇa

g.298 conflict-free

nyon mongs pa med pa

ཉོན་མོངས་པ་མེད་པ།

araṇa · aranya

g.299 conforming dedication

'thun par yongs su sngo ba

འཇུག་པར་ཡོངས་སུ་སྟོབ།

samena pariṇāma

g.300 conforming order
lugs dang 'thun pa · lugs
ལུགས་དང་འབྲུན་པ། ་ ལུགས།
anuloma

g.301 confuse
mig gis mi rtsol
མིག་གིས་མི་རྩོལ།
vicakṣukaraṇa

g.302 confusion
gti mug
གཏི་མུག
moha
One of the three poisons (*triviṣa*), together with greed and hatred, that bind beings to cyclic existence.

g.303 congenital blindness
dmus long
དམུས་ལོང་།
jātyandha

g.304 conjoined with
dang ldan pa · 'du ba
དང་ལྡན་པ། ་ འདུ་བ།
saṃyukta

g.305 conjunction
sbyor ba
སྦྱར་བ།
sayukta

g.306 connections
mtshams sbyor ba
མཚམས་སྦྱར་བ།

anusaṃdhi

g.307 **consciousness**

rnam par shes pa

རྣམ་པར་ཤེས་པ།

vijñāna

Consciousness is generally classified into the five sensory consciousnesses and mental consciousness. Fifth of the five aggregates and third of the twelve links of dependent origination.

g.308 **consistency between words and deeds**

don 'thun pa

དོན་འབྲུག་པ།

samānārtatā

g.309 **constantly staying in a state of equanimity**

rtag tu btang snyoms su gnas pa

རྟག་ཏུ་བྟངས་སྟོང་མཐུ་གནས་པ།

sadopekṣāvihāritā

g.310 **constellation**

rtsi

རྩི།

oṣadhī

g.311 **constituent**

kham

ཁམས།

dhātu

Definition from the 84000 Glossary of Terms:

In the context of Buddhist philosophy, one way to describe experience in terms of eighteen elements (eye, form, and eye consciousness; ear, sound, and ear consciousness; nose, smell, and nose consciousness; tongue, taste, and tongue consciousness; body, touch, and body consciousness; and mind, mental phenomena, and mind consciousness).

This also refers to the elements of the world, which can be enumerated as four, five, or six. The four elements are earth, water, fire, and air. A fifth, space, is often added, and the sixth is consciousness.

In this text:

Also rendered here as “element.”

g.312 constricted

zhum pa

ཞུམ་པ།

saṃkuñcita

g.313 construct in thought

spros par byed

སྤྲོས་པར་བྱེད།

prapañcaya

g.314 contact

'dus te reg pa · reg pa

འདུས་ཏེ་རེག་པ། · རེག་པ།

saṃsparśa · sparśa

g.315 contented

chog shes pa · tshim

ཆོག་ཤེས་པ། · ཚིམ།

saṃtuṣṭa

g.316 contentment

chog shes pa

ཆོག་ཤེས་པ།

saṃtuṣṭi

g.317 continent

gling

གླིང་།

dvīpa

g.318 contortion into

rnam par sprul pa

རྣམ་པར་སྒྱུལ་པ།

vikurvita

- g.319 contractor
shing mkhan
 ཤིང་མཁན།
palagaṇḍa
- g.320 contractor's apprentice
shing mkhan gyi slob ma
 ཤིང་མཁན་གྱི་སློབ་མ།
palagaṇḍāntevāsin
- g.321 contraption
'khrul 'khor
 འཁྲུལ་འཁོར།
yantra
- g.322 control
dbang
 དབང།
vaśitā
- g.323 controlling power of a name
ming gi gzhi · ming gi byin gyis brlabs
 མིང་གི་གཞི། · མིང་གི་བྱིན་གྱིས་བརླབས།
nāmādhīṣṭhāna
 See also n.590.
- g.324 controlling power of truth
bden pa'i byin gyis rlabs
 བདེན་པའི་བྱིན་གྱིས་རླབས།
satyādhīṣṭhāna
- g.325 conventional designation
tha snyad 'dogs pa · tha snyad
 ཐ་སྙད་འདོགས་པ། · ཐ་སྙད།
 —
- g.326 conventional knowledge

kun rdzob shes pa

ཀུན་རྫོབ་ཤེས་པ།

saṃvṛtijñāna

g.327 conventional label

tha snyad gdags pa · tha snyad 'dogs pa

ཐ་སྐྱད་གདགས་པ། · ཐ་སྐྱད་འདོགས་པ།

vyavahr · vyavahāra

g.328 conventional term

brda

བརྟམས།

saṃketa

g.329 conventional truth

kun rdzob kyi bden pa

ཀུན་རྫོབ་ཀྱི་བདེན་པ།

saṃvṛtisatya

g.330 correct attention

tshul bzhin yid la byed pa

ཚུལ་བཞིན་ཡིད་ལ་བྱེད་པ།

yonisomanasikṛ

g.331 counselor

blon po

སྒྲོན་པོ།

**jñāti* ^{RS}

g.332 counterfeit

ltar bcos pa

ལྷ་ར་བཅོས་པ།

prativarnaka

g.333 counterpoint to all that is ordinary

'jig rten thams cad dang mi 'thun pa

འཇིག་རྟེན་ཐམས་ཅད་དང་མི་འབྲུན་པ།

sarvalokavipratyanikā

Also translated as “antithetical to all worlds.”

g.334 courtesan

smad 'tshong ma

སྐད་འཛོལ་མ།

gaṇikā

g.335 covetousness

brnab sems

བརྒྱབ་སེམས།

abhidhyā

g.336 cow with a baby calf

ba drus ma

བ་རྩུས་མ།

taruṇavatsā gauḥ

g.337 craft

bzo'i gnas · bzo gnas · bzo'i las

བཟོའི་གནས། · བཟོ་གནས། · བཟོའི་ལས།

śilpasthāna

g.338 crane

khruṅg khruṅg

ཁྲུང་ཁྲུང་།

sārasa

g.339 craving

sred pa

སྲེད་པ།

trṣṇā

Definition from the 84000 Glossary of Terms:

Eighth of the twelve links of dependent origination. Craving is often listed as threefold: craving for the desirable, craving for existence, and craving for nonexistence.

g.340 crippled

'theng po

འཐེང་པོ།

kunḍa

g.341 criticize

gshe

གཤེ།

ākruś · ākrośaya

g.342 crooked

mi drang ba

མི་ངང་བ།

cakratā

g.343 crowned in a consecration ceremony

spyi bo nas dbang bskur ba

སྤྱི་བོ་ནས་དབང་བསྐྱར་བ།

mūrdhnābhiṣikta

g.344 cultivate

sgom

སྒོ་མ།

bhāvaya

Acquainting the mind with a virtuous object. Often translated as
“meditation” and “familiarization.”

g.345 curlew

bzhad sgra 'byin pa · bzhad

བཞད་སྒྲ་འབྱིན་པ། · བཞད།

krauñca

g.346 cutting

yal ga 'gel ba

ཡལ་ག་འགེལ་བ།

stamba

g.347 cyclic existence

'khor ba

འཁོར་བ།

saṃsāra

Definition from the 84000 Glossary of Terms:

A state of involuntary existence conditioned by afflicted mental states and the imprint of past actions, characterized by suffering in a cycle of life, death, and rebirth. On its reversal, the contrasting state of nirvāṇa is attained, free from suffering and the processes of rebirth.

g.348 Darśana level

mthong ba'i sa

མཐོང་བའི་ས།

darśanabhūmi

Lit. “Seeing level.” The fourth of the ten levels traversed by all practitioners, from the level of an ordinary person until reaching buddhahood. See “ten levels.”

g.349 daśabalodgata

stobs bcu'i stobs kyis 'phags pa

སྟོབས་བརྒྱའི་སྟོབས་ཀྱིས་འཕགས་པ།

daśabalodgata

Lit. “exalted by ten powers.” Name of a meditative stabilization.

g.350 daśadigvyavalokita

phyogs bcur rnam par lta ba

ཕྱོགས་བརྒྱར་རྣམ་པར་ལྟ་བ།

daśadigvyavalokita

Lit. “seeing in the ten directions.” Name of a meditative stabilization.

g.351 deaf

'on pa

འོན་པ།

badhira

g.352 deceit

sgyu

སྒྱུ།

śaṭha

According to Edgerton: *śaṭhya*.

g.353 declaration of a name

ming bstan pa

མིང་བསྟན་པ།

nāmāpadeśa

g.354 decline

'grib

འགྲིབ།

hā

g.355 decrease

'grib

འགྲིབ།

apaci

g.356 deep place

zab mo'i gnas

ཟབ་མོའི་གནས།

gambhīrasthāna

g.357 deficient in fortitude

snying stobs chung ba

སྟིང་སྟོབས་ཆུང་བ།

hīnasattva

g.358 deficient in perseverance

brtson 'grus zhan pa · brtson 'grus nyams pa

བརྩོན་འགྲུས་ཞན་པ། · བརྩོན་འགྲུས་ཉམས་པ།

hīnavīrya

g.359 deficient thought

dman pa'i sems

དམན་པའི་སེམས།

hīnacitta

g.360 defiled by crime

g.yung po

གཡུང་པོ།

puṣkasa · pukkaśa

g.361 defilement

kun nas nyon mongs pa

ཀུན་ནས་ཉོན་མོངས་པ།

saṃkleśa

Definition from the 84000 Glossary of Terms:

A term meaning defilement, impurity, and pollution, broadly referring to cognitive and emotional factors that disturb and obscure the mind. As the self-perpetuating process of affliction in the minds of beings, it is a synonym for *saṃsāra*. It is often paired with its opposite, *vyavadāna*, meaning “purification.”

g.362 defining mark

mtshan nyid

མཚན་ཉིད།

lakṣaṇa

g.363 delicacy

kha zas bsod pa

ཁ་ཟས་བསོད་པ།

praṇītabhojana

g.364 delimited

yongs su chad pa · yongs su chod pa

ཡོངས་སྤུ་ཆད་པ། · ཡོངས་སྤུ་ཆོད་པ།

paricchinna

g.365 deliver over

yongs su gtad pa

ཡོངས་སྤུ་གཏད་པ།

parindanā · parīndānā

g.366 deliverance

rnam par thar pa · rnam par grol ba

རྣམ་པར་ཐར་པ། · རྣམ་པར་གྲོལ་བ།

vimokṣa

In its most general sense, this term refers to the state of freedom from suffering and cyclic existence, or *saṃsāra*, that is the goal of the Buddhist path. More specifically, the term may refer to a category of advanced meditative attainment known as the “eight deliverances”; for an explanation of these, see [11.41](#) and [62.52](#).

g.367 demarcated

chod pa

ཚད་པ།

ucchinna

g.368 demeaning

skur pa btab pa

སྐྱར་པ་བྟའ་པ།

abhyākhāna

g.369 demerit

bsod nams ma yin pa

བསོད་ནམས་མ་ཡིན་པ།

apunya

g.370 demon

mi ma yin

མི་མ་ཡིན།

amanuṣya

g.371 dependent origination

rten cing 'brel bar 'byung ba

རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ།

pratītyasamutpāda

The relative nature of phenomena, which arise in dependence on causes and conditions. Together with the four noble truths, this was the first teaching given by the Buddha. When this appears as plural in the translation, it refers to dharmas as dependently originated.

g.372 dependent origination in the order in which it unfolds

rten cing 'brel bar 'byung ba'i lugs su 'byung ba

ཏྲེན་ཅིང་འབྲེལ་བར་འབྱུང་བའི་ལུགས་སུ་འབྱུང་བ།

anulomapratītyasamutpāda

g.373 deprived

tha ma

ཐ་མ།

**hīna* ^{RS}

g.374 deride

'phya

འཕྱ།

uccaggha

g.375 descent into error

log par ltung ba

ལོག་པར་ལྷུང་བ།

vinipāta

g.376 designated

gdags

གདགས།

prajñāpta

g.377 designation

ming

མིང།

nāmadheya

g.378 designation

btags pa · *gdags pa*

བཏགས་པ། · གདགས་པ།

prajñāpti

g.379 desire for sense gratification

'dod pa la 'dun pa

འདོད་པ་ལ་འདུན་པ།

kāmacchanda

g.380 desire realm

*'dod pa'i kham*s

འདྲོད་པའི་ཁམས།

kāmadhātu

Definition from the 84000 Glossary of Terms:

In Buddhist cosmology, this is our own realm, the lowest and most coarse of the three realms of saṃsāra. It is called this because beings here are characterized by their strong longing for and attachment to the pleasures of the senses. The desire realm includes hell beings, hungry ghosts, animals, humans, asuras, and the lowest six heavens of the gods—from the Heaven of the Four Great Kings (*cāturmahārājika*) up to the Heaven of Making Use of Others' Emanations (*paranirmitavaśavartin*). Located above the desire realm is the form realm (*rūpadhātu*) and the formless realm (*ārūpyadhātu*).

g.381 destined

nges pa

ངེས་པ།

niyata

g.382 destined for the perfect state

yang dag pa nyid du nges

ཡང་དག་པ་ཉིད་དུ་ངེས།

samyaktvaniyata

g.383 destined to be wrong

log pa nyid du nges

ལོག་པ་ཉིད་དུ་ངེས།

mithyātvaniyata

g.384 detailed and thorough knowledge

so so yang dag par rig pa

སོ་སོ་ཡང་དག་པར་རིག་པ།

pratisaṃvid

See “four detailed and thorough knowledges.”

g.385 detailed and thorough knowledge of creative explanations

nges pa'i tshig so so yang dag par rig pa

ངེས་པའི་ཚིག་སོ་སོ་ཡང་དག་པར་རིག་པ།

niruktipratisaṃvid

g.386 detailed and thorough knowledge of dharmas

chos so so yang dag par rig pa

ཚུལ་སྟོན་ཡང་དག་པར་རིག་པ།

dharmapratisaṃvid

g.387 detailed presentation

rnam par dgod pa

རྣམ་པར་དགོད་པ།

vyavasthāna

g.388 devas

lha

ལྷ།

deva

See “gods.”

g.389 devious

gya gyu

གྲ་གྲ།

kauṭilya

g.390 devoid of a vital essence

srog dang bral ba

སྟོག་དང་བྲལ་བ།

nirjīva

g.391 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Definition from the 84000 Glossary of Terms:

The term *dhāraṇī* has the sense of something that “holds” or “retains,” and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula—that distills and “holds”

essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

g.392 dhāraṇī gateway

gzungs kyi sgo

གཟུངས་ཀྱི་སྒོ།

dhāraṇīmukha

As a magical formula, a dhāraṇī constitutes a gateway to the infinite qualities of awakening, the awakened state itself, and the various forms of buddha activity. See also “dhāraṇī.”

g.393 dhāraṇīmati

gzungs kyi blo gros

གཟུངས་ཀྱི་བློ་གྲོས།

dhāraṇīmati

Lit. “dhāraṇī wisdom.” Name of a meditative stabilization.

g.394 dharma

chos

ཆོས།

dharma

Definition from the 84000 Glossary of Terms:

The term *dharma* conveys ten different meanings, according to Vasubandhu’s *Vyākhyāyukti*. The primary meanings are as follows: the doctrine taught by the Buddha (Dharma); the ultimate reality underlying and expressed through the Buddha’s teaching (Dharma); the trainings that the Buddha’s teaching stipulates (dharma); the various awakened qualities or attainments acquired through practicing and realizing the Buddha’s teaching (dharma); qualities or aspects more generally, i.e., phenomena or phenomenal attributes (dharma); and mental objects (dharma).

In this text:

Regarding the translation of this term in this text, see [i.22](#).

g.395 Dharma and Vinaya

chos ’dul ba

ཆོས་འདུལ་བ།

dharmavinaya

Definition from the 84000 Glossary of Terms:

An early term used to denote the Buddha's teaching. "Dharma" refers to the sūtras and "Vinaya" to the rules of discipline.

g.396 dharma body

chos kyi sku

ཚུལ་ཀྱི་སྒྱུ།

dharmakāya

In distinction to the form body (*rūpakāya*) of a buddha, this is the eternal, imperceptible realization of a buddha. In origin it was a term for the presence of the Dharma and has become synonymous with the true nature.

g.397 dharma constituent

chos kyi khams

ཚུལ་ཀྱི་ཁམས།

dharmadhātu

One of the eighteen constituents, referring to mental phenomena.

g.398 dharma designation

chos su btags pa

ཚུལ་སྤྱོད་བཏགས་པ།

dharmaprajñapti

g.399 dharma eye

chos kyi mig

ཚུལ་ཀྱི་མིག།

dharmacakṣu

One of the five eyes.

g.400 Dharma follower

chos kyi rjes su 'brang ba

ཚུལ་ཀྱི་རྗེས་སྤྱོད་འབྲས་བུ།

dharmānusārin

g.401 dharma in its totality

chos kyi rjes su 'thun pa'i chos

ཚུལ་ཀྱི་རྗེས་སྤྱོད་འབྲས་བུ་པོ་ཚུལ་།

dharmasya cānudharma

g.402 Dharma king

chos kyi rgyal po

ཆོས་ཀྱི་རྒྱལ་པོ།

dharmarāja

g.403 Dharma listener

chos nyan pa

ཆོས་ཉན་པ།

dharmasravaṇika

g.404 Dharma preacher

chos smra ba

ཆོས་སྒྲུབ།

dharmabhāṇaka · dharmakathika

Definition from the 84000 Glossary of Terms:

Speaker or reciter of scriptures. In early Buddhism a section of the saṅgha would consist of *bhāṇakas*, who, particularly before the teachings were written down and were only transmitted orally, were a key factor in the preservation of the teachings. Various groups of *dharmabhāṇakas* specialized in memorizing and reciting a certain set of sūtras or vinaya.

g.405 dharma-constituent

chos kyi dbyings · chos dbyings

ཆོས་ཀྱི་དབྱིངས། · ཆོས་དབྱིངས།

dharmadhātu

Dharma-dhātu is a synonym for emptiness or the ultimate nature of phenomena (*dharmatā*). This term is interpreted variously—given the many connotations of *dharmā/chos*—as the sphere, element, or nature of phenomena, suchness, or truth. In this text it is used with this general, Mahāyāna sense, not to be confused with dharma constituent (Tib. *chos kyi khams*), also called in Sanskrit *dharmadhātu*, which is one of the eighteen constituents. See also “dharma constituent.”

g.406 dharmadhātunirgata

chos kyi dbyings las nges par 'byung ba

ཆོས་ཀྱི་དབྱིངས་ལས་ངེས་པར་འབྱུང་བ།

dharmadhātunirgata

Lit. “come forth from the dharma-constituent.” Name of a meditative stabilization.

g.407 dharmadhātuniyata

chos kyi dbyings su nges pa

ཚས་ཀྱི་དབྱིངས་སུ་ངེས་པ།

dharmadhātuniyata

Lit. “certainty in the dharma-constituent.” Name of a meditative stabilization.

g.408 Dharmameghā

chos kyi sprin

ཚས་ཀྱི་སྒྲིན།

dharmameghā

Lit. “Cloud of Dharma.” The tenth level of accomplishment pertaining to bodhisattvas. See “ten bodhisattva levels.”

g.409 dharmas are inanimate material

chos bems po nyid

ཚས་བེས་པོ་ཉིད།

dharmajādatā

g.410 dharmas on the side of awakening

byang chub kyi phyogs kyi chos

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཚས།

bodhipakṣadharmas

See “thirty-seven dharmas on the side of awakening.”

g.411 dharmasamudgatapūrṇa

chos kyis 'phags shing rdzogs pa

ཚས་ཀྱིས་འཕགས་ཤིང་རྫོགས་པ།

dharmasamudgatapūrṇa

Lit. “ennobled by dharmas completed.” Name of a meditative stabilization.

g.412 Dharmodgata

chos 'phags

ཚས་འཕགས།

dharmodgata

A great bodhisattva, residing in a divine city called Gandhavatī, who teaches the Prajñāpāramitā three times a day. He is known for becoming the teacher of the bodhisattva Sadāprarudita, who decides to sell his flesh and blood in order to make offerings to him and receive his teachings. This story is told in this sūtra in chapters 85 and 86. It can also be found quoted in several works, such as *The Words of My Perfect Teacher* (*kun bzang bla ma'i zhal lung*) by Patrul Rinpoche.

g.413 dhvajāgrakeyūra

rgyal mtshan gyi rtse mo'i dpung rgyan

རྒྱལ་མཚན་གྱི་རྩེ་མོའི་དཔུང་རྒྱན།

dhvajāgrakeyūra

Lit. “trophy atop the victory banner.” Name of a meditative stabilization.
(*dpung rgyan* renders keyūra. *Khri pa* has *thog*, perhaps for *ketu*.)

g.414 different views

lta ba'i rnam pa

ལྟ་བའི་རྣམ་པ།

dr̥ṣṭigata

g.415 digvilokita

phyogs la rnam par lta ba

ཕྱོགས་ལ་རྣམ་པར་ལྟ་བ།

digvilokita

Lit. “seeing the directions.” Name of a meditative stabilization.

g.416 diminution

'bri ba · 'grib pa

འབྲིབ། · འགྲིབ་པ།

apacaya

g.417 Dīpaṃkara

mar me mdzad

མར་མེ་མཛད།

dīpaṃkara

A previous buddha who gave Śākyamuni the prophecy of his buddhahood. In depictions of the buddhas of the three times, he represents the buddhas of the past, while Śākyamuni represents the present, Maitreya the future.

- g.418 direct eyewitness to the dharmas who witnesses with your body
chos rnams la mngon sum gyi mig dang ldan pa lus mngon sum du gyur pa
 ཚོས་རྣམས་ལ་མངོན་སུམ་གྱི་མིག་དང་ལྡན་པ་ལུས་མངོན་སུམ་དུ་གྱུར་པ།
pratyakṣacakṣur dharmeṣu kāyasākṣī
- g.419 direct perception
mngon sum
 མངོན་སུམ།
pratyakṣa
- g.420 directly realized
mngon sum du bgyid pa
 མངོན་སུམ་དུ་བགྱིད་པ།
sākṣātkṛta
- g.421 disadvantage
skyon
 སྒོན།
doṣa
- g.422 disagreeable
mi sdug pa
 མི་སྤུག་པ།
akānta
- g.423 discerned
rnam par shes pa
 རྣམ་པར་ཤེས་པ།
vijñāta
- g.424 discipline
yongs su 'dul ba · 'dul ba · dul ba
 ཡོངས་སྤྱུ་འདུལ་བ། · འདུལ་བ། · དུལ་བ།
paridamana · dama · damana
- g.425 disciplined state of mind
sems dul ba

སེམས་རྒྱལ་བ།

dāntacittatā

g.426 discourse

mdo

སྟོན།

sūtra

Definition from the 84000 Glossary of Terms:

In Sanskrit literally “a thread,” this is an ancient term for teachings that were memorized and orally transmitted in an essential form. Therefore, it can also mean “pithy statements,” “rules,” and “aphorisms.” In Buddhism it refers to the Buddha’s teachings, whatever their length. It is one of the three divisions of the Buddha’s teachings, the other two being Vinaya and Abhidharma. It is also used in contrast with the tantra teachings, though a number of important tantras have *sūtra* in their title. It is also classified as one of the nine or twelve aspects of the Dharma, in which context *sūtra* means “a teaching given in prose.”

g.427 discriminate differences

tha dad pa'i 'du shes

ཐ་དད་པའི་འདུ་ཤེས།

nānātvasaṃjñā

g.428 dishonorable people

skyes bu dam pa ma yin pa

སྐྱེས་བུ་དམ་པ་མ་ཡིན་པ།

kāpuruṣa

g.429 disintegration

rnam par gzhiḡ pa · rnam par 'jig pa

རྣམ་པར་གཞིག་པ། · རྣམ་པར་འཇིག་པ།

vibhāvanā

g.430 disintegration of meditation

bsgom pa rnam par 'jig pa

བསྐྱོམ་པ་རྣམ་པར་འཇིག་པ།

bhāvanā vibhāvanā

- g.431 disjunction
 'bral ba
 འབྲལ་བ།
 viyukta
- g.432 disk of the moon
 zla ba'i dkyil 'khor
 ཟླ་བའི་དཀྱིལ་འཁོར།
 candramaṇḍala
- g.433 disparage
 smod
 སྐོད།
 avaman
- g.434 displease
 thugs byung bar byed
 ཐུགས་བྱུང་བར་བྱེད།
 virāgaya
- g.435 disposition
 rang bzhin
 རང་བཞིན།
 prakṛti
- g.436 dispute
 rgol ba
 རྟོལ་བ།
 vāda
- g.437 distance
 rgyang ring du byed · ring du byed
 རྒྱང་རིང་དུ་བྱེད། · རིང་དུ་བྱེད།
 dūrīkr
- g.438 distinct attributes of a buddha
 sangs rgyas kyi chos ma 'dres pa

སངས་རྒྱུ་ཀྱི་ཚེས་མ་འདྲེས་པ།

āveṇikabuddhadharma

See “eighteen distinct attributes of a buddha.”

g.439 distorted state of mind

sems phyin ci log tu gyur pa

སེམས་ཕྱིན་ཅི་ལོག་ཏུ་གྱུར་པ།

viparyastacitta

g.440 distrustful

thugs mi ches pa

ཐུགས་མི་ཆེས་པ།

apratyaya

g.441 divine ear

lha'i rna ba

ལྷ་འི་རྣ་བ།

divyaśrotra

g.442 divine ear constituent

lha'i rna ba'i kham

ལྷ་འི་རྣ་བའི་ཁམས།

divyaśrotradhātu

g.443 divine ear knowledge

lha'i rna ba'i shes pa

ལྷ་འི་རྣ་བའི་ཤེས་པ།

divyaśrotrajñāna

g.444 divine eye

lha'i mig

ལྷ་འི་མིག

divyacakṣus

One of the five eyes.

g.445 divine hearing

lha'i rna ba

ལྷ་འི་རྩ་བ།

divyaśrotra

g.446 does not cause

mi byed pa · mi byed

མི་བྱེད་པ། · མི་བྱེད།

akaraṇa

g.447 dominant bull

khyu mchog

ཁྱུ་མཚོག

vṛṣabha

g.448 dominant factor

dbang bgyid pa · dbang byed pa

དབང་བགྱིད་པ། · དབང་བྱེད་པ།

ādhipateya

g.449 donation

sbyin pa

སྤྱིན་པ།

dakṣiṇā

g.450 doubt

the tshom · the tshom za

ཐེ་ཚོམ། · ཐེ་ཚོམ་ཟ།

vicikitsā · vicikitsiṣyati

g.451 dozing

gnyid

གཉིད།

styāna · niddha

g.452 drawn in the boundaries

sa mtshams bkum

ས་མཚམས་བརྒྱུམ།

sīmābaddha

g.453 dream
g.yar lam · rmi lam
གཡར་ལམ། · རྟིལ་མ།
svapna

g.454 driver
kha lo sgyur ba
ཁ་ལོ་སྐུར་བ།
sārathi

g.455 drowsiness
rmugs pa
རྟུགས་པ།
middha · styāna

g.456 dualism
gnyis la
གཉིས་ལ།
dvaya

g.457 dualistic perception
gnyis kyi 'du shes
གཉིས་ཀྱི་འདུ་ཤེས།
dvayasamjñī

g.458 dualistically
gnyis kyis
གཉིས་ཀྱིས།
dvayena

g.459 Dūraṃgamā
ring du song ba
རིང་དུ་སོང་བ།
dūraṃgamā

Lit. “Far Reaching.” The seventh level of accomplishment pertaining to bodhisattvas. See “ten bodhisattva levels.”

g.460 dust particle

*rdul gyi kham*s

རུལ་གྱི་ཁམས།

rajodhātu

g.461 dwell on the experience

ro myong bar byed

རོ་མྱོང་བར་བྱེད།

āsvādaya

g.462 ear consciousness constituent

*rna ba'i rnam par shes pa'i kham*s

རྣ་བའི་རྣམ་པར་ཤེས་པའི་ཁམས།

karnavijñānadhātu

One of the eighteen constituents.

g.463 easy

sla ba

སྤྲོ་བ།

sukara

g.464 egotism

nga'o snyam pa'i nga rgyal

ངའོ་སྤྱུང་པའི་ང་རྒྱལ།

asmimāna

g.465 eight deliverances

rnam par thar pa brgyad

རྣམ་པར་ཐར་པ་བརྒྱེད།

aṣṭau vimokṣāḥ

Definition from the 84000 Glossary of Terms:

A series of progressively more subtle states of meditative realization or attainment. There are several presentations of these found in the canonical literature. One of the most common is as follows: (1) One observes form while the mind dwells at the level of the form realm. (2) One observes forms externally while discerning formlessness internally. (3) One dwells in the direct experience of the body's pleasant aspect. (4) One dwells in the realization of the sphere of infinite space by transcending all conceptions of matter, resistance, and diversity. (5) Transcending the sphere of infinite

space, one dwells in the realization of the sphere of infinite consciousness. (6) Transcending the sphere of infinite consciousness, one dwells in the realization of the sphere of nothingness. (7) Transcending the sphere of nothingness, one dwells in the realization of the sphere of neither perception nor nonperception. (8) Transcending the sphere of neither perception nor nonperception, one dwells in the realization of the cessation of conception and feeling.

g.466 eight places that preclude a perfect human birth

mi khom pa brgyad · mi khom brgyad

མི་ཁོམ་པ་བརྟུན། · མི་ཁོམ་བརྟུན།

aṣṭākṣaṇa

Definition from the 84000 Glossary of Terms:

A set of circumstances that do not provide the freedom to practice the Buddhist path: being born in the realms of (1) the hells, (2) hungry ghosts (*pretas*), (3) animals, or (4) long-lived gods, or in the human realm among (5) barbarians or (6) extremists, (7) in places where the Buddhist teachings do not exist, or (8) without adequate faculties to understand the teachings where they do exist.

g.467 eight stations of mastery

zil gyis gnon pa'i skye mched brgyad

ཟིལ་གྱིས་གནོན་པའི་སྐྱེ་མཆེད་བརྟུན།

aṣṭābhibhāvāyatana

Refers to the miraculous perceptual transformation that ensues when one (1) regards lesser external forms, (2) regards greater external forms, (3) regards blue shapes, (4) regards yellow shapes, (5) regards red shapes, (6) regards white shapes, (7) abides in the station of endless space, and (8) abides in the station of endless consciousness.

g.468 eight ways great persons think

skyes bu chen po'i rnam par rtog pa brgyad

སྐྱེས་བུ་ཆེན་པོའི་རྣམ་པར་རྟོག་པ་བརྟུན།

aṣṭamahāpuruṣavitarka

Thinking that one will (1) eliminate the suffering of beings, (2) lead beings to wealth and affluence, (3) benefit beings with one's own flesh and blood, (4) benefit beings even if it means remaining in the hells for a long time, and (5) never be reborn with wealth or power that does not benefit beings, never focus solely on the ultimate, and never cause harm to beings; (6) that beings'

negative actions will ripen upon oneself, and one's positive actions will ripen upon them; (7) that one will fulfill the wishes of beings through great worldly and supramundane riches; and (8) that one will become a buddha and thus deliver beings from suffering.

g.469 eight-branched confession and restoration

yan lag brgyad dang ldan pa'i gso sbyong

ཡན་ལག་བརྒྱད་དང་ལྷན་པའི་གསོ་སྦྱང་།

aṣṭāṅgasamanvāgata poṣadha

Definition from the 84000 Glossary of Terms:

To refrain from (1) killing, (2) stealing, (3) sexual activity, (4) false speech, (5) intoxication, (6) singing, dancing, music, and beautifying oneself with adornments or cosmetics, (7) using a high or large bed, and (8) eating at improper times. Typically, this observance is maintained by lay people for twenty-four hours on new moon and full moon days, as well as other special days in the lunar calendar.

g.470 eighteen constituents

khamṣ bcwa brgyad

ཁམས་བརྒྱ་བརྒྱད།

aṣṭādaśadhātu

The eighteen constituents through which sensory experience is produced: the six sense faculties (*indriya*); the six corresponding sense objects (*ālambana*); and the six sensory consciousnesses (*vijñāna*).

When grouped these are: the eye constituent, form constituent, and eye consciousness constituent; the ear constituent, sound constituent, and ear consciousness constituent; the nose constituent, smell constituent, and nose consciousness constituent; the tongue constituent, taste constituent, and tongue consciousness constituent; the body constituent, touch constituent, and body consciousness constituent; the thinking-mind constituent, dharma constituent, and thinking-mind consciousness constituent.

See also “constituents.”

g.471 eighteen distinct attributes

chos ma 'dres pa bcwa brgyad

ཆོས་མ་འདྲེས་པ་བརྒྱ་བརྒྱད།

aṣṭādaśāveṇikadharmā

See “eighteen distinct attributes of a buddha.”

g.472 eighteen distinct attributes of a buddha

sangs rgyas kyi chos ma 'dres pa bcwa brgyad

མངས་རྒྱས་ཀྱི་ཚེས་མ་འདྲེས་པ་བཅུ་བརྒྱད།

aṣṭādaśāveṇikabuddhadharma

Definition from the 84000 Glossary of Terms:

Eighteen special features of a buddha's behavior, realization, activity, and wisdom that are not shared by other beings. They are generally listed as: (1) he never makes a mistake, (2) he is never boisterous, (3) he never forgets, (4) his concentration never falters, (5) he has no notion of distinctness, (6) his equanimity is not due to lack of consideration, (7) his motivation never falters, (8) his endeavor never fails, (9) his mindfulness never falters, (10) he never abandons his concentration, (11) his insight (*prajñā*) never decreases, (12) his liberation never fails, (13) all his physical actions are preceded and followed by wisdom (*jñāna*), (14) all his verbal actions are preceded and followed by wisdom, (15) all his mental actions are preceded and followed by wisdom, (16) his wisdom and vision perceive the past without attachment or hindrance, (17) his wisdom and vision perceive the future without attachment or hindrance, and (18) his wisdom and vision perceive the present without attachment or hindrance.

g.473 eighteen emptinesses

stong pa nyid bco brgyad

སྟོང་པ་ཉིད་བཅུ་བརྒྱད།

aṣṭādaśāśūnyatā

These are enumerated at 2.18: (1) inner emptiness, (2) outer emptiness, (3) inner and outer emptiness, (4) the emptiness of emptiness, (5) great emptiness, (6) the emptiness of ultimate reality, (7) the emptiness of the compounded, (8) the emptiness of the uncompounded, (9) the emptiness of what transcends limits, (10) the emptiness of no beginning and no end, (11) the emptiness of nonrepudiation, (12) the emptiness of a basic nature, (13) the emptiness of all dharmas, (14) the emptiness of its own mark, (15) the emptiness of not apprehending, (16) the emptiness of a nonexistent thing, (17) the emptiness of an intrinsic nature, and (18) the emptiness that is the nonexistence of an intrinsic nature.

g.474 eightfold noble path

'phags pa'i lam yan lag brgyad

འཕགས་པའི་ལམ་ཡན་ལག་བརྒྱད།

āryāṣṭāṅgamārga

Right view, right idea, right speech, right conduct, right livelihood, right effort, right mindfulness, and right meditative stabilization.

g.475 eightfold path

lam yan lag brgyad

ལམ་ཡན་ལག་བརྒྱད།

aṣṭāṅgamārga

See “eightfold noble path.”

g.476 Ekachattrā

gdugs gcig pa

གདུགས་གཅིག་པ།

ekachattrā

Lit. “With a Single Umbrella.” A buddha in a world system called Vaśībhūtā, in the intermediate northwest direction.

g.477 ekākāra

rnam pa gcig tu gyur pa

རྣམ་པ་གཅིག་ཏུ་གྱུར་པ།

ekākāra

Lit. “single aspect.” Name of a meditative stabilization.

g.478 ekavyūha

bkod pa gcig pa

བཀོད་པ་གཅིག་པ།

ekavyūha

Lit. “single array.” Name of a meditative stabilization.

g.479 element

khamṣ · dbyings

ཁམས། · དབྱིངས།

dhātu

Also rendered here as “constituent.”

g.480 element of nirvāṇa

mya ngan las 'das pa'i dbyings

མྱ་ངན་ལས་འདས་པའི་དབྱིངས།

nirvāṇadhātu

g.481 element of nirvāṇa without any aggregates left behind

phung po'i lhag ma med pa'i mya ngan las 'das pa'i dbyings

· *phung po lhag ma med pa'i mya ngan las 'das pa'i dbyings*

ཕུང་པོའི་ལྷག་མ་མེད་པའི་མྱ་ངན་ལས་འདས་པའི་དབྱིངས།

· ཕུང་པོའི་ལྷག་མ་མེད་པའི་མྱ་ངན་ལས་འདས་པའི་དབྱིངས།

anupadhiśeṣanirvāṇadhātu

g.482 elevated meditative stabilization

mngon par 'phags pa'i ting nge 'dzin

མངོན་པར་འཕགས་པའི་ཏིང་ངེ་འཛིན།

abhyudgatasamādhi

g.483 eleven knowledges

shes pa bcu gcig

ཤེས་པ་བརྒྱ་ཅིག

ekadaśajñāna

Knowledge of suffering, knowledge of origination, knowledge of cessation, knowledge of the path, knowledge of extinction, knowledge of nonproduction, knowledge of dharma, subsequent realization knowledge, conventional knowledge, knowledge of mastery, and knowledge in accord with sound.

g.484 eliminate

spong bar byed

སྤང་བར་བྱེད།

prahāṇam kṛ

g.485 eliminating suffering

sdug bsngal sel ba

སྤུག་བསྐྱེད་མེད་བ།

duḥkhapoha

g.486 elimination in which states of existence are not produced

mi skye ba'i spong bas spong

མི་སྐྱེ་བའི་སྤང་བས་སྤང་།

anutpattikaprahāṇa

g.487 emancipated

rnam par grol ba

རྣམ་པར་གྲོལ་བ།

vivikta

g.488 emerge

nges par 'byung

ངེས་པར་འབྱུང་།

niryā

g.489 emotionally upsetting thought

'khrug pa'i sems

འཁྲུག་པའི་སེམས།

kṣubhaṇacitta

g.490 empathy

snying brtse ba

སྟིང་བརྟེ་བ།

kṛpā

g.491 employ controlling power

byin gyis rlob

བྱིན་གྱིས་རྫོབ།

adhiṣṭhā

g.492 emptiness

stong pa nyid

སྟོང་པ་ནིད།

śūnyatā

Definition from the 84000 Glossary of Terms:

Emptiness denotes the ultimate nature of reality, the total absence of inherent existence and self-identity with respect to all phenomena.

According to this view, all things and events are devoid of any independent, intrinsic reality that constitutes their essence. Nothing can be said to exist independent of the complex network of factors that gives rise to its origination, nor are phenomena independent of the cognitive processes and mental constructs that make up the conventional framework within which their identity and existence are posited. When all levels of conceptualization

dissolve and when all forms of dichotomizing tendencies are quelled through deliberate meditative deconstruction of conceptual elaborations, the ultimate nature of reality will finally become manifest. It is the first of the three gateways to liberation.

g.493 emptiness of a basic nature

rang bzhin gyi stong pa nyid

རང་བཞིན་གྱི་སྟོང་པ་ཉིད།

prakṛtiśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.494 emptiness of a nature from something else

gzhan gyi dngos po stong pa nyid

གཞན་གྱི་དངོས་པོ་སྟོང་པ་ཉིད།

parabhāvaśūnyatā

See “emptiness.”

g.495 emptiness of a nonexistent thing

dngos po med pa stong pa nyid

དངོས་པོ་མེད་པ་སྟོང་པ་ཉིད།

abhāvaśūnyatā

One of the eighteen emptinesses.

g.496 emptiness of all dharmas

chos thams cad stong pa nyid

ཆོས་ཐམས་ཅད་སྟོང་པ་ཉིད།

sarvadharmasūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.497 emptiness of an intrinsic nature

ngo bo nyid stong pa nyid

ངོ་བོ་ཉིད་སྟོང་པ་ཉིད།

svabhāvaśūnyatā

One of the eighteen emptinesses.

g.498 emptiness of emptiness

stong pa nyid stong pa nyid

སྟོང་པ་ཉིད་སྟོང་པ་ཉིད།

śūnyatāśūnyatā

One of the fourteen emptinesses and eighteen emptinesses

g.499 emptiness of its own mark

rang gi mtshan nyid stong pa nyid

རང་གི་མཚན་ཉིད་སྟོང་པ་ཉིད།

svalakṣaṇaśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.500 emptiness of no beginning and no end

thog ma dang tha ma med pa stong pa nyid

ཐོག་མ་དང་ཐ་མ་མེད་པ་སྟོང་པ་ཉིད།

anavarāgraśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.501 emptiness of nonrepudiation

dor ba med pa stong pa nyid

དོར་བ་མེད་པ་སྟོང་པ་ཉིད།

anavakāraśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.502 emptiness of not apprehending

mi dmigs pa stong pa nyid

མི་དམིགས་པ་སྟོང་པ་ཉིད།

anupalambhaśūnyatā

One of the eighteen emptinesses.

g.503 emptiness of the compounded

'dus byas stong pa nyid

འདུས་བྱས་སྟོང་པ་ཉིད།

saṃskṛtaśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.504 emptiness of the un compounded

'dus ma byas stong pa nyid

འདུས་མ་བྱས་སྟོང་པ་ཉིད།

asaṃskṛtaśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.505 emptiness of the unproduced

skye ba med pa stong pa nyid

སྟེ་བ་མེད་པ་སྟོང་པ་ཉིད།

anutpādaśūnyatā

See “emptiness.”

g.506 emptiness of ultimate reality

don dam pa stong pa nyid

དོན་དམ་པ་སྟོང་པ་ཉིད།

paramārthaśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.507 emptiness of what transcends limits

mtsha' las 'das pa stong pa nyid

མཐའ་ལས་འདས་པ་སྟོང་པ་ཉིད།

atyantaśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.508 emptiness that is the nonexistence of an intrinsic nature

dnegos po med pa'i ngo bo nyid stong pa nyid

དངོས་པོ་མེད་པའི་ངོ་བོ་ཉིད་སྟོང་པ་ཉིད།

abhāvasvabhāvaśūnyatā

One of the eighteen emptinesses.

g.509 emptiness that transcends limits

mtsha' las 'das pa'i stong pa nyid

མཐའ་ལས་འདས་པའི་སྟོང་པ་ཉིད།

atyantaśūnyatā

See “emptiness.”

g.510 emptinesses

stong pa nyid

སྟོང་པ་ཉིད།

śūnyatā

This could refer to any of a number of enumerations of emptinesses. “Seven emptinesses,” “fourteen emptinesses,” and “eighteen emptinesses” are listed in this sūtra.

g.511 enacted

mngon par 'dus byas pa · mngon par 'du mdzad pa

མངོན་པར་འདུས་བྱས་པ། · མངོན་པར་འདུ་མཛད་པ།

abhisaṃskṛta

See “enactment.”

g.512 enactment

mngon par 'du bgyi ba · mngon par 'du byed pa · mngon par 'du mdzad pa

མངོན་པར་འདུ་བགྱི་བ། · མངོན་པར་འདུ་བྱེད་པ། · མངོན་པར་འདུ་མཛད་པ།

abhisaṃskāra

Here, to practice an enactment means to get tied up in, or to settle down on, what is not ultimately real as real.

g.513 encircling mountain ranges

khor yug

ཁོར་ཡུག

cakravāḍa

g.514 enclose

dog

དོག

**parittikṛ*^{RS}

g.515 endless consciousness

rnam shes mtha' yas

རྣམ་ཤེས་མཐའ་ཡས།

vijñānānantya

See “station of endless consciousness.”

g.516 endless space

nam mkha' mtha' yas

ནམ་མཁའ་མཐའ་ཡས།

ākāśānantya

See “station of endless space.”

g.517 energetic

brtson 'grus brtsams pa

བརྩོན་འགྲུས་བརྩམས་པ།

ārabdhavīrya

g.518 energy

gzi brjid

གཟི་བརྗིད།

ojas

g.519 engage in thought construction

spros par byed

སྤྲོས་པར་བྱེད།

prapañcaya

g.520 engaged

brtson pa

བརྩོན་པ།

yukta

g.521 engender

skyed

སྐྱེད།

utpādaya

g.522 enjoin

sbyor

སྤྱོར།

niyojaya

g.523 entertain the thought

sems bskyed

སེམས་བསྐྱེད།

cittotpadyate

g.524 entrance into all for which there are no letters

yi ge med pa thams cad la 'jug · yi ge rnams med pa la 'jug pa

ཡི་གེ་མེད་པ་ཐམས་ཅད་ལ་འཇུག་ . ཡི་གེ་རྣམས་མེད་པ་ལ་འཇུག་པ།

sarvānakṣarapraveśā

g.525 eon conflagration

sreg pa'i bskal pa

སྲེག་པའི་བསྐྱལ་པ།

kalpoddhāha

This refers to the conflagration that is the twentieth of the twenty “sub-eons” making up the third (destruction eon) of the four subdivisions of a “great eon” (*mahākalpa*). The other three major divisions of a great eon are the eon of arising, of duration, and (after the eon of destruction) of voidness.

g.526 equal to the unequaled

mi mnyam pa dang mnyam pa

མི་མཉམ་པ་དང་མཉམ་པ།

asamasama

g.527 equanimity

btang snyoms

བཏང་སྟོམས།

upekṣā

The antidote to attachment and aversion; a mental state free from bias toward sentient beings and experiences. One of the thirty-seven dharmas on the side of awakening, one of the four practices of spiritual practitioners, and one of the four immeasurables (the others being loving-kindness or love, compassion, and sympathetic joy).

g.528 error of perception

'du shes phyin ci log tu gyur pa

འདུ་ཤེས་ཕྱིན་ཅི་ལོག་ཏུ་གྱུར་པ།

saṃjñāviparyāsa

g.529 escape

nges par 'byung ba · nges par 'byin pa · 'byung ba

ངེས་པར་འབྱུང་བ། . ངེས་པར་འབྱིན་པ། . འབྱུང་བ།

niryāṇa · niḥsr

g.530 essential nature

bdag nyid

བདག་ཉིད།

ātmaka

g.531 establishment of dharmas

chos gnas pa nyid

ཆོས་གནས་པ་ཉིད།

dharmasthititā

Like “dharma-constituent” (*dharmadhātu*) and “true nature of dharmas” (*dharmatā*), a name for the ultimate.

g.532 eternal

rtag pa

རྟག་པ།

śāśvata

g.533 everything perfect

phun sum tshogs pa

ཕུན་སུམ་ཆོག་པ།

sampat

g.534 examination of dharmas

chos rnam par 'byed pa

ཆོས་རྣམ་པར་འབྱེད་པ།

dharmapравicaya

g.535 excellent definitive teaching

shin tu mthar gtugs pa

ཤིན་ཏུ་མཐར་གཏུག་པ།

supariniṣṭhita

g.536 excellent explanation

nges pa'i tshig legs pa

ངེས་པའི་ཆོག་ལེགས་པ།

sunirukta

g.537 excellent restraint

legs par sdom pa

ལེགས་པར་སྡོམ་པ།

saṃlekha

g.538 exert

rab tu 'dzin

རབ་རྩུ་འཛིན།

pragrah

g.539 existence

srid pa

སྲིད་པ།

bhava

Denotes the whole of existence, i.e., the five forms of life or the three planes of existence—all the possible kinds and places of karmic rebirth. It is also the tenth of the twelve links of dependent origination (often translated as “becoming”).

g.540 existent thing

dnagos po

དངོས་པོ།

bhāva

Also rendered as “real thing,” “something that exists,” and “real basis.”

g.541 exorcise

gud du 'gro bar 'gyur

གུད་དུ་འགོ་བར་འགྱུར།

apakrām

g.542 expanded text

shin tu rgyas pa

ཤིན་རྩུ་རྒྱས་པ།

vaipulya

Definition from the 84000 Glossary of Terms:

One of the twelve branches of scripture or aspects of the Dharma. Literally meaning “vast” or “extensive,” it refers to a particular set of lengthy sūtras or collections of sūtras that provides a comprehensive overview of Buddhist thought and practice. This category includes individual works such as the Lalitavistara and Saddharmapundarīka and collections such as the Mahā-sannipāta, Buddhāvataṃsaka, Ratnakūta, and Prajñāpāramitā.

g.543 exposition

gtan la bab par bstan pa · gtan la dbab par bstan pa'i sde

གནཏ་ལ་བབ་པར་བསྟན་པ། · གནཏ་ལ་དབབ་པར་བསྟན་པའི་སྡེ།

upadeśa

As one of the twelve aspects of the wheel of Dharma, it means the explanation of details in the teachings and is synonymous with Abhidharma.

g.544 expound an exposition

gdags pa 'dogs pa

གདགས་པ་འདོགས་པ།

prajñāpayantaḥ prajñāpayanti

g.545 expressing the statement as an absolute

yang dag pa'i tshig brjod pas

ཡང་དག་པའི་ཚིག་བརྟེན་པས།

bhūtapadābhidhānena

g.546 extent of the physical horrors

lus kyi tshad

ལུས་ཀྱི་ཚད།

ātmabhāvasya pramāṇam

g.547 extinction of craving

sred pa zad pa

སྲེད་པ་ཟད་པ།

trṣṇākṣaya

g.548 extraordinary right view

'jig rten las 'das pa'i yang dag pa'i lta ba

འཇིག་རྟེན་ལས་འདས་པའི་ཡང་དག་པའི་ལྟ་བ།

laukikī samyagdrṣṭi

- g.549 extremely isolated
shin tu dben pa
 ཤིན་ཏུ་དབེན་པ།
atyanatayā viviktaḥ
 See also [n.614](#).
- g.550 extremely powerful
gzi brjid che ba gzi brjid che ba
 གཟི་བརྟེན་ཆེ་བ་གཟི་བརྟེན་ཆེ་བ།
mahaujaska mahaujaska
- g.551 extremely pure
rnam par dag pa · shin tu rnam par dag pa
 རྣམ་པར་དག་པ། · ཤིན་ཏུ་རྣམ་པར་དག་པ།
viśuddha · suviśuddha
- g.552 extricate
'don
 འདོན།
uddhr
- g.553 eye consciousness constituent
mig gi rnam par shes pa'i kham
 མིག་གི་རྣམ་པར་ཤེས་པའི་ཁམས།
cakṣuvijñānadhātu
 One of the eighteen constituents.
- g.554 eye contact sense field
mig gi 'dus te reg pa'i skye mched
 མིག་གི་འདུས་ཏེ་རེག་པའི་སྐྱེ་མཆེད།
cakṣuḥsaṃsparśāyatana
- g.555 face to face
mngon sum du
 མཐོན་སྐྱུལ་དུ།
saṃmukham

g.556 faculty

dbang po

དབང་པོ།

indriya

See “five faculties” when part of the thirty-seven dharmas on the side of awakening and “six faculties” as in the sense faculties. In some contexts *indriya* is rendered as “dominant.”

g.557 faculty of coming to understand what one does not understand

mi shes pa kun shes par byed pa'i dbang po

མི་ཤེས་པ་ཀུན་ཤེས་པར་བྱེད་པའི་དབང་པོ།

anājñātam ājñāsyāmi indriya

g.558 faculty of having understood

kun shes pa dang ldan pa'i dbang po

ཀུན་ཤེས་པ་དང་ལྡན་པའི་དབང་པོ།

ājñātāvindriya

g.559 faculty of understanding

kun shes pa'i dbang po

ཀུན་ཤེས་པའི་དབང་པོ།

ājñendriya

g.560 faith

dad pa

དད་པ།

śraddhā

g.561 faith follower

dad pa'i rjes su 'brang ba · *dad pas rjes su 'brang ba*

དད་པའི་རྗེས་སུ་འབྲང་བ། · དད་པས་རྗེས་སུ་འབྲང་བ།

śraddhānusārin

g.562 fake

ltar bcos pa

ལྟར་བཅོས་པ།

pratīvarṇaka

- g.563 false imagination
yongs su rtog pa
 ཡོངས་སུ་རྟོག་པ།
parikalpa
- g.564 false imagination of the unreal
yod pa ma yin par yongs su rtog pa
 ཡོད་པ་མ་ཡིན་པར་ཡོངས་སུ་རྟོག་པ།
asatparikalpa
- g.565 false projection
rlom sems su byed
 རྟོམ་སེམས་སུ་བྱེད།
man
- g.566 falsely project superiority over
rlom sems su byed
 རྟོམ་སེམས་སུ་བྱེད།
avaman
- g.567 falsify
slu
 སྤྱ།
visamvada
- g.568 farther shore
pha rol
 ཕ་རོལ།
para
- g.569 farthest limit
pha mtha'
 ཕ་མཐའ།
**āram^{RS}*
- g.570 fault finder
klaṅ ka tshol bar byed pa

ལྷན་ཀ་ཚལ་བར་བྱེད་པ།

—

g.571 fault finding

mtshang 'dru · klan ka tshol ba

མཚང་འདྲ། · ལྷན་ཀ་ཚལ་བ།

bhaṇḍana · upālabha

g.572 favor

dam pa

དམ་པ།

vara

g.573 fearlessness

mi 'jigs pa

མི་འཇིགས་པ།

vaiśāradya

When plural refers to the “four fearlessnesses.”

g.574 feeling

tshor ba

ཚོར་བ།

vedanā

The second of the five aggregates: pleasant, unpleasant, or neutral feelings as a result of sensory experiences.

g.575 feeling of delight

dga' ba

དགའ་བ།

spṛhā

g.576 female

bud med

བུད་མེད།

strī

g.577 feminine word

bud med kyi tshig bla dags

བྱད་མེད་ཀྱི་ཚིག་སྒྲ་དགས།

strydhivacana

g.578 fetter

kun tu sbyor ba

ཀུན་ཏུ་སྦྱོར་བ།

saṃyojana

g.579 fetters that are associated with living in the desire realm

'dod pa na spyod pa'i 'thun pa'i kun tu sbyor ba rnam

འདོད་པ་ན་སྦྱོད་པའི་འབྲུན་པའི་ཀུན་ཏུ་སྦྱོར་བ་རྣམས།

—

See “five fetters that are associated with the lower realms.”

g.580 few seconds

thang cig

ཐང་ཅིག

lava

g.581 fierce aspiration

bsam pa drag ldan

བསམ་པ་རྒྱག་ལྷན།

—

g.582 final ally

dpung gnyen

དཔུང་གཉེན།

parāyaṇa

g.583 final limit of reality

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoti

Definition from the 84000 Glossary of Terms:

This term has three meanings: (1) the ultimate nature, (2) the experience of the ultimate nature, and (3) the quiescent state of a worthy one (*arhat*) to be avoided by bodhisattvas.

In this text:

Also translated as “very limit of reality.”

g.584 find fault

bka' gcog

བཀའ་གཅོག་

upālabh · upārambh

g.585 finds it hard to get drowsy and fall asleep

rmugs pa dang gnyid chung ba

རླུགས་པ་དང་གཉིད་ཆུང་བ།

alpastyānamiddha

g.586 firmly planted

nye bar brtan

ཉེབར་བརྟན།

upastabdha

g.587 five aggregates

phung po lnga

ཕུང་པོ་ལྔ།

pañcaskandha

See “aggregate”.

g.588 five appropriating aggregates

nye bar len pa'i phung po lnga

ཉེབར་ལེན་པའི་ཕུང་པོ་ལྔ།

pañcopādānaskandha

This refers to the five aggregates as the bases upon which a nonexistent self is mistakenly projected. That is, they are the basis of “appropriation” (*upādāna*) insofar as all grasping arises on the basis of the aggregates.

g.589 five clairvoyances

mngon par shes pa lnga

མངོན་པར་ཤེས་པ་ལྔ།

pañcābhijñā

See “clairvoyances.”

g.590 five eyes

mig lnga

མིག་ལྔ།

pañcacakṣu

The flesh eye, divine eye, wisdom eye, dharma eye, and buddha eye.

g.591 five faculties

dbang po lnga

དབང་པོ་ལྔ།

pañcendriya

The faculties of faith, perseverance, mindfulness, meditative stabilization, and wisdom. They are the same as the five powers, only at a lesser stage of development.

g.592 five fetters that are associated with the lower realms

tha ma'i cha dang 'thun pa'i kun tu sbyor ba lnga

ཐ་མའི་ཆ་དང་འཇུན་པའི་ཀུན་ཏུ་སྦྱོར་བ་ལྔ།

—

The five fetters associated with the lower realms comprise desire, hatred, inertia due to wrong views, attachment to moral and ascetic supremacy, and hesitation.

g.593 five fetters that are associated with the upper realms

gong ma'i cha dang 'thun pa'i kun tu sbyor ba lnga

གོང་མའི་ཆ་དང་འཇུན་པའི་ཀུན་ཏུ་སྦྱོར་བ་ལྔ།

—

The five fetters associated with the upper realms comprise attachment to the form realm, attachment to the formless realm, ignorance, pride, and mental agitation.

g.594 five forms of life

'gro ba lnga · 'gro ba lnga po · 'gro ba rnam pa lnga

འགྲོ་བ་ལྔ། · འགྲོ་བ་ལྔ་པོ། · འགྲོ་བ་རྣམ་པ་ལྔ།

—

These comprise the gods and humans in the higher realms within saṃsāra, plus the animals, ghosts, and denizens of hell in the lower realms.

g.595 five inexpressible sins

mtshams med pa lnga ba · mtshams ma mchis pa lnga po

མཚམས་མེད་པ་ལྟ་བུ། · མཚམས་མ་མཆིས་པ་ལྟ་བུ།

pañcānantarya

Acts for which one will be reborn in hell immediately after death, without any intervening stages; they are killing a worthy one, killing one's father, killing one's mother, causing a schism in the saṅgha, and maliciously drawing blood from a tathāgata.

g.596 five obscurations

sgrib pa lnga

སྒྲིབ་པ་ལྟ་བུ།

pañcanivaraṇa

Definition from the 84000 Glossary of Terms:

Five impediments to meditation (*bsam gtan, dhyāna*): sensory desire (*'dod pa la 'dun pa, kāmacchanda*), ill will (*gnod sems, vyāpāda*), drowsiness and torpor (*rmugs pa dang gnyid, styānamiddha*), agitation and regret (*rgod pa dang 'gyod pa, auddhatyakaukrtya*), and doubt (*the tshom, vicikitsā*).

g.597 five perfections

pha rol tu phyin pa lnga

ཕ་རོལ་ཏུ་ཕྱིན་པ་ལྟ་བུ།

pañcapāramitā

The six perfections excluding the perfection of wisdom: giving, morality, patience, perseverance or effort, and concentration.

g.598 five powers

stobs lnga

སྟོབས་ལྟ་བུ།

pañcabala

Faith, perseverance, mindfulness, meditative stabilization, and wisdom. These are among the thirty-seven dharmas on the side of awakening. Although the same as the five faculties, they are termed “powers” due to their greater strength. See also “ten powers.”

g.599 five sorts of sense object

'dod pa'i yon tan lnga

འདོད་པའི་ཡོན་ཏན་ལྟ་བུ།

pañca kāmaguṇāḥ

Desirable objects of the five senses: form, sound, smell, taste, and touch.

g.600 five undiminished clairvoyances

ma nyams pa'i mngon par shes pa lnga

མ་ཉམས་པའི་མངོན་པར་ཤེས་པ་ལྟ།

—

See “clairvoyances.”

g.601 five-point training

bslab pa'i gzhi lnga

བསྐྱབ་པའི་གཞི་ལྟ།

pañcan śikṣāpada

Definition from the 84000 Glossary of Terms:

Refers to the five fundamental precepts of abstaining from killing, stealing, sexual misconduct, lying, and consuming intoxicants.

g.602 fixed nature of dharmas

chos nyid skyon med pa nyid · *chos skyon med pa nyid*

ཆོས་ཉིད་སྟོན་མེད་པ་ཉིད། · ཆོས་སྟོན་མེད་པ་ཉིད།

dharmatānīyāmatā · *dharmānīyāmatā*

g.603 flawlessness

skyon med pa

སྟོན་མེད་པ།

nyāma

This word is also understood as equivalent to *niyāma* (“certain”).

g.604 flawlessness that is a perfect state

yang dag pa'i skyon med pa · *yang dag pa nyid skyon med pa*

ཡང་དག་པའི་སྟོན་མེད་པ། · ཡང་དག་པ་ཉིད་སྟོན་མེད་པ།

samyaktvanyāma

See also [n.380](#).

g.605 flax flower

zar ma'i me tog

ཟར་མའི་མེ་རྟག།

umakapuṣpa

g.606 flesh eye

sha'i mig

ཤའི་མིག་

māṃsacakṣu

One of the five eyes.

g.607 flesh-eating demon

srin po

སྲིན་པོ་

rākṣasa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.608 focus on

dmigs

དམིགས།

ālam bh

Definition from the 84000 Glossary of Terms:

dmigs (pa) translates a number of Sanskrit terms, including *ālabhana*, *upalabdhi*, and *ālabate*. These terms commonly refer to the apprehending of a subject, an object, and the relationships that exist between them. The term may also be translated as “referentiality,” meaning a system based on the existence of referent objects, referent subjects, and the referential relationships that exist between them. As part of their doctrine of “threefold nonapprehending/nonreferentiality” (*'khor gsum mi dmigs pa*), Mahāyāna Buddhists famously assert that all three categories of apprehending lack substantiality.

g.609 focus on

lhur len pa

ལུར་ལེན་པ།

guruko bhavati

g.610 focused

sems rtse gcig pa

མཇུག་ཀྱི་ཐོག་ལ།

ekāgracitta

g.611 follow after

phyi bzhin 'brang

ཕྱི་བཞིན་འབྲང་།

anubandh

g.612 for making manifest

mngon sum du byed par 'gyur

མངོན་སུམ་དུ་བྱེད་པར་འགྱུར།

sākṣātkryāyai

g.613 for whom the path of speech has ended

tshig gi lam chad pa

ཚིག་གི་ལམ་ཆད་པ།

—

g.614 for whom there is no more training

mi slob pa

མི་སློབ་པ།

aśaikṣa

g.615 forbearance

bzod pa

བཟོད་པ།

kṣānti

Definition from the 84000 Glossary of Terms:

A term meaning acceptance, forbearance, or patience. As the third of the six perfections, patience is classified into three kinds: the capacity to tolerate abuse from sentient beings, to tolerate the hardships of the path to buddhahood, and to tolerate the profound nature of reality. As a term referring to a bodhisattva's realization, *dharmakṣānti* (*chos la bzod pa*) can refer to the ways one becomes "receptive" to the nature of Dharma, and it can be an abbreviation of *anutpattikadharmakṣānti*, "forbearance for the unborn nature, or nonproduction, of dharmas."

In this text:

Also rendered here as “patience.”

g.616 forbearance for nonproduction

mi skye bar bzod pa

མི་སྐྱེ་བར་བཟོད་པ།

anutpādakṣānti

Definition from the 84000 Glossary of Terms:

The bodhisattvas’ realization that all phenomena are unproduced and empty.

It sustains them on the difficult path of benefiting all beings so that they do not succumb to the goal of personal liberation. Different sources link this realization to the first or eighth bodhisattva level (*bhūmi*).

g.617 forbearance for the nonproduction of dharmas

mi skye ba’i chos la bzod pa

མི་སྐྱེ་བའི་ཚོས་ལ་བཟོད་པ།

anutpattikadharmakṣānti

Definition from the 84000 Glossary of Terms:

The bodhisattvas’ realization that all phenomena are unproduced and empty.

It sustains them on the difficult path of benefiting all beings so that they do not succumb to the goal of personal liberation. Different sources link this realization to the first or eighth bodhisattva level (*bhūmi*).

g.618 form

gzugs

གཟུགས།

rūpa

The first of the five aggregates: the subtle and coarse forms derived from the primary material elements.

g.619 form a notion

kun tu shes

ཀུན་ཏུ་ཤེས།

saṃjñā

g.620 form an idea of

rtog par byed

རྟོག་པར་བྱེད།

parāmrṣ

g.621 form body

gzugs kyi sku

གཟུགས་ཀྱི་སྐུ།

rūpakāya

The visible form of a buddha that is perceived by other beings, in contrast to his “dharma body,” the dharmakāya, which is the eternal, imperceptible realization of a buddha.

g.622 form of life in suffering existence

srid par 'gro ba

སྤྱད་པར་འགོ་བ།

—

g.623 form realm

gzugs kyi kham

གཟུགས་ཀྱི་ཁམས།

rūpadhātu

Definition from the 84000 Glossary of Terms:

One of the three realms of saṃsāra in Buddhist cosmology, it is characterized by subtle materiality. Here beings, though subtly embodied, are not driven primarily by the urge for sense gratification. It consists of seventeen heavens structured according to the four concentrations of the form realm (*rūpāvacaradhyāna*), the highest five of which are collectively called “pure abodes” (*śuddhāvāsa*). The form realm is located above the desire realm (*kāmadhātu*) and below the formless realm (*ārūpyadhātu*).

g.624 formless

gzugs med pa

གཟུགས་མེད་པ།

arūpin

g.625 formless absorption

gzugs med pa'i snyoms par 'jug pa

གཟུགས་མེད་པའི་སྒྲོམས་པར་འཇུག་པ།

ārūpyasamāpatti

See “four formless absorptions.”

g.626 formless realm

gzugs med pa'i kham

གཟུགས་མེད་པའི་ཁམས།

ārūpyadhātu

Definition from the 84000 Glossary of Terms:

The highest and subtlest of the three realms of saṃsāra in Buddhist cosmology. Here beings are no longer bound by materiality and enjoy a purely mental state of absorption. It is divided in four levels according to each of the four formless concentrations (*ārūpyāvacaradhyāna*), namely, the Sphere of Infinite Space (*ākāśānantyāyatana*), the Sphere of Infinite Consciousness (*viññānānantyāyatana*), the Sphere of Nothingness (*akiñcanyāyatana*), and the Sphere of Neither Perception nor Non-perception (*naivasaṃjñānāsaṃjñāyatana*). The formless realm is located above the other two realms of saṃsāra, the form realm (*rūpadhātu*) and the desire realm (*kāmadhātu*).

g.627 formulate a view

lta ba bskyed

ལྟ་བ་བསྐྱེད།

dṛṣṭim utpādaya

g.628 forsake what is right and engage in actions that are wrong

chos btang nas ni chos min bya ba spyod 'gyur ba

ཚོས་བཏང་ནས་ནི་ཚོས་མིན་བྱ་བ་སྟོད་འགྱུར་བ།

choritva dharma kārīṣyanti adharmakaryaṃ

g.629 Fortunate Age

bskal pa bzang po

བསྐླལ་པ་བཟང་པོ།

bhadrakalpa

The name of the current eon, so-called because one thousand buddhas are prophesied to appear during this time.

g.630 foundation

gnas

གནས།

pratiṣṭhāna

g.631 four applications of mindfulness

dran pa nye bar gzhaḡ pa bzhi

དྭན་པ་ཉེ་བར་གཞག་པ་བཞི།

catuḡsmṛtyupasthāna

The application of mindfulness to the body, the application of mindfulness to feeling, the application of mindfulness to mind, and the application of mindfulness to dharmas.

g.632 four appropriations

len pa bzhi

ལེན་པ་བཞི།

caturupādāna

Four negative appropriations: that of desire, that of view, that of the view of the self, and that of moral supremacy.

g.633 four birthplaces of being

skye gnas bzhi

སྐྱེ་གནས་བཞི།

caturyoni

Definition from the 84000 Glossary of Terms:

The fourfold classification of ways in which beings are born: (1) birth from an egg, (2) birth from a womb, (3) birth from warmth and moisture, and (4) miraculous birth.

g.634 four bonds

sbyor ba bzhi

སྐྱོར་བ་བཞི།

caturyoga

Most likely these refer to (1) desire (*'dod pa*), (2) existence (*srid pa*), (3) view(s) (*lta ba*), and (4) ignorance (*ma rig pa*).

g.635 four concentrations

bsam gtan bzhi

བསམ་གཏན་བཞི།

caturdhyāna

The four progressive levels of concentration of the form realm that culminate in pure one-pointedness of mind and are the basis for developing insight.

These are part of the nine serial absorptions. The formulas given at [16.54](#) are

the definitions or descriptions for each of the four.

g.636 four continents

gling bzhi

ལྔ་པ་བོད་ཀྱི་

caturdvīpa

Definition from the 84000 Glossary of Terms:

According to traditional Buddhist cosmology, our universe consists of a central mountain, known as Mount Meru or Sumeru, surrounded by four island continents (*dvīpa*), one in each of the four cardinal directions. The *Abhidharmakośa* explains that each of these island continents has a specific shape and is flanked by two smaller subcontinents of similar shape. To the south of Mount Meru is Jambudvīpa, corresponding either to the Indian subcontinent itself or to the known world. It is triangular in shape, and at its center is the place where the buddhas attain awakening. The humans who inhabit Jambudvīpa have a lifespan of one hundred years. To the east is Videha, a semicircular continent inhabited by humans who have a lifespan of two hundred fifty years and are twice as tall as the humans who inhabit Jambudvīpa. To the north is Uttarakuru, a square continent whose inhabitants have a lifespan of a thousand years. To the west is Godānīya, circular in shape, where the lifespan is five hundred years.

g.637 four detailed and thorough knowledges

so so yang dag par rig pa bzhi

མོ་མོ་ཡང་དག་པར་རིག་པ་བོད་ཀྱི་

catuḥpratisamvid

The knowledge of the meaning, the knowledge of phenomena, the knowledge of interpretation, and the knowledge of eloquence.

g.638 four errors

phyin ci log bzhi

ཕྱིན་ཅི་ལོག་བོད་ཀྱི་

caturviparyāsa

Taking what is impermanent to be permanent, what is suffering to be happiness, what is unclean to be clean, and what is not self to be a self.

g.639 four fearlessnesses

mi 'jigs pa bzhi

མི་འཇིགས་པ་བོད་ཀྱི་

caturvaiśāradya

Fearlessness in declaring that one has (1) awakened, (2) ceased all illusions, (3) taught the obstacles to awakening, and (4) shown the way to liberation.

g.640 four floods

chu bo bzhi

ཕུ་བོ་བཞི།

caturrogha

The four rivers of existence, craving, ignorance, and wrong view.

g.641 four formless absorptions

gzugs med pa'i snyoms par 'jug pa bzhi

གཟུགས་མེད་པ་འཁྱེལ་སྒྲིལ་པ་བཞི།

caturārūpyasamāpatti

These comprise the absorptions of (1) the station of endless space, (2) the station of endless consciousness, (3) the station of the nothing-at-all absorption, and (4) the station of neither perception nor nonperception.

g.642 four great elements

'byung ba chen po bzhi

འབྱུང་བ་ཆེན་པོ་བཞི།

caturmahābhūta

The four “main” or “great” outer elements of earth, water, fire, and air.

g.643 four immeasurables

tshad med pa bzhi

ཚད་མེད་པ་བཞི།

catvāryapramāṇāni

The four positive qualities of loving-kindness, compassion, sympathetic joy, and equanimity, which may be radiated towards oneself and then immeasurable sentient beings.

g.644 four knots

mdud pa bzhi

མདུད་པ་བཞི།

caturgranthā

The four knots comprise covetousness, malice, moral supremacy, and ascetic supremacy.

g.645 four legs of miraculous power

rdzu 'phrul gyi rkang pa bzhi

རུ་འཕྲུལ་གྱི་རྒྱ་པ་བཞི།

caturṛddhipāda

The four are desire-to-do (or yearning) (*chanda*), perseverance (*vīrya*), concentrated mind (*citta*), and examination (*mīmāṃsā*).

g.646 Four Mahārājas

rgyal po chen po bzhi

རྒྱལ་པོ་ཆེན་པོ་བཞི།

caturmahārāja

Definition from the 84000 Glossary of Terms:

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika*, *rgyal chen bzhi'i ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south; Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World Protectors (*lokapāla*, 'jig rten skyong ba).

g.647 four noble truths

'phags pa'i bden pa bzhi

འཕགས་པའི་བདེན་པ་བཞི།

caturāryasatya

Definition from the 84000 Glossary of Terms:

The four truths that the Buddha transmitted in his first teaching: (1) suffering, (2) the origin of suffering, (3) the cessation of suffering, and (4) the path to the cessation of suffering.

g.648 four pairs of persons and eight individual persons

skyes bu zung bzhi dang / skyes bu gang zag ya brgyad po

སྐྱེས་བུ་རྩུང་བཞི་དང་། སྐྱེས་བུ་གང་ཟག་ཡ་བརྒྱད་པོ།

caturāraḥ puruṣayugālī aṣṭau mahāpuruṣapudgalāḥ

g.649 four practices of spiritual practitioners

tshangs pa'i gnas pa bzhi

ཚདས་པའི་གནས་པ་བཞི།

caturbrahmavihāra

These are love, compassion, joy, and equanimity.

g.650 four presentations

rnam par dgod pa bzhi

རྣམ་པར་དགོད་པ་བཞི།

caturvyavasthānatā

The four presentations are (1) a presentation of doctrine representations (the divisions of the Buddha's teachings), (2) a presentation of truth representations (one, two, four, up to an infinite number of truths), (3) a presentation of reasoning (*rig / rigs pa, yukti*) representations (from contingency, function, logical proof, and the nature of things), and (4) a presentation of vehicles (three).

Pāli *vavatthāna*; Ñāṇamoli 1976 "definition"; Thurman 2004 "classification."

g.651 four retinues

'khor bzhi po

འཁོར་བཞི་པོ།

catasrah parṣadaḥ · catuḥpariṣad

These are monks, nuns, and male and female followers of the householder code of conduct.

g.652 four right efforts

yang dag pa'i spong ba bzhi

ཡང་དག་པའི་སྟོང་བ་བཞི།

catuḥsamyakprahāṇa

Four types of effort consisting in abandoning existing negative mind states, abandoning the production of such states, giving rise to virtuous mind states that are not yet produced, and letting those states continue.

g.653 four truths

bden pa bzhi

བདེན་པ་བཞི།

catuḥsatya

See "four noble truths."

g.654 four ways of gathering a retinue

bsdu ba'i dngos po bzhi

བསྐྱ་བའི་དངོས་པོ་བཞི།

catuḥsaṃgrahavastu

Giving gifts, kind words, beneficial actions, and consistency between words and deeds.

g.655 four-continent world system

gling bzhi pa'i 'jig rten gyi khams

གླིང་བཞི་པའི་འཇིག་རྟེན་གྱི་ཁམས།

—

A world system formed by four great island continents. In this world system, a central mountain, Sumeru, is surrounded in the four cardinal directions by Jambudvīpa (our world) in the south, Godānīya in the west, Uttarakuru in the north, and Pūrvavideha in the east.

g.656 fourteen emptinesses

stong pa nyid bcu bzhi po

སྟོང་པ་ཉིད་བརྒྱ་བཞི་པོ།

caturdaśaśūnyatā

These comprise the first fourteen of the eighteen emptinesses, which are enumerated at 2.18: (1) inner emptiness, (2) outer emptiness, (3) inner and outer emptiness, (4) the emptiness of emptiness, (5) great emptiness, (6) the emptiness of ultimate reality, (7) the emptiness of the compounded, (8) the emptiness of the uncompounded, (9) the emptiness of what transcends limits, (10) the emptiness of no beginning and no end, (11) the emptiness of nonrepudiation, (12) the emptiness of a basic nature, (13) the emptiness of all dharmas, and (14) the emptiness of its own mark.

g.657 fraud

ya ma brla

ཡ་མ་བརླ།

vāśita

g.658 free from appropriation

len pa med pa

ལེན་པ་མེད་པ།

anupādāna · nirupādāna

g.659 free from thought construction

spros pa dang bral ba

སྤྲོས་པ་དང་བྲལ་བ།

niṣprapañca

g.660 free up

yangs

ཡངས།

**vipulīkr^{RS}*

g.661 freed from movement

bral bar g.yo ba

བྲལ་བར་གཡོ་བ།

nimiñjita

g.662 friend

grogs po · mdza' bshes

གྲོགས་པོ། · མཛའ་བཤེས།

mārṣa · mitra

g.663 friends of the dark

nag po'i rtsa lag

ནག་པོའི་རྩ་ལག

kṛṣṇabandu

g.664 from the perspective of cause

rgyu'i rnam par

རྒྱུའི་རྣམ་པར།

hetutaḥ

g.665 from the perspective of place

gnas kyi rnam par

གནས་ཀྱི་རྣམ་པར།

sthānaśaḥ

g.666 fruit of a jackfruit tree

shing pa na sa'i 'bras bu

ཤིང་པ་ན་སའི་འབྲས་བུ།

panasaphala

g.667 fruit of a mango tree

shing a mra'i 'bras bu

ཤིང་ཨ་མྲའི་འབྲས་བུ།

amraphala

g.668 frustrated

mi 'grub pa dang ngal ba'i skal pa can

མི་འགྲུབ་པ་དང་ངལ་བའི་སྐལ་པ་ཅན།

vighatasya bhāgin

g.669 full of holes

shin tu gtse

ཤིན་ཏུ་གཅོ།

atyantacchidra

g.670 fully awakened

mingon par rdzogs par sangs rgyas

མངོན་པར་རྫོགས་པར་སངས་རྒྱས།

abhisambuddha

g.671 fully grasped

legs par zin pa

ལེགས་པར་ཟེན་པ།

suparigṛhīta

g.672 fully rounded

tshul dang ldan pa

ཚུལ་དང་ལྷན་པ།

ṽrttasampanna

g.673 furnished with the best of all aspects

rnam pa thams cad kyi mchog dang ldan pa

རྣམ་པ་ཐམས་ཅད་ཀྱི་མཆོག་དང་ལྷན་པ།

sarvākaravaropetā

g.674 gaganakalpa
nam mkha' dang mtshungs pa

ནམ་མཁའ་དང་མཚུངས་པ།

gaganakalpa

Lit. "sky-like." Name of a meditative stabilization.

g.675 gaganākalpa
nam mkha' rtog pa med pa

ནམ་མཁའ་རྟོག་པ་མེད་པ།

gaganākalpa

Lit. "inconceivable sky." Name of a meditative stabilization.

g.676 gaganāparyata
nam mkha' mu med pa

ནམ་མཁའ་མུ་མེད་པ།

gaganāparyata

Lit. "limitless sky." Name of a meditative stabilization.

g.677 gain
thob

ཐོབ།

anuprāp

g.678 gambhīradharmaprabhākara
chos zab mo'i 'od byed pa

ཆོས་ཟབ་མོའི་འོད་བྱེད་པ།

gambhīradharmaprabhākara

Lit. "illuminator of the deep dharmas." Name of a meditative stabilization.

g.679 gandharva
dri za

དྲི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are ruled by the

Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.680 Gandhavatī

spos ldan

སྤྲེལ་ལྷན།

gandhavatī

Lit. “Fragrant.” The city in which the bodhisattva great being Dharmodgata resides.

g.681 Gaṅgā River

gang gA'i klung

གང་གཱའི་ཀླུང་།

gaṅgā

Definition from the 84000 Glossary of Terms:

The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the sūtras, however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a common metaphor for infinitely large numbers.

According to Buddhist cosmology, as explained in the *Abhidharmakośa*, it is one of the four rivers that flow from Lake Anavatapta and cross the southern continent of Jambudvīpa—the known human world or more specifically the Indian subcontinent.

g.682 Gaṅgadevī

gang gA'i lha mo

གང་གཱའི་ལྷ་མོ།

gaṅgadevī · gaṅgadevā

The name of a nun who commits to the practice of the six perfections and worships the Buddha with golden-colored flowers. The Buddha predicts her future awakening as the buddha Suvarṇapuṣpa, during the eon called Tārakopama.

g.683 garbage worker

g.yung po

གཡུང་པོ།

pukkaśa

g.684 garden

skyed mos tshal

སྐྱེད་མོས་ཚལ།

udyāna

g.685 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗིང་།

garuḍa

Definition from the 84000 Glossary of Terms:

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.686 gateway to liberation

rnam par thar pa'i sgo

རྣམ་པར་ཐར་པའི་སྒོ།

vimokṣamukha

A set of three points associated with the nature of phenomena that when contemplated and integrated lead to liberation. The three are emptiness, signlessness, and wishlessness.

g.687 gauge

tshad

ཚད།

pramāṇa

g.688 geese

ngang ngur

ངང་ངུར།

haṃsa

g.689 generate the intention

sems skyed

མེས་སྐྱེད།

cittam utpādaya

g.690 get close to

nye bar gyur

ཉེ་བར་གྱུར།

āsannībhū

g.691 get into trouble

nyon mongs par 'gyur

ཉོན་མོངས་པར་འགྱུར།

vyasanam āpad

g.692 ghost

yi dwags

ཡི་དྭགས།

preta

Definition from the 84000 Glossary of Terms:

One of the five or six classes of sentient beings, into which beings are born as the karmic fruition of past miserliness. As the term in Sanskrit means “the departed,” they are analogous to the ancestral spirits of Vedic tradition, the *pitṛs*, who starve without the offerings of descendants. It is also commonly translated as “hungry ghost” or “starving spirit,” as in the Chinese 餓鬼 *e gui*.

They are sometimes said to reside in the realm of Yama, but are also frequently described as roaming charnel grounds and other inhospitable or frightening places along with *piśācas* and other such beings. They are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance. Detailed descriptions of their realm and experience, including a list of the thirty-six classes of pretas, can be found in *The Application of Mindfulness of the Sacred Dharma*, Toh 287, 2.1281– 2.1482.

g.693 giver

sbyin pa po

སྒྱིན་པ་པོ།

dāyaka

g.694 giving

sbyin pa

སྒྱིན་པ།

dāna · dakṣiṇā

The first of the six perfections.

g.695 giving gifts

sbyin pa sbyin pa · sbyin pa

སྒྱིན་པ་སྒྱིན་པ། · སྒྱིན་པ།

dāna

g.696 giving up

gtang ba · gtong ba

གཏང་བ། · གཏོང་བ།

utsarjana · avasṛjanatā

g.697 glossy

mdog snum

མདོག་སྒྱུམ།

snigda

g.698 go blank

yid rtul

ཡིད་རྒྱུལ།

dhanvāya · dhandhāya

g.699 go forth

mngon par byung

མངོན་པར་བྱུང་།

abhiniṣkrama

g.700 go forth

nges par 'byung

ངེས་པར་འབྱུང་།

niryā

g.701 go forth to homelessness

rab tu 'byung · khyim nas mngon par byung

རབ་ཏུ་འགྱུང་། · ཁྱིམ་ནས་མངོན་པར་གྱུང་།

pra √ṛt · pravrajyā

Definition from the 84000 Glossary of Terms:

The Sanskrit *pravrajyā* literally means “going forth,” with the sense of leaving the life of a householder and embracing the life of a renunciant. When the term is applied more technically, it refers to the act of becoming a male novice (*śrāmaṇera*; *dge tshul*) or female novice (*śrāmaṇerikā*; *dge tshul ma*), this being a first stage leading to full ordination.

g.702 go into detail

rnam par dbye · rnam par 'byed

རྣམ་པར་དབྱེ། · རྣམ་པར་འབྱེད།

vibhajya

g.703 god

lha · lha'i bu

ལྷ། · ལྷ་འི་བུ།

deva

Definition from the 84000 Glossary of Terms:

In the most general sense the devas—the term is cognate with the English *divine*—are a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of the Buddha Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.704 Godānīya

ba glang spyod

བ་གླང་སྤྱོད།

godānīya

Definition from the 84000 Glossary of Terms:

One of the four main continents that surround Sumeru, the central mountain in classical Buddhist cosmology. It is the western continent, characterized as “rich in the resources of cattle,” thus its Tibetan name “using cattle.” It is circular in shape, measuring about 7,500 yojanas in circumference, and is flanked by two subsidiary continents. Humans who live there are very tall, about 24 feet (7.3 meters) on average, and live for 500 years. It is known by the names Godānīya, Aparāntaka, Aparagodānīya, or Aparagoyāna.

g.705 goddess

lha'i bu mo

ལྷའི་བུ་མོ།

devakanyā

A female god, literally “daughter of a god.” Sometimes also translated “celestial maiden.”

g.706 good Dharma

dam pa'i chos

དམ་པའི་ཚོས།

saddharma

The buddhadharma, or the Buddha’s teachings.

g.707 good for me

bdag gi don

བདག་གི་དོན།

me 'rthah

g.708 good form of life

bde 'gro

བདེ་འགྲོ།

sugata

Definition from the 84000 Glossary of Terms:

One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of “accomplishment of one’s own purpose” (*svārthasampad*) for a complete

buddha. Thus, the Sugata is “well” gone, as in the expression *su-rūpa* (“having a good form”); he is gone “in a way that he shall not come back,” as in the expression *su-naṣṭa-jvara* (“a fever that has utterly gone”); and he has gone “without any remainder” as in the expression *su-pūrṇa-ghaṭa* (“a pot that is completely full”). According to Buddhaghosa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

g.709 good quality

yon tan

ཡོན་ཏན།

guṇa

g.710 Gotra level

rigs kyi sa

རིགས་ཀྱི་ས།

gotrabhūmi

Lit. “Lineage level.” The second of the ten levels traversed by all practitioners, from the level of an ordinary person until reaching buddhahood. See “ten levels.”

g.711 grasping

’dzin pa

འཛིན་པ།

grahana

g.712 grasping at nonexistence

med pa la ’dzin pa

མེད་པ་ལ་འཛིན་པ།

—

g.713 grasping rules and rituals as absolute

tshul khrims dang brtul zhugs mchog tu ’dzin

ཚུལ་ཁྲིམས་དང་བརྟུན་ཞུགས་མཆོག་ཏུ་འཛིན།

śīlavrataparāmarśa

g.714 Gṛdhrakūṭa Hill

bya rgod kyi phung po’i ri

གྲྭ་ཁྱུ་ཐུང་པོ་འཛིན།

gṛdhrakūṭaparvata

Definition from the 84000 Glossary of Terms:

The Gṛdhrakūṭa, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India), where the Buddha bestowed many sūtras, especially the Great Vehicle teachings, such as the Prajñāpāramitā sūtras. It continues to be a sacred pilgrimage site for Buddhists to this day.

g.715 great being

sems dpa' chen po

མཆོག་དཔལ་ཆེན་པོ།

mahāsattva

Definition from the 84000 Glossary of Terms:

The term can be understood to mean “great courageous one” or “great hero,” or (from the Sanskrit) simply “great being,” and is almost always found as an epithet of “bodhisattva.” The qualification “great” in this term, according to the majority of canonical definitions, focuses on the generic greatness common to all bodhisattvas, i.e., the greatness implicit in the bodhisattva vow itself in terms of outlook, aspiration, number of beings to be benefited, potential or eventual accomplishments, and so forth. In this sense the *mahā-* (“great”) is close in its connotations to the *mahā-* in “Mahāyāna.” While individual bodhisattvas described as *mahāsattva* may in many cases also be “great” in terms of their level of realization, this is largely coincidental, and in the canonical texts the epithet is not restricted to bodhisattvas at any particular point in their career. Indeed, in a few cases even bodhisattvas whose path has taken a wrong direction are still described as *bodhisattva mahāsattva*.

Later commentarial writings do nevertheless define the term—variably—in terms of bodhisattvas having attained a particular level (*bhūmi*) or realization. The most common qualifying criteria mentioned are attaining the path of seeing, attaining irreversibility (according to its various definitions), or attaining the seventh bhūmi.

g.716 great billionfold world system

stong gsum gyi stong chen po'i 'jig rten gyi kham

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོའི་འཇིག་རྟེན་གྱི་ཁམས།

trisahasramahāsāhasralokadhātu

Definition from the 84000 Glossary of Terms:

The largest universe described in Buddhist cosmology. This term, in Abhidharma cosmology, refers to 1,000³ world systems, i.e., 1,000 “dichiliocosms” or “two thousand great thousand world realms” (*dvisāhasra-mahāsāhasralokadhātu*), which are in turn made up of 1,000 first-order world systems, each with its own Mount Sumeru, continents, sun and moon, etc.

g.717 great bull elephants

glang po chen po

གླང་པོ་ཆེན་པོ།

mahānāga

g.718 great emptiness

chen po stong pa nyid

ཆེན་པོ་སྟོང་པ་ནིད།

mahāsūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.719 great encircling mountain ranges

khor yug chen po

ཁོར་ཡུག་ཆེན་པོ།

mahācakravāḍa

g.720 great learning

mang du thos

མང་དུ་བློས།

bāhuśrutya

g.721 great person

skyes bu chen po

སྐྱེས་བུ་ཆེན་པོ།

mahāpuruṣa

Someone who will become a buddha or a cakravartin, whose bodies are adorned with the thirty-two major marks and the eighty minor signs.

g.722 great śrāvaka

nyan thos chen po

ཉན་བློས་ཆེན་པོ།

mahāśrāvaka

A term referring to the Buddha Śākyamuni's closest and most important śrāvaka disciples.

g.723 great Sumeru

ri rab chen po

རི་རབ་ཆེན་པོ།

mahāmeru

g.724 Great Vehicle

theg pa chen po

ཐེག་པ་ཆེན་པོ།

mahāyāna

Definition from the 84000 Glossary of Terms:

When the Buddhist teachings are classified according to their power to lead beings to an awakened state, a distinction is made between the teachings of the Lesser Vehicle (Hīnayāna), which emphasizes the individual's own freedom from cyclic existence as the primary motivation and goal, and those of the Great Vehicle (Mahāyāna), which emphasizes altruism and has the liberation of all sentient beings as the principal objective. As the term "Great Vehicle" implies, the path followed by bodhisattvas is analogous to a large carriage that can transport a vast number of people to liberation, as compared to a smaller vehicle for the individual practitioner.

g.725 greed

'dod chags

འདོད་ཆགས།

rāga · lobha

One of the three poisons (*triviṣa*), together with hatred and confusion, that bind beings to cyclic existence.

g.726 greediness

brkam pa

བརྟམ་པ།

grddhi

g.727 greedy thought

'dod chags kyi sems · 'dod chags dang bcas pa'i sems

འདོད་ཆགས་ཀྱི་སེམས། · འདོད་ཆགས་དང་བཅས་པའི་སེམས།

rāgacitta · *sarāgacitta*

g.728 gregarious

'khor dang lhan cig tu spyod pa

འཇོ་དང་ལྷན་ཅིག་ཏུ་སྐྱོད་པ།

parṣadavacara

g.729 gross mental excitement

rgod pa

རྫོད་པ།

auddhatya

g.730 Guhyagupta

phug sbas

ཕུག་སྤམ།

guhyagupta

A bodhisattva great being present in the audience of this sūtra.

g.731 guide

dmigs bu

དམིགས་བྱ།

parināyaka

g.732 guru

bla ma

བླ་མ།

guru

Definition from the 84000 Glossary of Terms:

A spiritual teacher, in particular one with whom one has a personal teacher–student relationship.

g.733 habitual dualistic idea

gnyis kun tu 'byung ba

གཉིས་ཀུན་ཏུ་འབྱུང་བ།

dvayasamudācāra

g.734 habitually clean

gtsang sbra spyod pa · *gtsang sbra byas pa*

གཅོད་སྒྲ་སྒྱུད་པ། . གཅོད་སྒྲ་བྱས་པ།

caukṣasamudācāro

g.735 half a minute

skad cig

སྐད་ཅིག

kṣaṇa

g.736 half-month

zla ba phyed

ཟླ་བ་ཕྱེད།

ardhamāsa

g.737 handsome

mdzes pa

མཛེས་པ།

prāsādika · cāru

g.738 harbor a bad proclivity

bag la nyal bas gnas par byed

བག་ལ་ཉལ་བས་གནས་པར་བྱེད།

**anuśayabaddho viharati* ^{RS}

g.739 has no token

rtags ma mchis

རྟགས་མ་མཆིས།

alīṅga

g.740 hasta

khru

ཁྱ།

hasta

Definition from the 84000 Glossary of Terms:

A measure of length. One unit is the distance from the elbow to the tips of the fingers, about eighteen inches.

g.741 hatred

zhe sdang

ཞི་སྒྲ་།

dveṣa · *doṣa*

One of the three poisons (*triviṣa*), together with greed and confusion, that bind beings to cyclic existence.

g.742 haughtiness

khengs

མེངས།

stambha

g.743 have a bright nature

dkar po'i rang bzhin can

དཀར་པོའི་རང་བཞིན་ཅན།

**śuklāṃśika* ^{RS}

g.744 have incomplete faculties

dbang po ma tshang ba

དབང་པོ་མ་ཚང་བ།

indriyavikala

g.745 have little autonomy

dbang thang chung ba

དབང་ཐང་ཆུང་བ།

alpabhāga · *alpeśa*

g.746 have not been produced

ma skyes

མ་སྐྱེས།

ajāta

g.747 having emerged

langs nas · *ldang*

ལངས་ནས། · ལྡང་།

vyutthāya

g.748 having found all the necessary conditions

tshogs pa rnyed pas

ཚོགས་པ་རྟེན་པས།

samāgrīm āsādyā

g.749 having passed beyond

shin tu 'das nas · rab 'das nas · 'das par byas nas · 'das nas

ཤིན་ཏུ་འདས་ནས། · རབ་འདས་ནས། · འདས་པར་བྱས་ནས། · འདས་ནས།

atikramya

g.750 head of the gods

lha'i dbang po

ལྷ་འི་དབང་པོ།

devānām indriya · devendra

A common epithet of Śatakratu, also known as Indra.

g.751 hearts well freed by right understanding

yang dag pa'i shes pas sems shin tu rnam par grol ba

ཡང་དག་པའི་ཤེས་པས་སེམས་ཤིན་ཏུ་རྣམ་པར་གྲོལ་བ།

samyagājñāsuvimuktacitta

g.752 heavenly world

mtho ris kyi 'jig rten

མཐོ་རིས་ཀྱི་འཇིག་རྟེན།

svargaloka

g.753 hell dwelling

sems can dmyal ba thams cad kyi gnas

སེམས་ཅན་དམྱལ་བ་ཐམས་ཅད་ཀྱི་གནས།

nairayikabhavana

g.754 heroic

rtul phod pa

རུལ་ཕོད་པ།

vīra

g.755 hindrance

bar du gcod pa · bar chad

བར་དུ་གཅོད་པ། · བར་ཆད།

āvaraṇa · antarāya · paripantha

g.756 Hiranyagarbha

dbyig gi snying po

དབྱིག་གི་སྙིང་པོ།

hiranyagarbha

Lit. “Born from a Golden [Egg]” or “Born from Gold.” An epithet of Brahmā.

g.757 hold as a support

lhag par dmigs pa

ལྷག་པར་དམིགས་པ།

adhyālabh

g.758 hold right views

yang dag pa'i lta ba can · yang dag par lta ba

ཡང་དག་པའི་ལྟ་བ་ཅན། · ཡང་དག་པར་ལྟ་བ།

samyagdr̥ṣṭi

g.759 hold wrong views

log par lta ba can · log par lta ba

ལོག་པར་ལྟ་བ་ཅན། · ལོག་པར་ལྟ་བ།

mithyādr̥ṣṭi

g.760 holding the highest office

mnga' dbang chen po brnyes pa

མངའ་དབང་ཆེན་པོ་བརྟེས་པ།

ādhipatyapratilambha

g.761 hot season

tsha ba'i dus la bab pa · sos ka

ཚ་བའི་དུས་ལ་བབ་པ། · སོས་ཀ

uṣṇakāla · gr̥iṣma

g.762 householder

khyim pa · khyim na gnas pa

ཁྱིམ་པ། · ཁྱིམ་ན་གནས་པ།

gṛhin

- g.763 human form
mir gyur pa
 མིར་གྱུར་པ།
manuṣyabhūta
- g.764 human world
mi'i 'jig rten
 མིའི་འཇིག་རྟེན།
manuṣyaloka
- g.765 hundred thousand world systems
'jig rten gyi khams 'bum phrag
 འཇིག་རྟེན་གྱི་ཁམས་འབུམ་ཕྱག
śatasāhasralokadhātu
- g.766 hundred thousandth one hundred millionth part
bye ba phrag 'bum gyi cha
 བྱེ་བ་ཕྱག་འབུམ་གྱི་ཆ།
koṭīśatasahasratamī kalā
- g.767 idea of beauty
sdug pa'i 'du shes
 སྤྱག་པའི་འདུ་ཤེས།
śubhasaṃjñā
- g.768 idea of happiness
bde ba'i 'du shes
 བདེ་བའི་འདུ་ཤེས།
sukhasaṃjñā
- g.769 idea of impermanence
mi rtag pa'i 'du shes
 མི་རྟག་པའི་འདུ་ཤེས།
anityasaṃjñā
- g.770 ignorance
ma rig pa

མ་རིག་པ།

avidyā

g.771 ignorant persons

mi blun po · skyes bu blun po

མི་སྤྱན་པོ། · སྤྱི་སྤྱན་པོ།

mohapuruṣa

g.772 illumination of the wisdom

shes rab kyi snang ba

ཤེས་རབ་ཀྱི་སྒྲུང་བ།

prajñāloka

g.773 imaginary form

kun brtags pa'i gzugs

ཀུན་བརྟགས་པའི་གཟུགས།

parikalpitarūpa

g.774 imagination

rnam par rtog pa · kun tu rtog pa

རྣམ་པར་རྟོག་པ། · ཀུན་ཏུ་རྟོག་པ།

vitarka

g.775 imagined

brtags pa

བརྟགས་པ།

kalpita

g.776 immeasurables

tshad med pa

ཚད་མེད་པ།

apramāṇa

See “four immeasurables.”

g.777 immoral thought

'chal pa'i tshul khrims kyi sems

འཆལ་པའི་སྦྱོལ་སྦྱིམས་ཀྱི་སེམས།

dauḥśīlyacitta

g.778 immorality

'chal ba'i tshul khrims · tshul khrims 'chal pa

འཆལ་བའི་ཚུལ་གྲིམས། · ཚུལ་གྲིམས་འཆལ་པ།

dauḥśīlya

g.779 immortality

'chi ba med pa · bdud rtsi

འཆིབ་མེད་པ། · བདུད་རྩི།

amṛta

g.780 impatient

mi bzod pa

མི་བཟོད་པ།

akṣānti

g.781 impeccable

smad du med pa

སྐད་དུ་མེད་པ།

na jugupsanīya

Literally, “cannot be disliked.”

g.782 imponderable

gzhal du med

གཙམ་དུ་མེད།

atulya

g.783 impotent

nus pa cung zad kyang med

ནུས་པ་ཅུང་ཟད་ཀྱང་མེད།

akiṃcitsamartha

g.784 improve

'phel

འཕེལ།

vr̥dh

g.785 in a disadvantaged family

rigs ngan pa

རིགས་ངན་པ།

nīcakūla

g.786 in a dualistic way

gnyis kyi tshul gyis

གཉིས་ཀྱི་ཚུལ་གྱིས།

dvayayogena

g.787 in a mirage

smig rgyu'i tshogs la

སྒྲིག་རྒྱུ་ཚོགས་ལ།

maricikāyām

g.788 in accord with reality

yang dag pa ji lta ba bzhin du

ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ།

yathābhūtam

g.789 in an unmade and unchanging way

ma byas pa dang 'gyur ba med pa'i tshul gyis

མ་བྱས་པ་དང་འགྱུར་བ་མེད་པའི་ཚུལ་གྱིས།

akṛtāvikṛtayogena

g.790 in full possession of

dang ldan pa

དང་ལྷན་པ།

samanvāgatā

g.791 in perfect control of their whole mind

sems thams cad kyi dbang gi dam pa'i pha rol tu son pa

སེམས་ཐམས་ཅད་ཀྱི་དབང་གི་དམ་པའི་ཕ་རོལ་ཏུ་སྟོན་པ།

sarvacetovaśīparamapāramita

g.792 in the bodhisattva vehicle

byang chub sems dpa'i theg pa pa

བྱང་ཆུབ་སེམས་དཔའི་ཐེག་པ་པ།

bodhisattvayānika

g.793 in the category of the ultimate

don dam pas rab tu phye ba

དོན་དམ་པས་རབ་ཏུ་ཐེ་བ།

paramārthaprabhāvita

g.794 in the manner of an objective support

dmigs pa'i tshul gyis

དམིགས་པའི་ཚུལ་གྱིས།

ālambanayogena

g.795 in the realm of immortality

'chi ba med pa'i dbyings · bdud rtsi'i dbyings

འཆི་བ་མེད་པའི་དབྱིངས། · བདུད་རྩིའི་དབྱིངས།

amṛte dhātau

g.796 inanimate material state

bems po nyid

བེས་པོ་ཉིད།

dharmajadātā

g.797 inclined to

gzhol ba

གཞོལ་བ།

nimna

g.798 inconceivable element

bsam gyis mi khyab pa'i dbyings

བསམ་གྱིས་མི་ཁྱབ་པའི་དབྱིངས།

acintyadhātu

g.799 incorporate

yongs su 'dzin

ཡོངས་སུ་འཛིན།

parigrah

g.800 increase
 'phel
 འཕེལ།
 upaci · vṛdh · utsada

g.801 independent of
 ma brten par
 མ་བརྟེན་པར།
 anāgamyā

g.802 Indra
 dbang po
 དབང་པོ།
 indra

Definition from the 84000 Glossary of Terms:

The lord of the Trāyastriṃśa heaven on the summit of Mount Sumeru. As one of the eight guardians of the directions, Indra guards the eastern quarter. In Buddhist sūtras, he is a disciple of the Buddha and protector of the Dharma and its practitioners. He is often referred to by the epithets Śatakratu, Śakra, and Kauśika.

g.803 Indradatta
 dbang pos byin
 དབང་པོས་བྱིན།
 indradatta

A bodhisattva great being present in the audience of this sūtra.

g.804 Indraketu
 dbang po tog
 དབང་པོ་རྟོག།
 indraketu

Lit. “Indra’s victory banner.” Name of a meditative stabilization.

g.805 indulge
 sten
 སྤོང།
 pratishev

- g.806 industrious
brtson 'grus dang ldan
 བརྩོན་འགྲུས་དང་ལྡན།
vīryavant
- g.807 inexhaustible
bas ma 'tshal ba lags · zad pa med pa · mi zad pa
 བས་མ་འཚལ་བ་ལགས། · ཟད་པ་མེད་པ། · མི་ཟད་པ།
akṣaya
- g.808 inexpiable sin
mtshams med pa
 མཚམས་མེད་པ།
ānantarya
 See “five inexpressible sins.”
- g.809 inexpressible
brjod du ma mchis · brjod du med
 བརྗོད་དུ་མ་མཆིས། · བརྗོད་དུ་མེད།
anabhilapya
- g.810 infinite life
tshe dpag tu med pa
 ཚེ་དཔག་ཏུ་མེད་པ།
aparimitāyus
- g.811 inflected word
tshig 'bru
 ཚིག་འབྲུ།
vyañjana
- g.812 influenced
yongs su zin pa
 ཡོངས་སུ་ཟེན་པ།
parigrhīta
- g.813 infused with energy

gzi brjid bcug pa

གཟི་བཞིན་བཅུག་པ།

ojalprakṣipta

g.814 inner and outer emptiness

phyi nang stong pa nyid

ཕྱི་ནང་སྟོང་པ་ཉིད།

adhyātmabahirdhāśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.815 inner body

nang gi lus

ནང་གི་ལུས།

adhyātmakāya · adhyātma · ātmabhāva · adhyātmika

g.816 inner emptiness

nang stong pa nyid

ནང་སྟོང་པ་ཉིད།

adhyātmaśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.817 insight

lhag mthong

ལྷག་མཐོང་།

vipaśyanā

An important form of Buddhist meditation focusing on developing insight into the nature of phenomena. Often presented as one of a pair of meditation techniques, the other being “calm abiding.”

g.818 intellect

blo

བློ།

buddhi

g.819 intense faith

dad pa drag pos

དད་པ་བྲག་པོས།

tīrāyā bhaktyā

g.820 interrupted by a single birth

skye ba gcig gis thogs pa

སྐྱེ་བ་གཅིག་གིས་ཐོགས་པ།

ekajātipratibaddha

g.821 intrinsic nature

ngo bo nyid · rang bzhin

ངོ་བོ་ཉིད། · རང་བཞིན།

svabhāva

This term denotes the ontological status of phenomena, according to which they are said to possess existence in their own right—inherently, in and of themselves, objectively, and independent of any other phenomena such as our conception and labelling. The absence of such an ontological reality is defined as the true nature of reality, emptiness. Also rendered here as “basic nature.”

g.822 introduction

gleng gzhi · gleng gzhi'i sde

གླེང་གཞི། · གླེང་གཞིའི་སྡེ།

nidāna

Literally, “foundation of the narrative.” One of the twelve aspects of the wheel of Dharma.

g.823 invisible

mi snang ba

མི་སྤྲང་བ།

adrśya

g.824 involved in a false apprehension of facts

dmigs pa la spyod spyod pa

དམིགས་པ་ལ་སྟོད་སྟོད་པ།

upalambhacarāt

g.825 irreversible

phyir mi ldog pa

ཕྱིར་མི་ལྟོག་པ།

avaivarttika

g.826 irreversible level

phyir mi ldog pa'i sa

ཕིར་མི་ལྷོག་པའི་ས།

avaivartya · avinirvartanīya · āvaivarttikabhūmi

g.827 island

gling

གླིང་།

dvīpa

g.828 isolated state

dben pa

དབེན་པ།

viviktatā

g.829 isolation

dben pa

དབེན་པ།

vivikta · viveka

Isolation is traditionally categorized as being of three types: (1) isolation of the body (*kāyaviveka*), which refers to remaining in solitude free from desirous or disturbing objects; (2) isolation of the mind (*cittaviveka*), which is mental detachment from desirous or disturbing objects; and (3) isolation from the “substrate” (*upadhiviveka*), which indicates detachment from all things that perpetuate rebirth, including the five aggregates, the afflictions, and karma.

g.830 it does not occupy a location

de ni yul na mi gnas

དེ་ནི་ཡུལ་ན་མི་གནས།

na hi sā deśasthā asthā

g.831 Jambū

'dzam bu

འཛམ་བུ།

jambū

Legendary river carrying the golden fruit fallen from the legendary jambu (“rose apple”) tree.

g.832 Jambudvīpa

'dzam bu'i gling

འཛམ་བུ་ནི་གླིང་།

jambudvīpa

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrāsana at its center and is the only continent upon which buddhas attain awakening.

g.833 jaundice

mkhris pa

མཁྲིས་པ།

pitta

g.834 Jayā

rgyal ba

རྒྱལ་བ།

jayā

Lit. “Victorious.” A world system in the north direction, where the buddha Jayendra dwells.

g.835 Jayadatta

rgyal bas byin

རྒྱལ་བས་བྱིན།

jayadatta

Lit. “Victory Given.” A bodhisattva from a world system called Jayā, in the northern direction, who comes to pay homage and listen to the Buddha.

g.836 jayalabdha

rgyal ba thob pa

རྒྱལ་བ་ཐོབ་པ།

jayalabdha

Lit. “gained the victory.” Name of a meditative stabilization.

g.837 Jayendra

rgyal ba'i dbang po

རྒྱལ་བའི་དབང་པོ།

jayendra

Lit. “Victorious Indra.” A buddha in a world system called Jayā, in the northern direction.

g.838 jewel-like perfection

pha rol tu phyin pa rin po che

ཕ་རོལ་ཏུ་ཕྱིན་པ་རིན་པོ་ཆེ།

ratnapāramitā

g.839 Jinamitra

dzi na mi tra

ཇོ་ན་མི་ཏྲ།

jinamitra

Definition from the 84000 Glossary of Terms:

Jinamitra was invited to Tibet during the reign of King Tri Songdetsen (*khri srong lde btsan*, r. 742–98 CE) and was involved with the translation of nearly two hundred texts, continuing into the reign of King Ralpachen (*ral pa can*, r. 815–38 CE). He was one of the small group of paṇḍitas responsible for the *Mahāvīyutpatti* Sanskrit–Tibetan dictionary.

g.840 jñānaketu

ye shes tog

ཡེ་ཤེས་ཏོག།

jñānaketu

Lit. “knowledge victory banner.” Name of a meditative stabilization.

g.841 jñānolka

ye shes sgron ma

ཡེ་ཤེས་སྒྲོན་མ།

jñānolka

Lit. “knowledge firebrand.” Name of a meditative stabilization.

g.842 joy

dga' ba

དགའ་བ།

prema

One of the four practices of spiritual practitioners and one of the four immeasurables (the other three being: loving-kindness or love, compassion, and equanimity).

g.843 jungle dweller

dgon pa pa

དགོན་པ་པ།

āraṇyako

g.844 just a convention

tha snyad tsam

ཐ་སྟེད་ཙམ།

vyavahāramātram

g.845 jvalanolka

me sgron · sgron ma 'bar ba

མེ་སྒྲོན། · སྒྲོན་མ་འབར་བ།

jvalanolkā

Lit. “fire meteor.” Name of a meditative stabilization.

g.846 kācalindika

ka tsa li di ka

ཀ་ཙ་ལི་དི་ཀ།

kācalindika · kācalindi

Definition from the 84000 Glossary of Terms:

A frequent simile for softness, thought to refer either (1) to the down of the kācilindika or kācalindika bird (see Lamotte 1975, p. 261, n. 321), or (2) to a tropical tree bearing silken pods, similar to kapok, from which garments were made, and identified (Monier-Williams p. 266) with *Abrus precatorius*.

g.847 kalaviṅka

ka la bing ka

ཀལ་བིང་ཀ

kalaviṅka

Definition from the 84000 Glossary of Terms:

In Buddhist literature refers to a mythical bird whose call is said to be far more beautiful than that of all other birds, and so compelling that it can be heard even before the bird has hatched. The call of the kalaviṅka is thus used as an analogy to describe the sound of the discourse of bodhisattvas as being far superior to that of śrāvakas and pratyekabuddhas, even before bodhisattvas attain awakening. In some cases, the kalaviṅka also takes on mythical characteristics, being depicted as part human, part bird. It is also the sixteenth of the eighty designs on the palms and soles of a tathāgata.

While it is equated to an Indian bird renowned for its beautiful song, there is some uncertainty regarding the identity of the kalaviṅka; some dictionaries declare it to be a type of Indian cuckoo (probably *Eudynamys scolopacea*, also known as the asian koel) or a red and green sparrow (possibly *Amandava amandava*, also known as the red avadavat).

g.848 kāṅkṣocchedana

nem nur gcod pa

ནེམ་ནུར་གཙོད་པ།

kāṅkṣocchedana

Lit. “that cuts off doubt.” Name of a meditative stabilization.

g.849 kārākāra

bya ba byed pa

བྱ་བ་བྱེད་པ།

kārākāra

Lit. “does what needs to be done.” Name of a meditative stabilization.

g.850 kāraṇḍa duck

bya ka ran da

བྱ་ཀ་རན་ད།

kāraṇḍava

g.851 karma

las · sug las · phyag las · lag las

ལས། . སྤྱལ་ལས། . བྱལ་ལས། . ལག་ལས།

karman

Definition from the 84000 Glossary of Terms:

Meaning “action” in its most basic sense, karma is an important concept in Buddhist philosophy as the cumulative force of previous physical, verbal, and mental acts, which determines present experience and will determine future existences.

g.852 karma of rejecting the Dharma

chos spong ba'i las

ཆོས་སྤོང་བའི་ལས།

dharmapratyākhyānasaṃvartanīyaṃ karman

g.853 karmic action

las

ལས།

karman

Definition from the 84000 Glossary of Terms:

Meaning “action” in its most basic sense, karma is an important concept in Buddhist philosophy as the cumulative force of previous physical, verbal, and mental acts, which determines present experience and will determine future existences.

g.854 Kātyāyana

kA tyA ya na

ཀཱ་ཏྱ་ཡ་ན།

kātyāyana

Lit. “Descended from the Sage Kati.” One of the ten principal śrāvaka disciples of the Buddha. He was renowned for his ability to understand the Buddha’s teachings.

g.855 Kauśika

kau shi ka

ཀོ་ཤི་ཀ།

kauśika

Definition from the 84000 Glossary of Terms:

“One who belongs to the Kuśika lineage.” An epithet of the god Śakra, also known as Indra, the king of the gods in the Trāyastriṃśa heaven. In the Ṛgveda, Indra is addressed by the epithet Kauśika, with the implication that he is associated with the descendants of the Kuśika lineage (*gotra*) as their aiding deity. In later epic and Purāṇic texts, we find the story that Indra took birth as Gādhi Kauśika, the son of Kuśika and one of the Vedic poet-seers, after the Puru king Kuśika had performed austerities for one thousand years to obtain a son equal to Indra who could not be killed by others. In the Pāli *Kusajātaka* (Jāt V 141–45), the Buddha, in one of his former bodhisattva lives as a Trāyastriṃśa god, takes birth as the future king Kusa upon the request of Indra, who wishes to help the childless king of the Mallas, Okkaka, and his chief queen Sīlavatī. This story is also referred to by Nāgasena in the *Milindapañha*.

g.856 kāyakalisampramathana

lus kyi skyon yang dag par sel ba

ལུས་ཀྱི་སྒྲོན་ཡང་དག་པར་སེལ་བ།

kāyakalisampramathana

Lit. “overcomes physical flaws.” Name of a meditative stabilization.

g.857 kind words

snyan par smra ba

སྒྲུབ་པར་སྒྲ་བ།

priyavadya

g.858 kindly

byams pa

བྱམས་པ།

maitram

g.859 kingdom

yul 'khor · rgyal srid

ཡུལ་འཁོར། · རྒྱལ་སྤིད།

rāṣṭra

g.860 kinnara

mi'am ci

མི་འམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.861 kinsman

nye du

ཉེད།

—

g.862 knower of all aspects

rnam pa thams cad mkhyen pa

རྣམ་པ་ཐམས་ཅད་མཁྱེན་པ།

sarvākārajñāna

g.863 knowledge

rig pa · ye shes · shes pa · mkhyen pa

རིག་པ། · ཡེ་ཤེས། · ཤེས་པ། · མཁྱེན་པ།

vidyā · jñāna

See also [n.29](#).

g.864 knowledge and seeing of liberation

rnam par grol ba'i ye shes mthong ba

རྣམ་པར་གྲོལ་བའི་ཡེ་ཤེས་མཐོང་བ།

vimuktijñānadarśana

The translators perhaps understood “insight into knowledge of liberation.”

g.865 knowledge from prayer

smon nas shes pa

སྟོན་ནས་ཤེས་པ།

prañidhijñāna

See also [n.673](#).

g.866 knowledge in accord with sound

sgra ji bzhin shes pa

སྒྲིའི་བཞིན་ཤེས་པ།

yathārutajñāna

g.867 knowledge of a knower of all

thams cad mkhyen pa'i ye shes

ཐམས་ཅད་མཁྱེན་པའི་ཡེ་ཤེས།

sarvajñajñāna

g.868 knowledge of a knower of all aspects

rnam pa thams cad mkhyen pa nyid kyi ye shes

རྣམ་པ་ཐམས་ཅད་མཁྱེན་པ་ཉིད་ཀྱི་ཡེ་ཤེས།

sarvākārajñatājñāna

g.869 knowledge of a knower of path aspects

lam gyi rnam pa shes pa nyid kyi shes pa · lam gyi rnam pa shes pa nyid kyi ye shes

· lam gyi rnam pa shes pa'i ye shes

ལམ་གྱི་རྣམ་པ་ཤེས་པ་ཉིད་ཀྱི་ཤེས་པ། · ལམ་གྱི་རྣམ་པ་ཤེས་པ་ཉིད་ཀྱི་ཡེ་ཤེས།

· ལམ་གྱི་རྣམ་པ་ཤེས་པའི་ཡེ་ཤེས།

mārgākārajñatājñāna

Also referred to as “knowledge of paths,” it is the knowledge of a bodhisattva.

g.870 knowledge of all aspects

rnam pa thams cad mkhyen pa nyid

རྣམ་པ་ཐམས་ཅད་མཁྱེན་པ་ཉིད།

sarvākārajñatā

See “three types of omniscience.”

g.871 knowledge of calm abiding and insight

zhi gnas dang lhag mthong shes pa

ཞི་གནས་དང་ལྷག་མཐོང་ཤེས་པ།

śamathavipaśyanājñāna

g.872 knowledge of cessation

'gog pa shes pa

འགོག་པ་ཤེས་པ།

nirodhajñāna

g.873 knowledge of dharma

chos shes pa

ཚོས་ཤེས་པ།

dharmajñāna

See also n.670.

g.874 knowledge of extinction

zad pa shes pa

ཟད་པ་ཤེས་པ།

kṣayajñāna

g.875 knowledge of mastery

yongs su 'driś pa shes pa · 'driś pa shes pa

ཡོངས་སུ་འདྲིས་པ་ཤེས་པ། · འདྲིས་པ་ཤེས་པ།

paricayajñāna

g.876 knowledge of nonproduction

mi skye ba shes pa

མི་སྐྱེ་བ་ཤེས་པ།

anutpādayajñāna

g.877 knowledge of origination

kun 'byung ba shes pa

ཀུན་འབྱུང་བ་ཤེས་པ།

samudayajñāna

g.878 knowledge of path aspects

lam gyi rnam par shes pa nyid · lam gyi rnam pa shes pa

ལམ་གྱི་རྣམ་པར་ཤེས་པ་ཉིད། · ལམ་གྱི་རྣམ་པ་ཤེས་པ།

mārgākārajñatā

See “three types of omniscience.”

g.879 knowledge of paths

lam gyi rnam pa shes pa nyid

ལམ་གྱི་རྣམ་པ་ཤེས་པ་ཉིད།

mārgajñatā

See “three types of omniscience.”

Also referred to as the “knowledge of a knower of path aspects,” it is the knowledge of a bodhisattva.

g.880 knowledge of suffering

sdug bsngal shes pa

སྤུག་བསྔལ་ཤེས་པ།

duḥkhaḥjñāna

g.881 knowledge of the aspects of the thought activity of all beings

sems can thams cad kyi sems kyi spyod pa'i rnam pa shes pa nyid

སེམས་ཅན་ཐམས་ཅད་ཀྱི་སེམས་ཀྱི་སྟོད་པའི་རྣམ་པ་ཤེས་པ་ཉིད།

—

g.882 knowledge of the knowledge of all aspects

rnam pa thams cad mkhyen pa nyid kyi ye shes

རྣམ་པ་ཐམས་ཅད་མཁྱེན་པ་ཉིད་ཀྱི་ཡེ་ཤེས།

sarvākārajñatājñāna

g.883 knowledge of the path

lam shes pa

ལམ་ཤེས་པ།

mārgajñāna

g.884 knowledge of the ways of thinking

sems kyi rnam grangs shes pa

སེམས་ཀྱི་རྣམ་གྲངས་ཤེས་པ།

cetaḥparyāyajñāna

g.885 knowledge of things as they really are

yang dag pa ji lta ba bzhin shes pa

ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་ཤེས་པ།

yathābhūtajñāna

g.886 knowledge that does not enter into attachment

rjes su 'chags pa la mi 'jug pa'i shes pa

རྗེས་སུ་འཆགས་པ་ལ་མི་འཇུག་པའི་ཤེས་པ།

—

g.887 knowledge that outflows are extinguished

zag pa zad pa shes pa

ཟག་པ་ཟད་པ་ཤེས་པ།

āsravakṣayañāna

g.888 knowledge that recollects previous states of existence

sngon gyi gnas rjes su dran pa'i shes pa

སྔོན་གྱི་གནས་རྗེས་སུ་ངན་པ་འི་ཤེས་པ།

pūrvanivāsānusmṛtijñāna

g.889 knowledge-mantra

rig · rig sngags

རིག་ . རིག་སྒྲགས།

vidyā

g.890 krośa

dpag tshad

དཔག་ཚད།

krośa

A unit of distance. According to Monier-Williams, a krośa equals “the range of the voice in calling,” or 4,000 *hasta* (“hands”), or a quarter of a yojana.

g.891 Kṛtāvin level

byas pa rtogs pa can gyi sa

བྱས་པ་རྟོགས་པ་ཅན་གྱི་ས།

kṛtāvibhūmi

Lit. “Have Done the Work to Be Done.” The seventh of the ten levels traversed by all practitioners, from the level of an ordinary person until reaching buddhahood. See “ten levels.”

g.892 kṣayāpagata

zad pa dang bral ba

ཟད་པ་དང་བྲལ་བ།

kṣayāpagata

Lit. “free from exhaustion.” Name of a meditative stabilization.

g.893 Kṣemā

bde ba

བདེ་བ།

kṣemā

Lit. “Security.” Name of four lotus ponds, each located in one of the four gardens of the residence of the bodhisattva great being Dharmodgata, in the city of Gandhavatī.

g.894 Kṣemottamā

bde ldan

བདེ་ལྷན།

**kṣemottamā* ^{RS}

Lit. “Most Secure.” Name of four lotus ponds, each located in one of the four gardens of the residence of the bodhisattva great being Dharmodgata, in the city of Gandhavatī.

g.895 Kuru

sgra mi snyan

སྒྲ་མི་སྟེན།

kuru

Definition from the 84000 Glossary of Terms:

The continent to the north of Sumeru according to Buddhist cosmology. In the *Abhidharmakośa*, it is described as square in shape. Its human inhabitants enjoy a fixed lifespan of a thousand years and do not hold personal property or marry.

g.896 kusumābhikīrṇa

me tog bkram pa

མེ་ཏོག་བརྒྱུ་པ།

kusumābhikīrṇa

Lit. “on account of which flowers have been strewed.” Name of a meditative stabilization.

g.897 label

'dogs pa · btags pa

འདོགས་པ། · བཏགས་པ།

—

g.898 laid down their burden

khur bor ba

ཁུར་བོར་བ།

apahr̥tabhāra

g.899 lakṣanapariśodhaṇa

mtshan nyid yongs su sbyong ba

མཚན་ཉིད་ཡོངས་སུ་སྟོང་བ།

lakṣanapariśodhaṇa

Lit. “purification of marks.” Name of a meditative stabilization.

g.900 later-food refuser

zas phyis mi len pa

ཟས་ཕྱིས་མི་ལེན་པ།

khalupaścādbhaktika

A “later-food refuser” is one who does not accept any food after they have begun eating (that is, once they have begun eating, they do not accept any more if it is offered).

g.901 leader

yongs su 'dren pa · 'dren pa

ཡོངས་སུ་འདྲེན་པ། · འདྲེན་པ།

parināyikā · parināyaka · nāyaka

When capitalized this term is an epithet of the Buddha.

g.902 learned

mkhas pa

མཁས་པ།

**abhijñā*^{RS}

g.903 legs of miraculous power

rdzu 'phrul gyi rkang pa

རྩུ་འཕྲུལ་གྱི་རྒྱང་པ།

ṛddhipāda

See “four legs of miraculous powers.”

g.904 let it fester

mdud par 'dzin

མདུད་པར་འཛིན།

**anuśayaṃ vahati* ^{RS}

g.905 letter

yi ge

ཡི་གེ

akṣara

g.906 liberate

yongs su dgrol · yongs su bkrol

ཡོངས་སུ་དགོ་ལ། . ཡོངས་སུ་བཀོ་ལ།

parimocaya

g.907 Licchavi

lid tsa bl

ལི་དཙ་བླ།

licchavi

Name of the tribe and republican city-state whose capital was Vaiśālī.

g.908 life faculty

srog gi dbang po

སྲོག་གི་དབང་པོ།

jīvitendriya

g.909 lightness

yang ba

ཡང་བ།

laghutā

g.910 limb of awakening

byang chub kyi yan lag

བྱང་ཆུབ་གྱི་ཡན་ལག

bodhyaṅga

See “seven limbs of awakening.”

g.911 limitless and boundless

mtsha' yas mu med pa

མཐའ་ཡས་སྟེ་མེད་པ།

anantāparyanta

g.912 lineage

gdung · rigs · rus

གདུང་། · རིགས། · རུས།

vaṃśā · kula · gotra

g.913 link up

nying mtshams sbyor ba

ཉིང་མཚམས་སྟོར་བ།

pratisaṃdhi · anusaṃdhi

g.914 listen to it being read aloud

klog slob

ཀློག་སྟོབ།

śṛṇvanti

g.915 live a celibate life

tshangs par spyod

ཚངས་པར་སྟོད།

brahmacaryaṃ car

Definition from the 84000 Glossary of Terms:

Brahman is a Sanskrit term referring to what is highest (*parama*) and most important (*pradhāna*); the *Nibandhana* commentary explains *brahman* as meaning here *nirvāṇa*, and thus the brahman conduct is the “conduct toward brahman,” the conduct that leads to the highest liberation, i.e., *nirvāṇa*. This is explained as “the path without outflows,” which is the “truth of the path” among the four truths of the noble ones. Other explanations (found in the Pāli tradition) take “brahman conduct” to mean the “best conduct,” and also the “conduct of the best,” i.e., the buddhas. In some contexts, “brahman conduct” refers more specifically to celibacy, but the specific referents of this expression are many.

g.916 live having set out in the Dharma in full conformity with the Dharma

chos dang rjes su 'thun pa'i chos la zhugs shing gnas pa

ཚོས་དང་རྗེས་སུ་འབྱུང་བའི་ཚོས་ལ་ཞུགས་ཤིང་གནས་པ།

dharmānudharmapratipanno viharati

g.917 live on joy

dga' ba'i zas

དགའ་བའི་ཟས།

prītyāhāra

g.918 lives in solitude

rab tu dben pa

རབ་ཏུ་དབེན་པ།

vivikta

g.919 living being

srog chags · srog

སྲོག་ཆགས། · སྲོག

prāṇin · jīva

g.920 load

khal

ཁལ།

khāri

g.921 local ruler

kham s kyī rgyal po

ཁམས་ཀྱི་རྒྱལ་པོ།

kotṭarāja

g.922 location

yul · yul phyogs

ཡུལ། · ཡུལ་ཕྱོགས།

diś

g.923 Lokapāla

'jig rten skyong ba

འཇིག་རྟེན་སྐྱོང་བ།

lokapāla

Lit. "World Protectors." They are usually the same as the Four Mahārājas but are here included as a separate group.

g.924 long thin tongue

ljags ring zhing srab pa · ljags shin tu ring zhing srab pa

ལྷགས་རིང་ཞིང་སྤྲེལ་པ། · ལྷགས་ཤིན་ཏུ་རིང་ཞིང་སྤྲེལ་པ།

prabhūtatanujihva

g.925 longing

'dod pa

འདོད་པ།

**sprhā^{RS}*

g.926 lord

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavān · bhagavat

Definition from the 84000 Glossary of Terms:

In Buddhist literature, this is an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four māras, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going beyond” saṃsāra and nirvāṇa—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four māras.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root √bhañj (“to break”).

In this text:

An epithet of the buddhas. The Tibetan translators consistently understand the word *bhagavān* as *bha[gna]-ga-vat* and render it *bcom ldan 'das* “one who has destroyed (*bcom*) obscurations, possesses (*ldan*) the buddhadharmas, and has gone (*'das*) into nirvāṇa.” An alternative translation is “Blessed One” from *bhaga-vat* “one who possesses (*vat*) good fortune (*bhaga*).”

g.927 lotus

pad ma

པད་མ།

padma

g.928 lotus pond

rdzing bu

རིཙམ་བུ།

puṣkiriṇī · puṣkaraṇī

g.929 loving

byams pa

བྱམས་པ།

maitra

g.930 loving-kindness

byams pa

བྱམས་པ།

maitrī

One of the four practices of spiritual practitioners, and one of the four immeasurables (the other three being compassion, sympathetic joy, and equanimity).

g.931 low caste

dmangs rigs

དམངས་རིགས།

śudra · śudra varṇa

g.932 lunar mansion

rgyu skar

རྒྱ་སྐར།

**nakṣatra* ^{RS}

g.933 maggot

srin bu

སྲིན་བུ།

krimi

g.934 magic spell

sgyu ma'i rig sngags

སྒྱུ་མའི་རིག་སྔགས།

—

g.935 magical creations

sprul pa

སྒྱུ་པ།

nirmita

g.936 magical formula

rig sngags

རིག་སྒྲགས།

vidyā

g.937 Mahābrahmā

tshangs pa chen po

ཚངས་པ་ཆེན་པོ།

mahābrahmā

Lit. “Great Brahmā.” The third of the seventeen heavens of the form realm; also the name of the gods living there. In the form realm, which is structured according to the four concentrations and pure abodes, or Śuddhāvāsa, it is listed as the third of the three heavens that correspond to the first of the four concentrations. See also “Brahmapārṣadya.”

g.938 Mahākaruṇācinta

snying rje cher sems

སྙིང་རྗེ་ཆེན་པོའི་སེམས།

mahākaruṇācinta

A bodhisattva great being present in the audience of this sūtra.

g.939 Mahākāśyapa

’od srung chen po

འོད་སྒྲུང་ཆེན་པོ།

mahākāśyapa

One of the Buddha’s principal śrāvaka disciples, he became a leader of the saṅgha after the Buddha’s passing.

g.940 Mahākātyāyana

kA t+ya’i bu chen po

ཀཱ་ཏྲཱི་བྱ་ཆེན་པོ།

mahākātyāyana

See “Kātyāyana.”

g.941 Mahākauṣṭhilya

gsus po che

གསུས་པོ་ཆེ།

mahākauṣṭhilya

A great śrāvaka included in the audience of this sūtra.

g.942 Mahāketu

me tog chen po

མེ་ཏོག་ཆེན་པོ།

mahāketu

Lit. “Great Flower.” Name that three hundred monks will bear when they become buddhas, during the eon called Tārakopama, due to dressing the body of the Buddha and producing the thought of awakening while attending this teaching.

g.943 Mahāmaudgalyāyana

maud gal gyi bu chen po

མོད་གལ་གྱི་བུ་ཆེན་པོ།

mahāmaudgalyāyana

See “Maudgalyāyana.”

g.944 Mahāprajāpatī

skye dgu'i bdag mo chen mo

སྐྱེ་དགུ་འི་བདག་མོ་ཆེན་མོ།

mahāprajāpatī

The maternal aunt and adoptive mother of the Buddha as well as the first woman to be ordained.

g.945 Mahārāja

rgyal po chen po

རྒྱལ་པོ་ཆེན་པོ།

mahārāja

See “Four Mahārājas.”

g.946 Mahāsthāmaprāpta

mthu chen thob

མཐུ་ཆེན་ཐོག་།

mahāsthāmaprāpta

A bodhisattva great being present in the audience of this sūtra. Along with Avalokiteśvara, he is one of the two main bodhisattvas in the realm of Sukhāvatī.

g.947 Mahāvyūha

bkod pa chen po

བཀོད་པ་ཆེན་པོ།

mahāvyūha

Lit. “Great Array.” A bodhisattva great being present in the audience of this sūtra.

g.948 mahāvyūha

bkod pa chen po

བཀོད་པ་ཆེན་པོ།

mahāvyūha

Lit. “great array.” Name of a meditative stabilization.

g.949 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.950 Maitreya

byams pa

བྱམས་པ།

maitreya

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni's regent, where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha's interlocutor or as a teacher of the Dharma. *Maitreya* literally means "Loving One." He is also known as Ajita, meaning "Invincible."

For more information on Maitreya, see, for example, the introduction to *Maitreya's Setting Out* (Toh 198).

g.951 majestic wheel-turning emperor

dbang phyug 'khor los sgyur ba

དབང་ཕྱུག་འཁོར་ལོས་སྐུར་བ།

īśvaracakravarin

g.952 major mark

mtshan

མཚན།

lakṣaṇa

Definition from the 84000 Glossary of Terms:

The thirty-two primary physical characteristics of a "great being," *mahāpuruṣa*, which every buddha and cakravartin possesses. They are considered "major" in terms of being primary to the eighty minor marks or signs of a great being.

In this text:

For their enumeration in this text, see [73.89](#).

g.953 make a confession

'chags

འཆགས།

pratideśaya

g.954 make a detailed examination

rab tu rnam par 'byed pa

རབ་རྟུ་རྒྱལ་པར་འབྱེད་པ།

pravici

g.955 make an investigation

rnam par dbye bar bgyi

རྣམ་པར་དབྱེ་བར་བགྱི།

paricaya kṛ

g.956 make it be there

gnas par byed pa

གནས་པར་བྱེད་པ།

**sthāpikā^{RS}*

g.957 maker

byed pa po

བྱེད་པ་པོ།

kāraka · kṛtaka

g.958 making things known

btags pa

བདག་ས་པ།

prajñāpti

g.959 male

skyes pa

སྐྱེས་པ།

puruṣa

g.960 malice

gnod sems

གནོད་སེམས།

vyapāda

g.961 malicious thought

gnod sems kyi sems · gnod sems

གནོད་སེམས་ཀྱི་སེམས། · གནོད་སེམས།

vyāpādacitta

g.962 mandārava

man dA ra ba

མན་རྒྱ་བ།

mandārava

Definition from the 84000 Glossary of Terms:

One of the five trees of Indra’s paradise, its heavenly flowers often rain down in salutation of the buddhas and bodhisattvas and are said to be very bright and aromatic, gladdening the hearts of those who see them. In our world, it is a tree native to India, *Erythrina indica* or *Erythrina variegata*, commonly known as the Indian coral tree, mandarava tree, flame tree, and tiger’s claw. In the early spring, before its leaves grow, the tree is fully covered in large flowers, which are rich in nectar and attract many birds. Although the most widespread coral tree has red crimson flowers, the color of the blossoms is not usually mentioned in the sūtras themselves, and it may refer to some other kinds, like the rarer *Erythrina indica alba*, which boasts white flowers.

g.963 Mañjuśrī Kumārabhūta

’jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུ་རྒྱུ་པ།

mañjuśrīkumārabhūta

Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. To his name, Mañjuśrī, meaning “Gentle and Glorious One,” is often added the epithet Kumārabhūta, “having a youthful form.” He is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.964 Māra

bdud

བདུད།

māra

A māra is a demon, in the sense of something that plagues a person. The four māras are (1) māra as the five aggregates (*skandhamāra*, *phung po’i bdud*), māra as the afflictive emotions (*kleśamāra*, *nyon mongs pa’i bdud*), māra as death (*mṛtyumāra*, *’chi bdag gi bdud*), and the god māra (*devaputramāra*, *lha’i bu’i bdud*).

g.965 Māra class

bdud kyi ris

བདུད་ཀྱི་རིས།

mārakāyika

Definition from the 84000 Glossary of Terms:

The deities ruled over by Māra. The term can also refer to the devas in his paradise, which is sometimes identified with Paranirmitavaśavartin, the highest paradise in the realm of desire. This is distinct from the four personifications of obstacles to awakening, also known as the four māras (*devaputramāra*, *mṛtyumāra*, *skandhamāra*, and *kleśamāra*).

g.966 Māra the wicked one

bdud sdig can

བདུད་སྡིག་ཅན།

māraḥ pāpīyān

A frequent epithet of Māra.

g.967 Mārabalapramardin

bdud kyi stobs rab tu 'joms pa

བདུད་ཀྱི་སྟོབས་རབ་རུ་འཛོམས་པ།

mārabalapramardin

A bodhisattva great being present in the audience of this sūtra.

g.968 māramaṇḍalavidhvaṃsanakara

bdud kyi dkyil 'khor rnam par 'joms par byed pa

བདུད་ཀྱི་དཀྱིལ་འཁོར་རྣམ་པར་འཛོམས་པར་བྱེད་པ།

māramaṇḍalavidhvaṃsanakara

Lit. “totally defeats the circle of māras.” Name of a meditative stabilization.

g.969 mark

mtshan nyid · mtshan

མཚན་ཉིད། · མཚན།

lakṣaṇa

g.970 mark of a great person

skyes bu chen po'i mtshan

སྐྱེས་བུ་ཆེན་པོའི་མཚན།

mahāpuruṣalakṣaṇa

g.971 market

grong rdal

གྲོང་རལ།

nigama

g.972 market town

grong rdal

གྲོང་རལ།

nigama

g.973 marketplace

grong bar

གྲོང་བར།

antarāpaṇa

g.974 marvelous dharma

rmad du byung ba'i chos

རྣམ་དུ་བྱུང་བའི་ཆོས།

adbhūtadharma

g.975 marvels

rmad du byung ba'i chos

རྣམ་དུ་བྱུང་བའི་ཆོས།

adbhūtadharma

As one of the twelve aspects of the wheel of Dharma, it means descriptions of miracles.

g.976 masculine word

skyes pa'i tshig bla dags

སྐྱེས་པའི་ཆོག་བླ་དགས།

puruṣādhivacana

g.977 mass of foam

dbu ba rdos pa

དབུ་བ་རྫོས་པ།

phenapiṇḍa

g.978 mass of four-unit forces

dpung gi tshogs yan lag bzhi pa

དཔུང་གི་ཚོགས་ཡན་ལག་བཞི་པ།

caturaṅgaṃ balakāyam

Definition from the 84000 Glossary of Terms:

The ancient Indian army was composed of four branches (*caturaṅga*)—infantry, cavalry, chariots, and elephants.

g.979 material reality

rdzas

རྫས།

dravya

Things that are not merely labelled through concepts or ideas but are actually capable of performing a function, e.g., form.

g.980 material things

zang zing · rdzas

ཟང་ཟིང་། · རྫས།

āmiṣa

g.981 maturity

smin pa · yongs su smin pa

སྒྲིན་པ། · ཡོངས་སུ་སྒྲིན་པ།

pāka · paripāka

g.982 Maudgalyāyana

maud gal gyi bu

མོད་གལ་གྱི་བུ།

maudgalyāyana

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra, he was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, “the son of Mudgala’s descendants.” Respectfully referred to as Mahāmaudgalyāyana.

g.983 māyāvivarjita

sgyu ma rnam par spangs pa

སྐུ་མ་རྣམ་པར་སྤངས་པ།

māyāvivarjita

Lit. “where illusion has been eliminated.” Name of a meditative stabilization.

g.984 medicine

sman

སྒྲོན།

auṣadha

g.985 meditative equipoise

mnyam par bzhag pa

མཉམ་པར་བཞག་པ།

samāhita

Definition from the 84000 Glossary of Terms:

A state of deep concentration in which the mind is absorbed in its object to such a degree that conceptual thought is suspended. It is sometimes interpreted as settling (*āhita*) the mind in equanimity (*sama*).

In this text:

Also rendered here as “collected state.”

g.986 meditative stabilization

ting nge 'dzin · ting 'dzin

ཏིང་ངེ་འཛིན། · ཏིང་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyutpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

g.987 meditative stabilization gateway

ting nge 'dzin gyi sgo

ཉིང་འཛིན་གྱི་སྒྲོ།

samādhimukha

g.988 meditative stabilization like a flash of lightning

glog lta bu'i ting nge 'dzin

སྒྲོག་ལྷ་བྱའི་ཉིང་འཛིན།

vidyutopamasamādhi

Name of a meditative stabilization.

g.989 meditative stabilization with applied and sustained thought

rtog pa dang bcas dpyod pa dang bcas pa'i ting nge 'dzin

རྟོག་པ་དང་བཅས་དབྱེད་པ་དང་བཅས་པའི་ཉིང་འཛིན།

savitarkasavicārasamādhi

See “meditative stabilization.”

g.990 meditative stabilization without applied thought but with sustained thought

rtog pa med cing dpyod pa'i ting nge 'dzin

རྟོག་པ་མེད་ཅིང་དབྱེད་པའི་ཉིང་འཛིན།

avitarkavicāramātrasamādhi

See “meditative stabilization.”

g.991 meditative stabilization without either applied or sustained thought

rtog pa yang med dpyod pa yang med pa'i ting nge 'dzin

· *rtog pa med pa dang dpyod pa med pa'i ting nge 'dzin*

རྟོག་པ་ཡང་མེད་དབྱེད་པ་ཡང་མེད་པའི་ཉིང་འཛིན། · རྟོག་པ་མེད་པ་དང་དབྱེད་པ་མེད་པའི་ཉིང་འཛིན།

avitarkāvicārasamādhi

See “meditative stabilization.”

g.992 melodious narration

dbyangs kyis bsnyad pa

དབྱངས་ཀྱིས་བསྟན་པ།

geya

The repetition of prose passages in verse form. Literally “that which is to be chanted.” One of the twelve aspects of the wheel of Dharma.

g.993 melodious sound endowed with the five branches that make it
suitable for discourse

gsung gi lam yan lag lnga dang ldan pa'i dbyangs

གསུང་གི་ལམ་ཡན་ལག་ལྔ་དང་ལྡན་པའི་དབྱངས།

pañcāṅgaṅvākpathopeta svara

g.994 mental action

yid kyi las

ཡིད་གྱི་ལས།

manaskarman

g.995 mental continuum

sems kyi rgyud

སེམས་ཀྱི་རྒྱུད།

*saṃtāna · *cittasaṃtāna* ^{RS}

g.996 mental distraction

sems rnam par g.yeng ba

སེམས་རྣམ་པར་གཡེང་བ།

vikṣiptacitta

g.997 mental distress

yid mi dga' ba

ཡིད་མི་དགའ་བ།

anāttamanas

g.998 mental factor

sems las byung ba

སེམས་ལས་བྱུང་བ།

cetasika

g.999 mental volitional factor

yid kyi 'du byed

ཡིད་གྱི་འདུ་བྱེད།

—

g.1000 mentally construct

rtog · rtog par byed · rnam par rtog · rnam par rtog par byed

རྟོག་ · རྟོག་པར་བྱེད། · རྣམ་པར་རྟོག་ · རྣམ་པར་རྟོག་པར་བྱེད།

klp

g.1001 mere designation

ming tsam

མིང་ཅམ།

nāmadheyamātra

g.1002 mere name

ming tsam

མིང་ཅམ།

nāmamātra

g.1003 merit

bsod nams

བསོད་ནམས།

punya

Definition from the 84000 Glossary of Terms:

In Buddhism more generally, merit refers to the wholesome karmic potential accumulated by someone as a result of positive and altruistic thoughts, words, and actions, which will ripen in the current or future lifetimes as the experience of happiness and well-being. According to the Mahāyāna, it is important to dedicate the merit of one's wholesome actions to the awakening of oneself and to the ultimate and temporary benefit of all sentient beings. Doing so ensures that others also experience the results of the positive actions generated and that the merit is not wasted by ripening in temporary happiness for oneself alone.

g.1004 Merukalpa

ri rab 'dra ba

རི་རབ་འདྲ་བ།

merukalpa

Lit. "axial mountain-like." Name of a meditative stabilization.

g.1005 Merukūṭa

lhun po'i rtse mo

ལྷུན་པོའི་རྩེ་མོ།

merukūṭa

A bodhisattva great being present in the audience of this sūtra.

g.1006 meruvicitra

ri rab sna tshogs

རི་རབ་སྣ་ཚོགས།

meruvicitra

Lit. “variegated axial mountain.” Name of a meditative stabilization.

g.1007 million world systems

stong gnyis kyi 'jig rten gyi khams · stong gnyis pa'i 'jig rten gyi khams

སྟོང་གཉིས་ཀྱི་འཛིན་རྟེན་གྱི་ཁམས། · སྟོང་གཉིས་པའི་འཛིན་རྟེན་གྱི་ཁམས།

dvisāhasralokadhātu

A “twice thousandfold world system,” i.e., a millionfold universe.

g.1008 mind and mental factor

sems dang sems las byung ba

སེམས་དང་སེམས་ལས་བྱུང་བ།

cittacaitasika

g.1009 mind disposed to the word

bka' nyan pa'i sems

བཀའ་ཉན་པའི་སེམས།

ājñācitta

g.1010 mind made

yid las byung ba

ཡིད་ལས་བྱུང་བ།

manomaya

g.1011 mindful

dran pa

རྟོག་པ།

smṛta · smṛtīman

Definition from the 84000 Glossary of Terms:

This is the faculty that enables the mind to maintain its attention on a referent object, counteracting the arising of forgetfulness, which is a great obstacle to meditative stability. The root *smṛ* may mean “to recollect” but also simply “to think of.” Broadly speaking, *smṛti*, commonly translated as “mindfulness,” means to bring something to mind, not necessarily something experienced in a distant past but also something that is experienced in the present, such as the position of one’s body or the breath.

Together with alertness (*samprajāna*, *shes bzhin*), it is one of the two indispensable factors for the development of calm abiding (*śamatha*, *zhi gnas*).

g.1012 mindfulness

dran pa

འདྲན་པ།

smṛti

Definition from the 84000 Glossary of Terms:

This is the faculty that enables the mind to maintain its attention on a referent object, counteracting the arising of forgetfulness, which is a great obstacle to meditative stability. The root *smṛ* may mean “to recollect” but also simply “to think of.” Broadly speaking, *smṛti*, commonly translated as “mindfulness,” means to bring something to mind, not necessarily something experienced in a distant past but also something that is experienced in the present, such as the position of one’s body or the breath.

Together with alertness (*samprajāna*, *shes bzhin*), it is one of the two indispensable factors for the development of calm abiding (*śamatha*, *zhi gnas*).

g.1013 mindfulness of breathing in and out

dbugs rngub pa dang 'byung ba rjes su dran pa

· *dbugs rngub pa dang dbyung ba rjes su dran pa*

· *dbugs dbyung ba dang rngub pa rjes su dran pa*

དབུགས་རྩལ་པ་དང་འབྱུང་བ་རྩེས་སུ་འདྲན་པ། · དབུགས་རྩལ་པ་དང་དབྱུང་བ་རྩེས་སུ་འདྲན་པ།

· དབུགས་དབྱུང་བ་དང་རྩལ་པ་རྩེས་སུ་འདྲན་པ།

ānāpānānusmṛti

g.1014 mindfulness of death

'chi ba rjes su dran pa

འཆིབ་རྩེས་སུ་འདྲན་པ།

maraṇānusmṛti

g.1015 mindfulness of disgust

skyo ba rjes su dran pa

སྐྱོ་བ་རྗེས་སུ་བློ་པ།

udvegānusmṛti

g.1016 mindfulness of giving away

gtong ba rjes su dran pa

གཏོང་བ་རྗེས་སུ་བློ་པ།

tyāgānusmṛti

g.1017 mindfulness of morality

tshul khrims rjes su dran pa

ཚུལ་ཁྲིམས་རྗེས་སུ་བློ་པ།

śīlānusmṛti

g.1018 mindfulness of the Buddha

sangs rgyas rjes su dran pa

སངས་རྒྱས་རྗེས་སུ་བློ་པ།

buddhānusmṛti

g.1019 mindfulness of the Dharma

chos rjes su dran pa

ཆོས་རྗེས་སུ་བློ་པ།

dharmānusmṛti

g.1020 mindfulness of the gods

lha rjes su dran pa

ལྷ་རྗེས་སུ་བློ་པ།

devatānusmṛti

g.1021 mindfulness of the Saṅgha

dge 'dun rjes su dran pa

དགེ་འདུན་རྗེས་སུ་བློ་པ།

saṅghānusmṛti

g.1022 mindfulness of what is included in the body

lus su gtogs pa rjes su dran pa

ལུས་སུ་གཏོགས་པ་རྗེས་སུ་བློ་པ།

g.1023 minister

blon po

ལྷན་པོ།

parināyaka

g.1024 minor sign

dpe byad bzang po · dpe byad

དཔེ་བྱད་བཟང་པོ། · དཔེ་བྱད།

anuvyañjana · vyañjana

Definition from the 84000 Glossary of Terms:

The eighty secondary physical characteristics of a buddha and of other great beings (*mahāpuruṣa*), which include such details as the redness of the fingernails and the blackness of the hair. They are considered “minor” in terms of being secondary to the thirty-two major marks or signs of a great being.

In this text:

For their enumeration in this text, see [73.93](#).

g.1025 miracle

cho 'phrul

ཇོ་འཕྲུལ།

prātihārya

g.1026 miracle of foretelling

kun brjod pa'i cho 'phrul

ཀུན་བརྗོད་པའི་ཇོ་འཕྲུལ།

ādeśanāprātihārya

g.1027 miracle of instruction

rjes su bstan pa'i cho 'phrul

རྗེས་སུ་བསྐྱུན་པའི་ཇོ་འཕྲུལ།

anuśāsanīprātihārya

g.1028 miracle of miraculous power

rdzu 'phrul gyi cho 'phrul

རྩུ་འཕྲུལ་གྱི་ཇོ་འཕྲུལ།

ṛddhiprātihārya

g.1029 miraculous birth

rdzus te skye ba

རྩུ་ཏེ་སྐྱེ་བ།

aupapāduka

Definition from the 84000 Glossary of Terms:

One of the four modes of birth (*caturyoni*; *skye gnas bzhi*). Those who take miraculous birth are spontaneously born fully mature at the time of their birth. There are many categories of beings who can be born under these circumstances, including gods, hungry ghosts, hell beings, beings born in the intermediate state (*antarābhava*; *bar ma do*), and even humans in special circumstances or in the pure realms.

g.1030 miraculous power

rdzu 'phrul

རྩུ་འཕྲུལ།

ṛddhi

Definition from the 84000 Glossary of Terms:

The supernatural powers of a śrāvaka correspond to the first *abhijñā*: “Being one he becomes many, being many he becomes one; he becomes visible, invisible; goes through walls, ramparts and mountains without being impeded, just as through air; he immerses himself in the earth and emerges from it as if in water; he goes on water without breaking through it, as if on [solid] earth; he travels through the air crosslegged like a winged bird; he takes in his hands and touches the moon and the sun, those two wonderful, mighty beings, and with his body he extends his power as far as the Brahma world” (*Śūraṅgamasamādhisūtra*, trans. Lamotte 2003).

The great supernatural powers (*maharddhi*) of bodhisattvas are “causing trembling, blazing, illuminating, rendering invisible, transforming, coming and going across obstacles, reducing or enlarging worlds, inserting any matter into one’s own body, assuming the aspects of those one frequents, appearing and disappearing, submitting everyone to one’s will, dominating the supernormal power of others, giving intellectual clarity to those who lack it, giving mindfulness, bestowing happiness, and finally, emitting beneficial rays” (*Śūraṅgamasamādhisūtra*, trans. Lamotte 2003).

g.1031 mirage

smig rgyu

མཐོང་བྱུང་།

marīcikā

g.1032 miserliness

ser sna

མེར་སྤྲ།

matsara · mātsarya

g.1033 mode

rnam pa

རྣམ་པ།

ākāra

g.1034 monk

dge slong

དགེ་སྤོང་།

bhikṣu

Definition from the 84000 Glossary of Terms:

The term *bhikṣu*, often translated as “monk,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly. The Sanskrit term literally means “beggar” or “mendicant,” referring to the fact that Buddhist monks and nuns—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity.

In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a monk follows 253 rules as part of his moral discipline. A nun (*bhikṣuṇī*; *dge slong ma*) follows 364 rules. A novice monk (*śrāmaṇera*; *dge tshul*) or nun (*śrāmaṇerikā*; *dge tshul ma*) follows thirty-six rules of moral discipline (although in other vinaya traditions novices typically follow only ten).

g.1035 month

zla ba

ཟླ་བ།

māsa

g.1036 moral code

tshul khrims kyi sdom pa

ཚུལ་ཁྲིམས་ཀྱི་སྡོམ་པ།

śīlasaṃvara

g.1037 morality

tshul khrims

ཚུལ་ཁྲིམས།

śīla

Definition from the 84000 Glossary of Terms:

Morally virtuous or disciplined conduct and the abandonment of morally undisciplined conduct of body, speech, and mind. In a general sense, moral discipline is the cause for rebirth in higher, more favorable states, but it is also foundational to Buddhist practice as one of the three trainings (*triśikṣā*) and one of the six perfections of a bodhisattva. Often rendered as “ethics,” “discipline,” and “morality.”

g.1038 morality that comes through force of habit

yang dag par spyod pa'i tshul khrims

ཡང་དག་པར་སྟོན་པའི་ཚུལ་ཁྲིམས།

samudācāraśīla

g.1039 morality with eight branches

yan lag brgyad dang ldan pa'i tshul khrims

ཡན་ལག་བརྒྱད་དང་ལྷན་པའི་ཚུལ་ཁྲིམས།

—

The eight branches are the same as the eight precepts, the *upavasatha* or *upavāsa* vows, namely: to refrain from (1) killing, (2) stealing, (3) sexual conduct, (4) lying or divisive speech, (5) intoxication, (6) eating at inappropriate times, (7) entertainment such as singing, dancing, seeing shows, and beautifying oneself with adornments or cosmetics, and (8) using a high bed.

g.1040 morality with five branches

yan lag lnga dang ldan pa'i tshul khrims

ཡན་ལག་ལྔ་དང་ལྷན་པའི་ཚུལ་ཁྲིམས།

—

The five branches are the same as the five precepts, namely: abstaining from killing, stealing, sexual misconduct, lying, and consuming intoxicants.

g.1041 morning

snga dro

ལྷ་མོ།

purobhakta

g.1042 mosquito

sbrang bu mchu ring

སྒྲ་བུ་མཚུངས།

daṃśa

g.1043 Mother of Victors

rgyal ba'i yum

རྒྱལ་བའི་ཡུམ།

—

See “perfection of wisdom.”

g.1044 motivator

slong ba po

སློང་བ་པོ།

utthāpaka

g.1045 moved excessively

lhag par g.yo ba

ལྷག་པར་གཡོ་བ།

unmiñjita

g.1046 moved to abridge

bsdus par g.yo ba

བསྐྱུས་པར་གཡོ་བ།

saṃmiñjita

g.1047 nāga

klu

ལྷ།

nāga

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art

and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.1048 nāgavṛkṣa

klu shing gi me tog

ལྷ་ཤིང་གི་མེ་ཏོག་

nāgavṛkṣa

Mesua roxburghii. The Sanskrit literally translates as “nāga flowers.”

g.1049 nairvedhikasarvabhavatamo’pagata

rtogs pas srid pa’i mun pa thams cad dang bral ba

རྟོགས་པས་སྤྱིད་པའི་མུན་པ་ཐམས་ཅད་དང་བྲལ་བ།

nairvedhikasarvabhavatamo’pagata

Lit. “freed by realization from all darkness of the world.” Name of a meditative stabilization.

g.1050 nāmaniruktipadavyañjana

ming dang nges pa’i sgra dang tshig dang ’bru

མིང་དང་ངེས་པའི་སྒྲ་དང་ཚིག་དང་འབྲུ།

nāmaniruktipadavyañjana

Lit. “of words, etymologies, sentences, and syllables.” Name of a meditative stabilization.

g.1051 nāmaniyatapraveśa

ming nges par ’jug pa

མིང་ངེས་པར་འཇུག་པ།

nāmaniyatapraveśa

Lit. “entry into certainty about words.” Name of a meditative stabilization.

g.1052 name

’du shes

འདུ་ཤེས།

saṃjñā

g.1053 name and conventional term

ming gi brda · ming dang brda

མིང་གི་བད། . མིང་དང་བད།

—

g.1054 name and form

ming dang gzugs

མིང་དང་གཟུགས།

nāmarūpa

Fourth of the twelve links of dependent origination.

g.1055 name designation

ming du btags pa · ming du gdags pa

མིང་དུ་བཏགས་པ། . མིང་དུ་གདགས་པ།

nāmaprajñapti

g.1056 name plucked out of thin air

glo bur du btags pa'i ming · glo bur du ming btags · glo bur du ming du btags pa

· ming du btags pa · ming tsam kho na

སྒྲོ་བུར་དུ་བཏགས་པའི་མིང་། . སྒྲོ་བུར་དུ་མིང་བཏགས། . སྒྲོ་བུར་དུ་མིང་དུ་བཏགས་པ། . མིང་དུ་བཏགས་པ།
. མིང་ཅམ་ཁོ་ན།

āgantukaṃ nāmadheyam

g.1057 nameless

ming med pa

མིང་མེད་པ།

anāmaka

g.1058 nānārutapadavyaṅjanābhinirhāra

sgra dang tshig dang 'bru sna tshogs sgrub pa

སྒྲ་དང་ཚིག་དང་འབྲུ་སྒྲ་ཚོགས་སྒྲུབ་པ།

nānārutapadavyaṅjanābhinirhāra

Lit. “producing skill in [making] the variety of sounds, words, and syllables.”

Name of a meditative stabilization.

g.1059 Nandā

dga' ba

དགའ་བ།

nandā

Lit. "Happiness." Name of four lotus ponds, each located in one of the four gardens of the residence of the bodhisattva great being Dharmodgata, in the city of Gandhavatī.

g.1060 Nandā

dga' ba

དགའ་བ།

nandā

Lit. "Delight." A world system in the direction above, where the buddha Nandaśrī now dwells.

g.1061 Nandadatta

dga' bas byin

དགའ་བས་བྱིན།

nandadatta

Lit. "Delight Given." A bodhisattva from a world system called Nandā, in the direction above, who comes to pay homage and listen to the Buddha.

g.1062 Nandaśrī

dga' ba'i dpal

དགའ་བའི་དཔལ།

nandaśrī

Lit. "Glorious Delight." A buddha in a world system called Nandā, in the direction above.

g.1063 Nandottamā

dga' ba mchog

དགའ་བ་མཆོག།

nandottamā

Lit. "Supreme Happiness." Name of four lotus ponds, each located in one of the four gardens of the residence of the bodhisattva great being Dharmodgata, in the city of Gandhavatī.

g.1064 nandyāvarta

g.yung drung 'khyil ba

གཡུང་རྩུང་འཁྱིལ་བ།

nandyāvarta

Lit. “Nandi the bull’s curl.” One of the symbols adorning the palms of the hands and soles of the feet of the buddhas. Together with the śrīvatsa and svastika, it forms the eightieth minor sign. It is a symbol of auspiciousness.

g.1065 natural state

chos nyid

ཚུལ་ཉིད།

dharmatā

See “true nature of dharmas.”

g.1066 natural state not robbed of mindfulness

bsnyel ba mi mnga’ ba’i chos nyid

བསྐྱེལ་བ་མི་མངའ་བའི་ཚུལ་ཉིད།

asampramoṣadharmatā

g.1067 natural-bed user

gzhi ji bzhin pa

གཞི་ཇི་བཞིན་པ།

yathāsaṃstarika

g.1068 naturally childish disposition

byis pa’i rang bzhin can

བྱིས་པའི་རང་བཞིན་ཅན།

bālajātīyah

g.1069 naturally gentle soul

rang bzhin gyis thugs ’jam pa dang ldan pa

རང་བཞིན་གྱིས་སྦྱགས་འཇམ་པ་དང་ལྡན་པ།

svabhāvaṃṛdhucitta

g.1070 nature from something else

gzhan gyi dngos po

གཞན་གྱི་དངོས་པོ།

parabhāva

g.1071 neither perception nor nonperception

’du shes med ’du shes med min

འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན།

naivasaṃjñānāsaṃjñā

See “station of neither perception nor nonperception.”

g.1072 nine perceptions

'du shes dgu

འདུ་ཤེས་དགུ

navasaṃjñā

The nine perceptions of the repulsive state of the body after death are here listed as the perception of a bloated corpse, the perception of it chopped in half or the cleaned-out-by-worms perception, the perception of it as putrid, the bloodied perception, the black-and-blue perception, the savaged perception, the torn-asunder perception, the bones perception, and the burnt-bones perception.

g.1073 nine places beings live

sems can gyi gnas dgu

སེམས་ཅན་གྱི་གནས་དགུ

—

The *dung dkar tshig mdzod chen mo* lists the nine as (1) among those with different (*tha dad*) bodies and perceptions, such as humans and some gods, (2) among those with different bodies and a single perception, such as the Brahmakāyika gods, (3) among those with a single body and different perceptions, such as the Ābhāsvara gods, (4) among those with a single body and a single perception, such as the Śubhakarṣna gods, and (5) among beings in Asaṃjñisattva, (6) in the station of endless space, (7) in the station of endless consciousness, (8) in the station of nothing-at-all, and (9) in the station of neither perception nor nonperception.

g.1074 nine serial absorptions

mtshar gyis gnas pa'i snyoms par 'jug pa dgu

མཐར་གྱིས་གནས་པའི་སྟོན་པ་འཇུག་པ་དགུ

navānupūrvavīhārasamāpatti

Nine states of concentration that one may attain during a human life, namely the four concentrations corresponding to the form realm, the four formless absorptions, and the attainment of the state of cessation.

g.1075 niradhiṣṭhāna

gnas su bya ba med pa

གནས་སུ་བྱ་བ་མེད་པ།

niradhiṣṭhāna

Lit. “without anything to rest on” (Conze: “All Stability Stopped”). Name of a meditative stabilization.

g.1076 **Nirmāṇarati**

’phrul dga’

འཕྲུལ་དགའ།

nirmāṇarati

Lit. “Those Who Enjoy Magically Produced Creations.” The fifth of the six heavens of the desire realm; also the name of the gods living there. Its inhabitants magically create the objects of their own enjoyment.

g.1077 **niruktinirdeśapraveśa**

nges pa’i tshig bstan pa la ’jug pa

ངེས་པའི་ཚིག་བསྟན་པ་ལ་འཇུག་པ།

niruktinirdeśapraveśa

Lit. “entry into the exposition of etymologies.” Name of a meditative stabilization. (Ghoṣa has *niruktāniyatapraveśa*.)

g.1078 **niruktiniyatapraveśa**

nges pa’i tshig la gdon mi za bar ’jug pa

ངེས་པའི་ཚིག་ལ་གདོན་མི་བླ་བར་འཇུག་པ།

niruktiniyatapraveśa

Lit. “entry into certainty about the etymologies.” Name of a meditative stabilization.

g.1079 **nirvāṇa**

mya ngan las ’das pa

མྱ་ངན་ལས་འདས་པ།

nirvṛti

Definition from the 84000 Glossary of Terms:

In Sanskrit, the term *nirvāṇa* literally means “extinguishment” and the Tibetan *mya ngan las ’das pa* literally means “gone beyond sorrow.” As a general term, it refers to the cessation of all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence, as well as to the state in which all such rebirth and suffering has permanently ceased.

More specifically, three main types of nirvāṇa are identified. (1) The first type of nirvāṇa, called nirvāṇa with remainder (*sopadhiśeṣanirvāṇa*), is the state in which arhats or buddhas have attained awakening but are still dependent on the conditioned aggregates until their lifespan is exhausted. (2) At the end of life, given that there are no more causes for rebirth, these aggregates cease and no new aggregates arise. What occurs then is called nirvāṇa without remainder (*anupadhiśeṣanirvāṇa*), which refers to the unconditioned element (*dhātu*) of nirvāṇa in which there is no remainder of the aggregates. (3) The Mahāyāna teachings distinguish the final nirvāṇa of buddhas from that of arhats, the nirvāṇa of arhats not being considered ultimate. The buddhas attain what is called nonabiding nirvāṇa (*apratiṣṭhitanirvāṇa*), which transcends the extremes of saṃsāra and nirvāṇa, i.e., existence and peace. This is the nirvāṇa that is the goal of the Mahāyāna path.

g.1080 niścitta

sems med pa

སེམས་མེད་པ།

niścitta

Lit. “without thoughts.” Name of a meditative stabilization.

g.1081 Nityapramūḍita

rtag tu rab dga'

རྟག་ཏུ་རབ་དག་ལ།

nityapramūḍita

Lit. “Always a Joy.” Name of one of four gardens in the residence of the bodhisattva great being Dharmodgata, in the city of Gandhavaṭī.

g.1082 Nityaprayukta

brtson pa mi gtong

བརྟལ་པ་མི་གཏོང་།

nityaprayukta

A bodhisattva great being present in the audience of this sūtra.

g.1083 Nityodyukta

rtag tu brtson

རྟག་ཏུ་བརྟལ་།

nityodyukta

A bodhisattva great being present in the audience of this sūtra.

g.1084 Nityotkṣiptahasta

rtaḡ tu phyag brkyang

ནག་ཏུ་ཕྱག་བརྒྱུང་།

nityotkṣiptahasta

A bodhisattva great being present in the audience of this sūtra.

g.1085 Niyatā

nges pa

ངེས་པ།

niyatā

Lit. "Certain." Name of four lotus ponds, each located in one of the four gardens of the residence of the bodhisattva great being Dharmodgata, in the city of Gandhavatī.

g.1086 niyatadhvajaketu

nges pa'i rgyal mtshan tog

ངེས་པའི་རྒྱལ་མཚན་རྟོག་

niyatadhvajaketu

Lit. "crest of the victory banner of certainty." Name of a meditative stabilization.

g.1087 no fixed position

mi gnas pa

མི་གནས་པ།

anihśṛta · **aniścita* ^{RS}

g.1088 no intrinsic nature

ngo bo nyid med pa · *rang bzhin med pa*

ངོ་བོ་ཉིད་མེད་པ། · རང་བཞིན་མེད་པ།

niḥsvabhāvatva · *asvabhāva*

g.1089 no knowledge

shes pa ma yin pa

ཤེས་པ་མ་ཡིན་པ།

ajñāna

g.1090 no thought

sems ma yin

སེམས་མ་ཡིན།

acitta

g.1091 no thought to hold back

sems la 'dzin pa med pa

སེམས་ལ་འཛིན་པ་མེད་པ།

anāgṛhītacitta

g.1092 noble

'phags pa

འཕགས་པ།

ārya

A term of exaltation. See also “noble being.”

g.1093 noble being

'phags pa

འཕགས་པ།

ārya

Definition from the 84000 Glossary of Terms:

The Sanskrit *ārya* has the general meaning of a noble person, one of a higher class or caste. In Buddhist literature, depending on the context, it often means specifically one who has gained the realization of the path and is superior for that reason. In particular, it applies to stream enterers, once-returners, non-returners, and worthy ones (*arhats*) and is also used as an epithet of bodhisattvas. In the five-path system, it refers to someone who has achieved at least the path of seeing (*darśanamārga*).

g.1094 noble discourses to do with deliverance

gtam 'phags shing nges par 'byin pa

གཏམ་འཕགས་ཤིང་ངེས་པར་འབྱིན་པ།

kathāṃ karoty āryāṃ nairyāṇikīm

g.1095 noble path

'phags pa'i lam

འཕགས་པའི་ལམ།

āryamārga

The noble eightfold path, enumerated in 16.25, comprises (1) right view, (2) right idea, (3) right speech, (4) right conduct, (5) right livelihood, (6) right effort, (7) right mindfulness, and (8) right meditative stabilization.

g.1096 noble truth

'phags pa'i bden pa

འཕགས་པའི་བདེན་པ།

āryasatya

See “four noble truths.”

g.1097 non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin

One who has achieved the third of the four levels of attainment on the śrāvaka path and who will no longer be reborn in the desire realm.

g.1098 nonaccumulation

tshogs ma yin pa

ཚོགས་མ་ཡིན་པ།

anicaya

g.1099 nonapprehender

dmigs su med par byed

དམིགས་སུ་མེད་པར་བྱེད།

—

g.1100 nonarising

kun nas ldang ba med pa

ཀུན་ནས་ལྡང་བ་མེད་པ།

aparyutthāna

g.1101 nonconforming order

lugs dang mi 'thun pa · lugs ma yin pa

ལུགས་དང་མི་འཁྱུན་པ། · ལུགས་མ་ཡིན་པ།

pratiloma

g.1102 nonduality

gnyis su med pa

གཉིས་སུ་མེད་པ།

advaya

g.1103 nonexistence of a self in dharmas

chos la bdag med pa

ཚོས་ལ་བདག་མེད་པ།

dharmānairātmya

g.1104 nonexistent thing

dngos po med pa · dngos po ma mchis pa

དངོས་པོ་མེད་པ། · དངོས་པོ་མ་མཆིས་པ།

abhāva

g.1105 nonhuman

mi ma yin

མི་མ་ཡིན།

amanuṣya

g.1106 nonhuman form

mi ma yin par gyur pa

མི་མ་ཡིན་པར་གྱུར་པ།

amanuṣyabhūta

g.1107 nonmaterial reality

rdzas su ma mchis pa

རྩ་ས་སུ་མ་མཆིས་པ།

—

Things that are merely labelled through concepts or ideas.

g.1108 nonsense

don dang mi ldan pa

དོན་དང་མི་ལྡན་པ།

anarthopasaṃhita

g.1109 nose consciousness constituent

sna'i rnam par shes pa'i kham

སྒྲིལ་མ་པར་ཤེས་པའི་ཁམས།

ghrāṇavijñānadhātu

One of the eighteen constituents.

g.1110 not a state of being

med pa

མེད་པ།

asattva

g.1111 not affected by

gos par mi 'gyur

གོས་པར་མི་འགྱུར།

na lipyate

g.1112 not amenable to language

tha snyad ma mchis pa

ཐ་སྙད་མ་མཆིས་པ།

**aprayahāra* ^{RS}

g.1113 not an agent

bgyid pa ma lags

བགྱིད་པ་མ་ལགས།

akārakṛ

g.1114 not apprehending

mi dmigs pa

མི་དམིགས་པ།

anupalambha

See “apprehend.”

g.1115 not bear malice

kun nas mnar sems mi byed

ཀུན་ནས་མནར་སེམས་མི་བྱེད།

na cittam āghātayati (āhan)

g.1116 not been cut apart

gcad du med

གཅད་དུ་མེད།

acchina

g.1117 not being able to be crushed

thub pa med pa

ཐུབ་པ་མེད་པ།

anavamardya

g.1118 not being partaken of

mi 'phrog pa

མི་འཕྲོག་པ།

asaṃhārya · apasaṃhāra

g.1119 not bringing in and not sending out as their way of being

blang ba med pa dang dor ba med pa

བླང་བ་མེད་པ་དང་དོར་བ་མེད་པ།

anāyūhāniryūha

g.1120 not causing all the dharmas to come into being

chos thams cad la mngon par 'du byed pa med pa

ཆོས་ཐམས་ཅད་ལ་མངོན་པར་འདུ་བྱེད་པ་མེད་པ།

sarvadharmāṇām anabhisaṃskāro

g.1121 not cut apart

gcad du med pa

གཅད་དུ་མེད་པ།

acchinna

g.1122 not distinguish

rnam par mi shes

རྣམ་པར་མི་ཤེས།

—

g.1123 not extinguished

mi zad pa

མི་ཟད་པ།

akṣaya

- g.1124 not fixed
yang dag par gnas pa ma yin pa
ཡང་དག་པར་གནས་པ་མ་ཡིན་པ།
**apratiṣṭhita* ^{RS}
- g.1125 not found
dmigs su ma mchis pa · mi dmigs
དམིགས་སུ་མ་མཆིས་པ། · མི་དམིགས།
nopalabhyate
- g.1126 not getting overheated
gdung ba med pa
གདུང་བ་མེད་པ།
anuddahana · anuddāha
- g.1127 not grating
mi tshugs
མི་ཚུགས།
aneḍa · anelā
An attribute of speech.
- g.1128 not have to guard against
bsrung ba med pa
བསྟར་བ་མེད་པ།
araksya
- g.1129 not joining
phrad pa med pa
ཕྱད་པ་མེད་པ།
ayoga
- g.1130 not made
ma byas pa
མ་བྱས་པ།
akṛta
- g.1131 not mingling

'dre ba med pa

འདྲེ་བ་མེད་པ།

aśleṣa

g.1132 not necessarily destined

ma nges pa

མ་ངེས་པ།

aniyata

g.1133 not needy

'dod pa chung

འདོད་པ་ཚུང་།

alpeccha

g.1134 not obey

'das

འདས།

atikram

g.1135 not separated

dang ma bral

དང་མ་བྲལ།

avirahita

g.1136 not something about which you can speculate

brtag par mi nus pa

བརྟག་པར་མི་ནུས་པ།

atarkya

g.1137 not something that can be talked about

rab tu brjod du med pa

རབ་ཏུ་བརྟེན་དུ་མེད་པ།

aprayāhārā

g.1138 not specifically qualified

bye brag med pa

བྱེ་བྲག་མེད་པ།

aviśeṣa

g.1139 not suitable to be clung to

lhag par chags par bya ba'i 'os ma yin pa

ལྷག་པར་ཆགས་པར་བྱ་བའི་འོས་མ་ཡིན་པ།

anadhyavasāya[dharma]yogatā

g.1140 not the Dharma

chos ma yin pa

ཆོས་མ་ཡིན་པ།

adharma

g.1141 not things that have been settled down on

mngon par zhen pa med pa

མངོན་པར་ཞེན་པ་མེད་པ།

anabhiniṣṭa

g.1142 not truly real

ma mchis pa

མ་མཆིས་པ།

asat

g.1143 not unsure

som nyi mi za · nem nur med pa

སོམ་ཉི་མི་བླ་ཞེས་ལུང་མེད་པ།

niṣkāṅkṣā · nāsti kāṅkṣā

g.1144 not worthwhile

snying po med pa

སྟིང་པོ་མེད་པ།

asāra

g.1145 not zigzag

ma yo bar gshegs pa

མ་ཡོ་བར་གཤེགས་པ།

avakragātra

g.1146 nothing has changed places and nothing has been destroyed

'pho ba med pa dang 'jig pa med pa

འཕོ་བ་མེད་པ་དང་འཇིག་པ་མེད་པ།

asaṃkrāntyavināśitā

g.1147 nothing-at-all

ci yang med pa

ཅི་ཡང་མེད་པ།

ākimcintya

See “station of nothing-at-all.”

g.1148 nullify

gsog tu bgyid pa

གསོག་ཏུ་བགྱིད་པ།

*ric^{RS}

g.1149 objective support

dmigs pa

དམིགས་པ།

ālabhana · *ārambana*

Definition from the 84000 Glossary of Terms:

dmigs (pa) translates a number of Sanskrit terms, including *ālabhana*, *upalabdhi*, and *ālabhate*. These terms commonly refer to the apprehending of a subject, an object, and the relationships that exist between them. The term may also be translated as “referentiality,” meaning a system based on the existence of referent objects, referent subjects, and the referential relationships that exist between them. As part of their doctrine of “threefold nonapprehending / nonreferentiality” (*'khor gsum mi dmigs pa*), Mahāyāna Buddhists famously assert that all three categories of apprehending lack substantiality.

g.1150 obscuration

sgrib pa

སྒྲིབ་པ།

āvaraṇa

Definition from the 84000 Glossary of Terms:

The obscurations to liberation and omniscience. They are generally categorized as two types: affective obscurations (*kleśāvaraṇa*), the arising of afflictive emotions; and cognitive obscurations (*jñeyāvaraṇa*), those caused by

misapprehension and incorrect understanding about the nature of reality.

The term is used also as a reference to a set five hindrances on the path:
longing for sense pleasures (Skt. *kāmacchanda*), malice (Skt. *vyāpāda*), sloth and
torpor (Skt. *styānamiddha*), excitement and remorse (Skt. *auddhatyakauṛtya*),
and doubt (Skt. *vicikitsā*).

g.1151 obscure

bsgrib

བསྐྱེད།

āvṛ

See “obscuration.”

g.1152 odd things with their bodies

lus kyi 'gyur ba

ལུས་ཀྱི་འགྱུར་བ།

kāyavikāra

g.1153 offering

mchod pa

སེཾ་ཆོ་ལ།

pūjā

g.1154 offspring of the Śākya

shAkya'i sras

སྐུ་ཀྱུ་འི་སྲས།

śākyaputrīya

The disciples of the Buddha Śākyamuni.

g.1155 old age and death

rga shi

ནི་ཤི།

jarāmaraṇa

The twelfth link of dependent origination.

g.1156 omniscience

thams cad mkhyen pa

ཐམས་ཅད་མཁྱེན་པ།

sarvajña

See “three types of omniscience.”

g.1157 once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin

One who has achieved the second of the four levels of attainment on the śrāvaka path and who will have only one more rebirth before attaining liberation.

g.1158 one born of Manu

shed las skyes

ཤེད་ལས་སྐྱེས།

manuja

Definition from the 84000 Glossary of Terms:

Manu being the archetypal human, the progenitor of humankind, in the *Mahābhārata*, the *Purāṇas*, and other Indian texts, “child of Manu” (*mānava*) or “born of Manu” (*manuja*) is a synonym of “human being” or humanity in general.

g.1159 one should not behave like those who are not habitually clean

gtsang sbra mi byed pa'i bag spyad par mi bya

གཙང་སྤྱི་མི་བྱེད་པའི་བག་སྟུན་པར་མི་བྱ།

'caukṣasamudācāratā na pracārayitavyā

g.1160 one who does

byed pa po

བྱེད་པ་པོ།

kāraka

g.1161 one who feels

tshor ba po

ཚོར་བ་པོ།

vedaka

g.1162 one who is beginning the work

las dang po pa

ལས་དང་པོ་པ།

ādikarmika

g.1163 one who knows

shes pa po

ཤེས་པ་པོ།

jānaka

g.1164 one who lives

gso ba po · gso ba

གསོ་བ་པོ། · གསོ་བ།

poṣa

g.1165 one who makes someone else do

byed du 'jug pa po

བྱེད་དུ་འཇུག་པ་པོ།

kārayitr

g.1166 one who makes someone else feel

tshor bar byed du 'jug pa po · tshor bar byed pa po

ཚོར་བར་བྱེད་དུ་འཇུག་པ་པོ། · ཚོར་བར་བྱེད་པ་པོ།

vedayitrka

g.1167 one who motivates

kun nas slong ba po

ཀུན་ནས་སློང་བ་པོ།

samutthāpaka

g.1168 one who sees

mthong ba po

མཐོང་བ་པོ།

paśyaka

g.1169 one who sleeps sitting up

cog bu pa

ཙག་བྱ་པ།

naiṣadyika

g.1170 onepointedness

rtse gcig pa

ཅེ་གཅིག་པ།

ekāgratā

g.1171 open-air dweller

bla gab med pa

བླ་གཔ་མེད་པ།

ābhyavakāśika

g.1172 opening for the production

skye ba'i sgo

སྐྱེ་བའི་སྒོ།

āyaṇi dvāram

g.1173 operates/occurs without the threefold intellectual apprehension

blo rnam pa gsum du mi 'jug · blo rnam pa gsum du mi 'byung

བློ་རྣམ་པ་གསུམ་དུ་མི་འཇུག་ · བློ་རྣམ་པ་གསུམ་དུ་མི་འབྱུང་།

trividhā buddhir na pravartate

g.1174 opponent

phyir rgol ba

ཕྱིར་རྒོལ་བ།

pratyardhika

g.1175 opportunity for speech designation

tshig gi lam gyis gdags

ཚིག་གི་ལམ་གྱིས་གདགས།

vākpathaprajñapti

g.1176 opportunity to hurt

glags

སྤྲགས།

avatāra

g.1177 ordinary convention

'jig rten gyi tha snyad · tha snyad

འཇིག་རྟེན་གྱི་ཐ་སྙད། ཐ་སྙད།

lokavyavahāreṇa · vyavahāra

g.1178 ordinary foolish being

byis pa so so'i skye bo

བྱིས་པ་སྐྱེ་བོ།

bālapṛthagjana

g.1179 ordinary neutral phenomena

lung du ma bstan pa'i chos rnam

ལུང་དུ་མ་བསྟན་པའི་ཆོས་རྣམས།

—

As listed in 11.38, these are physical karma, verbal karma, and thinking-mind karma, the four great elements, the five faculties, the four formless absorptions, the aggregates, constituents, and sense fields, and maturation.

g.1180 ordinary person

so so'i skye bo

སྐྱེ་བོ།

pṛthagjana

A person who has not had a perceptual experience of the truth and has therefore not achieved the state of a noble being.

g.1181 ordinary requirements

'jig rten pa'i 'tsho ba'i yo byad

འཇིག་རྟེན་པའི་འཇོ་བའི་ཡོ་བྱད།

jvītopakaraṇa

Food, drink, beds and seats, and medicines for sicknesses, tools, gems, pearls, beryl, conch shells, crystals, corals, silver, and gold. This is a list of requirements for sustaining oneself that differs from the requirements (*yo byad, pariṣkāra*) of an ordained person (robes, alms, beds and seats, and medicines for sicknesses). *bod rgya tshig mdzod chen mo* gives *'tshog chas* as an old word for *'tsho ba'i yo byad*.

g.1182 ordinary right view

'jig rten pa'i yang dag pa'i lta ba

འཇིག་རྟེན་པའི་ཡང་དག་པའི་ལྟ་བ།

laukikī samyagdrṣṭi

g.1183 ordinary state of being

'jig rten gnas pa

འཇིག་རྟེན་གནས་པ།

lokasaṃniveśa

g.1184 ordinary term and convention

'jig rten gyi brda dang tha snyad

འཇིག་རྟེན་གྱི་བར་དང་ཐ་སྟེན།

lokasaṃketavyavahāra

g.1185 ordinary things

'jig rten pa

འཇིག་རྟེན་པ།

laukika

g.1186 ordinary unwholesome phenomena

'jig rten pa'i chos mi dge ba rnams

འཇིག་རྟེན་པའི་ཚོས་མི་དགེ་བ་རྣམས།

—

As listed in 11.37, these comprise the ten unwholesome actions— killing, stealing, illicit sex because of lust, lying, backbiting, insulting, babbling nonsense, coveting, malice, and wrong view—and also anger, bearing a grudge, dissembling, nursing pent-up anger, violence, jealousy, envy, and pride.

g.1187 organ for excreting is hidden in a sheath

'doms kyi lba ba sbubs su nub

འདོམས་ཀྱི་ལུ་བ་སྤྱབས་སུ་རྩལ།

kośopagatavastiguhya

Mvy

g.1188 origination

kun 'byung ba

ཀུན་འབྱུང་བ།

samudaya

g.1189 outcast

gdol pa

གདོལ་པ།

caṇḍāla

The lowest and most disparaged class of people within the caste system of ancient India, they fall outside of the caste system altogether due to their low rank in society.

g.1190 outer emptiness

phyi stong pa nyid

ཕྱི་སྟོང་པ་ཉིད།

bahirdhāśūnyatā

One of the fourteen emptinesses and eighteen emptinesses

g.1191 outer limits of society

mtha' 'khob

མཐའ་འཁོབ།

paryanta

I.e., those living beyond the pale of civilization, out of reach of the sacred Dharma.

g.1192 outflow

zag pa

ཟག་པ།

āsrava

Definition from the 84000 Glossary of Terms:

Literally, “to flow” or “to ooze.” Mental defilements or contaminations that “flow out” toward the objects of cyclic existence, binding us to them.

Vasubandhu offers two alternative explanations of this term: “They cause beings to remain (*āsayanti*) within saṃsāra” and “They flow from the Summit of Existence down to the Avīci hell, out of the six wounds that are the sense fields” (*Abhidharmakośabhāṣya* 5.40; Pradhan 1967, p. 308). The Summit of Existence (*bhavāgra*, *srid pa'i rtse mo*) is the highest point within saṃsāra, while the hell called Avīci (*mnar med*) is the lowest; the six sense fields (*āyatana*, *skye mched*) here refer to the five sense faculties plus the mind, i.e., the six internal sense fields.

In this text:

The metaphor explaining outflows (*āsrava*), rendered as “contaminated,” is a house with a faulty roof. But it does not simply mean that something from the outside, hatred or greed, drips in on the pristine mind of a person. Rather the drips come from within the person. They arise from unskillful mindsets that give rise to the afflictions, hence “outflows” rather than “inflows.”

g.1193 outflows dried up

zag pa zad pa

ཟག་པ་ཟད་པ།

kṣīṇāsrava

See “outflows.”

g.1194 owner

jo bo

རྒྱ་བོ།

svāmin

g.1195 owner

bdag gi ba

བདག་གི་བ།

**ātman* ^{RS}

g.1196 Padmā

pad ma

པད་མ།

padmā

Lit. “Lotus.” A world system in the direction below, where the buddha Padmaśrī now dwells.

g.1197 Padmahasta

lag na pad ma

ལག་ན་པད་མ།

padmahasta

Lit. “Lotus Handed.” A bodhisattva from a world system called Bodhi-
maṇḍalālaṃkārasurucitā, in the intermediate southeast direction, who comes
to pay homage and listen to the Buddha.

g.1198 Padmaśrī

pad ma'i dpal

པད་མའི་དཔལ།

padmaśrī

Lit. "Glory of the Lotus." A buddha in a world system called Padmā, in the direction below.

g.1199 Padmāvātī

pad ma can

པད་མ་ཅན།

padmāvātī

Lit. "Endowed with Lotuses." Name of the empire where the Buddha stayed in a previous life as a brahmin student, in the presence of the buddha Dīpaṃkara.

g.1200 Padmavātī

pad ma can

པད་མ་ཅན།

padmavātī

Lit. "Endowed with Lotuses." The buddhafield of the tathāgata Samantakusuma where Mañjuśrī Kumārabhūta and the god Susthitamati also live.

g.1201 padmavyūha

pad ma bkod pa

པད་མ་བཀོད་པ།

padmavyūha

Lit. "array of lotuses." Name of a meditative stabilization.

g.1202 Padmottama

pad ma mchog

པད་མ་མཚོག།

padmottama

Lit. "Supreme Lotus." A bodhisattva from a world system called Padmā, in the direction below, who comes to pay homage and listen to the Buddha.

g.1203 Padmottaraśrī

pad ma mchog gi dpal

པདྨ་མཚོག་གི་དཔལ།

padmottaraśrī

Lit. “Glorious Supreme Lotus.” A buddha in a world system called Bodhi-
maṇḍalālaṃkārasurucitā, in the intermediate southeast direction.

g.1204 palace

khang bzangs

ཁང་བཟངས།

prāsāda

g.1205 palace

pho brang

ཕོ་བྲང་།

rājadhāna

g.1206 palm tree

ta la

ཏ་ལ།

tāla

g.1207 paltry

ngan ngon

ངན་ངོན།

avaraka

g.1208 pārājika

phas pham pa

ཕས་ཕམ་པ།

pārājika

The *pārājika* are the first four defeats listed in the moral code of monks and nuns. Incurring a pārājika defeat entails exclusion from the order. Buddhaśrī 182b4–6 says a pārājika defeat is not as bad as a giving-up-bodhicitta defeat because a pārājika defeat is not absolutely wrong. Habituated behavior, lust and so on, causes the pārājika defeat, but it is not absolutely necessary that lust is the motivating factor when the activity is engaged in. So, the activity leading to a pārājika is not absolutely wrong and does not preclude bodhicitta.

g.1209 Paranirmitavaśavartin

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱིད།

paranirmitavaśavartin

Lit. “Those Who Control What Is Created by Others.” The sixth and highest heaven in the desire realm, so named because the inhabitants have power over the emanations of others.

g.1210 paricchedakara

yongs su gcod pa

ཡོངས་སུ་གཙོད་པ།

paricchedakara

Lit. “cutter.” Name of a meditative stabilization.

g.1211 paripūrṇavimalacandraprabha

zla ba nya ba'i 'od dri ma med pa

ཟླ་བ་ཉ་བའི་འོད་ནི་མ་མེད་པ།

paripūrṇavimalacandraprabha

Lit. “light of the stainless full moon.” Name of a meditative stabilization.

g.1212 Parīttābha

'od chung

འོད་ཅུང་།

parīttābha

Lit. “Those Whose Radiated Light Is Circumscribed.” The fourth of the seventeen heavens of the form realm; also the name of the gods living there. In the form realm, which is structured according to the four concentrations and pure abodes, or Śuddhāvāsa, it is listed as the first of the three heavens that correspond to the second of the four concentrations.

g.1213 Parīttāśubha

dge chung

དགེ་ཅུང་།

parīttāśubha

Lit. “Those Whose Virtue Is Circumscribed.” The seventh of the seventeen heavens of the form realm; also the name of the gods living there. In the form realm, which is structured according to the four concentrations and pure

abodes, or Śuddhāvāsa, it is listed as the first of the three heavens that correspond to the third of the four concentrations.

g.1214 park

kun dga' ra ba · skyed mos tshal

ཀུན་དགའ་ར་བ། · སྐྱེད་མོས་ཚལ།

ārāma

Definition from the 84000 Glossary of Terms:

Generally found within the limits of a town or city, an ārāma was a private citizen's park, a pleasure grove, a pleasant garden—*ārāma*, in its etymology, is somewhat akin to what in English is expressed by the term “pleasance.” The Buddha and his disciples were offered several such ārāmas in which to dwell, which evolved into monasteries or vihāras. The term is still found in contemporary usage in names of Thai monasteries.

g.1215 pass away

'das

འདས།

atyaya

g.1216 path of meditation

bsgom pa'i lam

བསྐྱོན་པའི་ལམ།

bhāvanāmārga

g.1217 path with pliancy

shin tu sbyangs pa'i lam

ཤིན་ཏུ་སྦྱངས་པའི་ལམ།

prasrabdhimārga

g.1218 path without pliancy

shin tu sbyangs pa ma yin pa'i lam

ཤིན་ཏུ་སྦྱངས་པ་མ་ཡིན་པའི་ལམ།

aprasrabdhimārga

g.1219 patience

bzod pa

བཟོད་པ།

kṣānti

Definition from the 84000 Glossary of Terms:

A term meaning acceptance, forbearance, or patience. As the third of the six perfections, patience is classified into three kinds: the capacity to tolerate abuse from sentient beings, to tolerate the hardships of the path to buddhahood, and to tolerate the profound nature of reality. As a term referring to a bodhisattva's realization, *dharmakṣānti* (*chos la bzod pa*) can refer to the ways one becomes "receptive" to the nature of Dharma, and it can be an abbreviation of *anutpattikadharmakṣānti*, "forbearance for the unborn nature, or nonproduction, of dharmas."

In this text:

Also rendered here as "forbearance."

g.1220 pātragata

snod du gyur pa

སྒོད་དུ་གྱུར་པ།

pātragata

Lit. "become a vessel." Name of a meditative stabilization.

g.1221 penetrating

nges par 'byed pa

ངེས་པར་འབྱེད་པ།

nairvedika

g.1222 perception

'du shes

འདུ་ཤེས།

saṃjñā

The mental processes of recognizing and identifying the objects of the five senses and the mind. Third of the five aggregates.

g.1223 perception of a bloated corpse

rnam par bam pa'i 'du shes

རྣམ་པར་བམ་པའི་འདུ་ཤེས།

ādhmātaka · vyādhmātakasaṃjñā

g.1224 perception of dry bones

rus gong du 'du shes

ཐུས་གོང་དུ་འདུ་ཤེས།

asthisamjñā

g.1225 perception of form

gzugs su 'du shes

གཟུགས་སུ་འདུ་ཤེས།

rūpasamjñā

g.1226 perception of it as putrid

rnam par rnags pa'i 'du shes

རྣམ་པར་རྟགས་པའི་འདུ་ཤེས།

vipūyakasaṃjñā · viputikaṃjñā

g.1227 perception of it chopped in half

phyed du chad pa'i 'du shes

ཕྱེད་དུ་ཆད་པའི་འདུ་ཤེས།

vyāghātakasaṃjñā

g.1228 perception of uncleanness and so on in the examination of the body

lus la so sor rtog pa mi sdug pa'i 'du shes la sogs pa

ལུས་ལ་སོ་སོར་རྟོག་པ་མི་སྐྱུག་པའི་འདུ་ཤེས་ལ་སོགས་པ།

aśubhādikāsu saṃjñāsu samucchrayapratyavekṣaṇā

g.1229 perfect complete buddha

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས།

samyaksaṃbuddha

g.1230 perfect development

yongs su grub pa

ཡོངས་སུ་གྲུབ་པ།

pariniṣpatti

g.1231 perfect human birth

dal ba

དལ་བ།

kṣaṇa

g.1232 perfect meditative stabilization

yang dag pa'i ting nge 'dzin

ཡང་དག་པའི་ཏིང་ངེ་འཛིན།

samyaksamādhī

Name of a meditative stabilization.

g.1233 perfect moment/perfect human birth

dal ba phun sum tshogs pa

དལ་བ་ཕུན་སུམ་ཚྲོགས་པ།

kṣaṇasampad

See n.1126.

g.1234 perfect practice

yang dag pa'i spyod pa

ཡང་དག་པའི་སྟོན་པ།

samyakcaryā

g.1235 perfect state

phun sum tshogs pa · yang dag pa · yang dag pa nyid

ཕུན་སུམ་ཚྲོགས་པ། · ཡང་དག་པ། · ཡང་དག་པ་ཉིད།

sampad · sampatti · samyaktva

g.1236 perfected

phun sum tshogs pa · yongs su grub pa

ཕུན་སུམ་ཚྲོགས་པ། · ཡོངས་སུ་གྲུབ་པ།

*pariniṣpanna · *pariniṣpatti* ^{RS}

g.1237 perfection

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā

This term is used to refer to the main trainings of a bodhisattva. Because these trainings, when brought to perfection, lead one to transcend saṃsāra and reach the full awakening of a buddha, they receive the Sanskrit name *pāramitā*, meaning “perfection” or “gone to the farther shore.” They are listed as either six or ten.

See “six perfections” and “ten perfections.”

g.1238 perfection of concentration

bsam gtan gyi pha rol tu phyin pa

བསམ་གཏན་གྱི་པ་རོལ་དུ་ཕྱིན་པ།

dhyānapāramitā

Fifth of the six perfections.

g.1239 perfection of giving

sbyin pa'i pha rol tu phyin pa

སྤྱིན་པའི་པ་རོལ་དུ་ཕྱིན་པ།

dānapāramitā

First of the six perfections.

g.1240 perfection of morality

tshul khrims kyi pha rol tu phyin pa

ཚུལ་ཁྲིམས་གྱི་པ་རོལ་དུ་ཕྱིན་པ།

śīlapāramitā

Second of the six perfections.

g.1241 perfection of not apprehending anything

mi dmigs pa'i pha rol tu phyin pa

མི་དམིགས་པའི་པ་རོལ་དུ་ཕྱིན་པ།

anupalambhapāramitā

g.1242 perfection of patience

bzod pa'i pha rol tu phyin pa

བཟོད་པའི་པ་རོལ་དུ་ཕྱིན་པ།

kṣāntipāramitā

Third of the six perfections.

g.1243 perfection of perseverance

brtson 'grus kyi pha rol tu phyin pa

བརྩོན་འགྲུས་གྱི་པ་རོལ་དུ་ཕྱིན་པ།

vīryapāramitā

Fourth of the six perfections.

g.1244 perfection of wisdom

shes rab kyi pha rol tu phyin pa

ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ།

prajñāpāramitā

Definition from the 84000 Glossary of Terms:

The sixth of the six perfections, it refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality. It is often personified as a female deity, worshiped as the “Mother of All Buddhas” (*sarvajinamātā*).

g.1245 perfectly complete buddha

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས།

samyaksambuddha

g.1246 perfectly know

yang dag par mkhyen

ཡང་དག་པར་མཁྱེན།

—

g.1247 perfectly received

legs par rdzogs

ལེགས་པར་རྫོགས།

susamāpta

g.1248 perfectly reveal

yang dag par ston pa

ཡང་དག་པར་སྟོན་པ།

saṃdarśayitr

g.1249 performance of miraculous power

rdzu 'phrul gyi yul · rdzu 'phrul bya ba

རྩུ་འཕྲུལ་གྱི་ཡུལ། · རྩུ་འཕྲུལ་བྱ་བ།

ṛddhividhi

g.1250 perseverance

brtson 'grus

བརྩོན་འགྲུས།

vīrya

The fourth of the six perfections, it is also among the seven limbs of awakening, the five faculties, the four legs of miraculous power, and the five powers. Also translated here as “effort.”

g.1251 person

gang zag

གང་ཟག

puruṣa

g.1252 person conjured up by magic

sgyu ma'i skyes bu

སྐུ་མའི་སྐྱེས་བུ།

māyāpuruṣa

g.1253 person gifted with intelligence

mkhas pa'i rang bzhin can

མཁས་པའི་རང་བཞིན་ཅན།

paṇḍitajātīyo

g.1254 personal heroic power

skyes bu'i mthu

སྐྱེས་བུའི་མཐུ།

**puruṣakāra* ^{RS}

g.1255 phenomenon

chos

ཆོས།

dharma

See “dharma.”

g.1256 phlegm

bad kan

བད་ཀན།

śleṣma

One of the three vital substances in the body, along with wind and bile, which result in good health when balanced and illness or less than optimal health when imbalanced.

g.1257 physical being

sku

སྒྱུ།

ātmabhāva

g.1258 physical form

gzugs

གཟུགས།

rūpa

g.1259 physical pleasure

lus bde ba

ལུས་བདེ་བ།

kāyasukha

g.1260 physical remains

sku gdung · ring bsrel

སྒྱུ་གདུང་། · རིང་བསྐྱེལ།

śarīra · dhātu

g.1261 physical volitional factor

lus kyi 'du byed

ལུས་ཀྱི་འདུ་བྱེད།

—

g.1262 physical weariness

lus ngal ba

ལུས་ངལ་བ།

kāya klānta

g.1263 pile up

mngon par 'du byed

མངོན་པར་འདུ་བྱེད།

abhisaṃskāra

g.1264 place for greed

'dod chags kyi dngos po

རྟོག་ཆགས་ཀྱི་དངོས་པོ།

rāgavastu

g.1265 places that preclude a perfect human birth

mi khom pa

མི་ཁོས་པ།

akṣaṇa

See also [n.1126](#).

g.1266 plantain tree

chu shing

ཅུ་ཤིང་།

kadalī

g.1267 play

rtse

རྩེ།

krīḍ

g.1268 pliability

shin tu sbyangs pa

ཤིན་ཏུ་སྤྱངས་པ།

prasrabdhi · *praśrabdhi*

Definition from the 84000 Glossary of Terms:

Fifth among the branches or limbs of awakening (Skt. *bodhyaṅga*); a condition of calm, clarity, and composure in mind and body that serves as an antidote to negativity and confers a mental and physical capacity that facilitates meditation and virtuous action.

g.1269 plucked out of thin air

glo bur du

གློ་བུར་དུ།

āgantuka

g.1270 plural word

mang po'i tshig bla dags

མང་པོའི་ཚིག་བླ་དགས།

bahvādhivacana

g.1271 pointless

snying po med pa · snying por mi lta · snying po ma mchis pa

སྟིང་པོ་མེད་པ། · སྟིང་པོར་མི་ལྟ། · སྟིང་པོ་མ་མཆིས་པ།

asāra

g.1272 poisoned

dug dang bcas pa

དུག་དང་བཅས་པ།

saviṣa

g.1273 polluted

sun 'byin pa

སྤུན་འབྲིན་པ།

dūṣin

g.1274 possessed

byin gyis brlabs

བྲིན་གྱིས་བརྒྱབས།

adhiṣṭhita

g.1275 power

stobs

སྟོབས།

bala

g.1276 powers

stobs

སྟོབས།

bala

May refer to either the “five powers” (in lists after the “[five] faculties”) or the “ten powers of the tathāgatas.”

g.1277 prabhākara

'od byed pa

འོད་བྱེད་པ།

prabhākara

Lit. “illuminator.” Name of a meditative stabilization.

g.1278 Prabhākārī

'od byed pa

འོད་བྱེད་པ།

prabhākārī

Lit. “Light Maker.” The third level of accomplishment pertaining to bodhisattvas. See “ten bodhisattva levels.”

g.1279 practice an adulterated practice

'dres par gnas

འདྲེས་པར་གནས།

vyavakīrṇavihāreṇa viharasyati

g.1280 practice it for suchness

de bzhin nyid du sgrub · de bzhin nyid la sgrub

དེ་བཞིན་ཉིད་དུ་སྒྲུབ། · དེ་བཞིན་ཉིད་ལ་སྒྲུབ།

tathatvāya pratipad

To practice “for suchness” or “in suchness” is, from the perspective of the perfection of wisdom, to practice the indivisible unity of the ultimate and conventional thought of awakening. See also n.479.

g.1281 practiced incorrectly

mi spyod pa

མི་སྟོན་པ།

apracāra

g.1282 practitioner of yoga

rnal 'byor spyod pa

རྣལ་འབྱོར་སྟོན་པ།

yogācāra

g.1283 praised by the wise

mkhas pas bsngags pa

མཁས་པས་བསྐྱེད་པ།

vijñāpraśasta

g.1284 Prajāpati

skye dgu'i bdag po

སྐྱེ་དབྱུང་འདུག་པོ།

prajāpati

The “lord of creatures,” a Hindu god presiding over procreation and the protector of life.

g.1285 **prajñāpradīpa**

shes rab sgron ma

ཤེས་རབ་སྒྲོན་མ།

prajñāpradīpa

Lit. “wisdom lamp.” Name of a meditative stabilization.

g.1286 **prakṛtyavalokita**

rang bzhin rnam par bltas pa

རང་བཞིན་རྣམ་པར་བཟུས་པ།

prakṛtyavalokita

Lit. “has seen the basic nature.” Name of a meditative stabilization.

g.1287 **Pramuditā**

rab tu dga' ba

རབ་དྲུ་དགའ་བ།

pramuditā

Lit. “Joyful.” The first level of accomplishment pertaining to bodhisattvas. See “ten bodhisattva levels.”

g.1288 **Prasenajit**

gsal rgyal

གསལ་རྒྱལ།

prasenajit

King of the country of Kośala, he reigned in the city of Śrāvastī (located in Northern India, in present-day Uttar Pradesh) at the time of the Buddha.

g.1289 **pratyekabuddha**

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khaḍgaviṣṇāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.1290 Pratyekabuddha level

rang sangs rgyas sa

རང་སངས་རྒྱས་སུ།

pratyekabuddhabhūmi

The eighth of the ten levels traversed by all practitioners, from the level of an ordinary person until reaching buddhahood. See “ten levels” and “pratyekabuddha.”

g.1291 pratyekabuddha’s awakening

rang byang chub

རང་བྱང་རྒྱུག།

pratyekabodhi

See “pratyekabuddha.”

g.1292 prayer

smon lam

སྨོན་ལམ།

praṇidhāna

A declaration of one’s aspirations and vows, and/or an invocation and request of the buddhas, bodhisattvas, etc. It is also one of the ten perfections.

g.1293 preceptor

mkhan po

མཁན་པོ།

upādhyāya

Definition from the 84000 Glossary of Terms:

A person's particular preceptor within the monastic tradition. They must have at least ten years of standing in the saṅgha, and their role is to confer ordination, to tend to the student, and to provide all the necessary requisites, therefore guiding that person for the taking of full vows and the maintenance of conduct and practice. This office was decreed by the Buddha so that aspirants would not have to receive ordination from the Buddha in person, and the Buddha identified two types: those who grant entry into the renunciate order and those who grant full ordination. The Tibetan translation *mkhan po* has also come to mean "a learned scholar," the equivalent of a *paṇḍita*, but that is not the intended meaning in Indic Buddhist literature.

g.1294 precious chamberlain

khyim bdag rin po che

ཁྱིམ་བདག་རིན་པོ་ཆེ།

gr̥hapatiratna

One of the seven precious treasures of a wheel-turning emperor.

g.1295 precious stone

rin po che · rin chen

རིན་པོ་ཆེ། · རིན་ཆེན།

ratna

g.1296 prediction

lung du bstan pa

ལུང་དུ་བསྟན་པ།

vyākaraṇa

Prophecies usually made by the Buddha or another tathāgata concerning the perfect awakening of one of their followers. A literary genre or category of works that contain such prophecies, listed as one of the twelve aspects of the wheel of Dharma.

g.1297 preeminent state of a god

lha'i che ba nyid

ལྷ་འི་ཆེ་བ་ཉིད།

devamahātyatā

g.1298 preeminent state of a human

mi'i che ba nyid

མིའི་ཆེ་བ་ཉིད།

manuṣyamahātyatā

g.1299 prerequisites

yo byad

ཡོ་བྱད།

upakaraṇam

g.1300 pride

nga rgyal

ང་རྒྱལ།

māna

g.1301 pride in being superior

lhag pa'i nga rgyal

ལྷག་པའི་ང་རྒྱལ།

adhimāna

g.1302 private part

mdoms kyi sba ba

མདོམས་ཀྱི་སྤ་བ།

vastiguhya

g.1303 privileged

rab

རབ།

**utkrṣṭa* ^{RS}

g.1304 proclaim the name

ming yongs su brjod pa mdzad

མིང་ཡོངས་སུ་བརྗོད་པ་མངོད།

nāmadheyaṃ parikīrtaya

g.1305 proclaimed morality

rnam par rig byed kyi tshul khrims

རྣམ་པར་རིག་བྱེད་གྱི་ཚུལ་ཁྲིམས།

vijñaptiśīla

g.1306 producer

skyed pa po

སྐྱེད་པ་པོ།

**jānakā* ^{RS}

g.1307 production of a thought associated with nirvāṇa

mya ngan las 'das pa dang ldan pa'i sems bskyed pa

མྱ་ངན་ལས་འདས་པ་དང་ལྡན་པའི་སེམས་བསྐྱེད་པ།

nirvṛtsahagataś cittotpādaḥ

g.1308 protector

mgon

མགོན།

nātha

g.1309 provides a definite escape

nges par 'byung ba

ངེས་པར་འབྱུང་བ།

nairyāṇika

g.1310 pṛthivīdhātvaparyanta

sa'i kham mu med pa

སའི་ཁམས་སྤྱི་མེད་པ།

pṛthivīdhātvaparyanta

Lit. "limitless earth element." Name of a meditative stabilization.

g.1311 Puṇyaprasava

bsod nams skyes

བསོད་ནམས་སྐྱེས།

pun्यaprasava

Lit. "Merit Born." The eleventh of the seventeen heavens of the form realm; also the name of the gods living there. In the form realm, which is structured according to the four concentrations and pure abodes, or Śuddhāvāsa, it is listed as the second of the three heavens that correspond to the fourth of the four concentrations.

g.1312 pure from the beginning

gzod ma nas rnam par dag pa · gzod nas dag pa

གཟེངས་ནས་རྣམ་པར་དག་པ། . གཟེངས་དག་པ།

ādiviśuddhatva

g.1313 pure livelihood

'tsho ba yongs su dag pa

འཚོ་བ་ཡོངས་སུ་དག་པ།

pariśuddhājīva · pariśuddhājīva

g.1314 purification

yongs su sbyang ba · yongs su sbyong ba · rnam par byang ba

ཡོངས་སུ་སྦྱང་བ། . ཡོངས་སུ་སྦྱོང་བ། . རྣམ་པར་བྱང་བ།

parikarman · vyavadāna

g.1315 purification of a buddhafield

sangs rgyas kyi zhing yongs su dag par bgyid pa

· sangs rgyas kyi zhing yongs su dag par byed pa

སངས་རྒྱས་ཀྱི་ཞིང་ཡོངས་སུ་དག་པར་བགྱིད་པ། . སངས་རྒྱས་ཀྱི་ཞིང་ཡོངས་སུ་དག་པར་བྱེད་པ།

buddhakṣetrapariśodhana

g.1316 purified form

rnam pa yongs su dag pa

རྣམ་པ་ཡོངས་སུ་དག་པ།

ākāraśuddha

g.1317 purity of aspiration

bsam pa rnam par dag pa

བསམ་པ་རྣམ་པར་དག་པ།

āśayapariśuddhi

g.1318 Pūrṇa

gang po

གང་པོ།

pūrṇa

See “Pūrṇa Maitrāyaṇīputra.”

g.1319 Pūrṇa Maitrāyaṇīputra

byams ma'i bu gang po

བྱམས་མའི་བྱ་གང་པོ།

pūrṇamaitrāyaṇīputra

One of the ten principal śrāvaka disciples of the Buddha, he was the greatest in his ability to teach the Dharma.

g.1320 pursuing the career

spyad pa spyod pa

སྐྱད་པ་སྐྱོད་པ།

caryāṃ carataḥ

g.1321 Puṣpacitra

me tog sna tshogs pa

མེ་ཏོག་སྒྲ་ཚོགས་པ།

puṣpacitra

Lit. "Different Flowers." Name of one of four gardens in the residence of the bodhisattva great being Dharmodgata, in the city of Gandhavatī.

g.1322 Puṣpākara

me tog 'byung gnas

མེ་ཏོག་འབྱུང་གནས།

puṣpākara

Lit. "Flower Source." Name of a future eon.

g.1323 put a stop to

zlog

ཚྲོག

pratibādh

g.1324 putting into practice the Dharma in its totality

rjes su 'thun pa'i chos la spyod

རྗེས་སུ་འབྱུང་པའི་ཚོས་ལ་སྐྱོད།

anudharmacārin

g.1325 qualities of the ascetic

sbyangs pa'i yon tan

སྐྱངས་པའི་ཡོན་ཏན།

dhūtaguṇa

These are listed as twelve at [41.6](#).

g.1326 quality

chos

ཚོས།

dharma

See “dharma.”

g.1327 rage

khro ba · khong khro

ཁྲོ་བ། · ཁོང་ཁྲོ།

krodha

g.1328 Rāhula

sgra gcan zin

སྒྲ་གཅན་ཟིན།

rāhula

Son of Prince Siddhārtha Gautama, who, when the latter attained awakening as the Buddha Śākyamuni, became a monk and eventually one of his foremost śrāvaka disciples.

g.1329 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

Definition from the 84000 Glossary of Terms:

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭaparvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.1330 rājamudra

rgyal po'i phyag rgya

རྒྱལ་པོའི་ཕྱག་རྒྱ།

rājamudra

Lit. "Seal of the king." Name of a meditative stabilization.

g.1331 rajopagata

rdul dang bral ba

རྩུ་དང་བྲལ་བ།

rajopagata

Lit. "dust free." Name of a meditative stabilization.

g.1332 range of hearing

rna lam

རྣ་ལམ།

śrotārabhāsa

g.1333 raśminirhāra

'od zer sgrub pa

འོད་ཟེར་སྒྲུབ་པ།

raśminirhāra

Lit. "light-ray producer." Name of a meditative stabilization.

g.1334 raśmipramukha

'od zer rab tu 'gyed pa

འོད་ཟེར་རབ་ཏུ་འགྱེད་པ།

raśmipramukha

Lit. "diffusion of light rays." Name of a meditative stabilization.

g.1335 ratijaha

dga' ba spong ba

དགའ་བ་སྦྲང་བ།

ratijaha

Lit. "enjoyment forsaking" (other versions have *'khrug pa spong pa*: "upset forsaking"). Name of a meditative stabilization.

g.1336 ratikara

dga' ba byed pa

དགའ་བ་བྱིད་པ།

ratikara

Lit. “causing delight.” Name of a meditative stabilization.

g.1337 Ratnadatta

rin chen byin

རིན་ཆེན་བྱིན།

ratnadatta

A bodhisattva great being present in the audience of this sūtra.

g.1338 Ratnagarbha

rin po ches byin

རིན་པོ་ཆེས་བྱིན།

ratnagarbha

A bodhisattva great being present in the audience of this sūtra.

g.1339 ratnajahā

rin po che spong ba

རིན་པོ་ཆེ་སྦྲང་བ།

ratnajahā

Lit. “jewel forsaking.” Other versions read *raṇaṃjaha*, *nyon mongs ba med pa*: “defilement forsaking.” Name of a meditative stabilization.

g.1340 Ratnākara

dkon mchog 'byung gnas · rin chen 'byung gnas

དཀོན་མཆོག་འབྱུང་གནས། · རིན་ཆེན་འབྱུང་གནས།

ratnākara

A bodhisattva great being present in the audience of this sūtra.

g.1341 Ratnākara

dkon mchog 'byung gnas · rin chen 'byung gnas

དཀོན་མཆོག་འབྱུང་གནས། · རིན་ཆེན་འབྱུང་གནས།

ratnākara

A buddha in a world system called Ratnāvātī, in the eastern direction.

g.1342 Ratnaketu

rin po che tog

རིན་པོ་ཆེ་ཏྲུག་

ratnaketu

A bodhisattva whose name is proclaimed by Śākyamuni.

g.1343 **ratnakotī**

rin chen mtha'

རིན་ཆེན་མཐའ་

ratna-kotī

Lit. "jewel limit." Name of a meditative stabilization.

g.1344 **ratnamudra**

rin chen phyag rgya

རིན་ཆེན་ཕྱག་རྒྱ།

ratna-mudra

Lit. "jewel seal." Name of a meditative stabilization.

g.1345 **Ratnamudrāhasta**

lag na phyag rgya rin po che

ལག་ན་ཕྱག་རྒྱ་རིན་པོ་ཆེ།

ratnamudrāhasta

A bodhisattva great being present in the audience of this sūtra.

g.1346 **Ratnārcis**

rin chen 'od 'phro

རིན་ཆེན་འོད་འཕྲོ།

ratnārcis

Lit. "Jewel Light." A buddha in a world system called Upasānta, in the western direction.

g.1347 **Ratnāvātī**

rin chen can

རིན་ཆེན་ཅན།

ratnāvātī

Lit. "Bejeweled." A world system in the eastern direction, where the buddha Ratnākara now dwells.

g.1348 **Ratnottama**

rin chen mchog

རིན་ཆེན་མཚོག

ratnottama

Lit. "Supreme Jewel." A bodhisattva from a world system called *Vaśībhūtā*, in the intermediate northwest direction, who comes to pay homage and listen to the Buddha.

g.1349 real basis

dngos po

དངོས་པོ།

vastu

Also rendered as "existent thing," "real thing," and "something that exists."

g.1350 real thing

dngos po

དངོས་པོ།

bhāva

Also rendered as "existent thing," "something that exists," and "real basis."

g.1351 reality

don

དོན།

artha

The meaning or actuality of something.

g.1352 really destroyed

rab tu 'jig

རབ་ཏུ་འཇིག

praluj

g.1353 rebuke

'doms

འདོམས།

avavad

g.1354 recite it from memory

kha ton byed

ཁ་ཏོན་བྱེད།

svādhyaṃya

g.1355 recite them perfectly by heart

g.yar ton shin tu byang bar bgyis

གཡར་ཏོན་ཤིན་ཏུ་བྱང་བར་བགྱིས།

vacā paricita

g.1356 recollection

rjes su dran pa

རྗེས་སུ་བློ་བཟ།

anusmṛti

g.1357 red lotus

ku mu da · ut+pa la dmar po

ཀུ་མུ་ད། · ལུ་ཏྲ་ལ་དམར་པོ།

kumuda

g.1358 reddish brown

btsod · btsod ka

བཅོད། · བཅོད་ཀ།

mañjiṣṭhā

Definition from the 84000 Glossary of Terms:

A distinctive shade of red common in ancient India, now known as “rose madder.” It is derived from the red dye made out of the root of the madder plant (*Rubia manjista*, *Rubia tinctorum*).

g.1359 reflection in the mirror

gzugs brnyan

གཟུགས་བརྟན།

pratibimba

g.1360 refuge

skyabs

སྐྱབས།

traṇa · śaraṇa

g.1361 refuse to associate with

tshogs par mi 'byung ba

ཚོགས་པར་མི་འབྱུང་བ།

asabhya

g.1362 refuse to associate with and swear at

tshogs par mi 'byung ba'i tshig rtsub mo kun tu 'byin

ཚོགས་པར་མི་འབྱུང་བའི་ཚོག་རྩུབ་མོ་ཀུན་ཏུ་འབྲིན།

asabhyābhiś ca parusābhir vāgbhiḥ samudācar

g.1363 refuse-rags wearer

phyag dar khrod pa

ཕྱག་དར་ཁོད་པ།

pāṃśukūlikāḥ

Definition from the 84000 Glossary of Terms:

The ascetic practice of gathering discarded rags and using them to produce one's own garments.

g.1364 region of ghosts

yi dags kyi yul

ཡི་དགས་ཀྱི་ཡུལ།

pretaviṣaya · pitṛviṣaya

g.1365 religious mendicant

kun tu rgyu

ཀུན་ཏུ་རྒྱ།

parivrājaka

Definition from the 84000 Glossary of Terms:

A non-Buddhist religious mendicant who literally “roams around.”

Historically, they wandered in India from ancient times, including the time of the Buddha, and held a variety of beliefs, engaging with one another in debate on a range of topics. Some of their metaphysical views are presented in the early Buddhist discourses of the Pali Canon. They included women in their number.

g.1366 reliquary

mchod rten

མཚོད་རྟེན།

caitya

Definition from the 84000 Glossary of Terms:

The Tibetan translates both *stūpa* and *caitya* with the same word, *mchod rten*, meaning “basis” or “recipient” of “offerings” or “veneration.” Pali: *cetiya*.

A *caitya*, although often synonymous with *stūpa*, can also refer to any site, sanctuary or shrine that is made for veneration, and may or may not contain relics.

A *stūpa*, literally “heap” or “mound,” is a mounded or circular structure usually containing relics of the Buddha or the masters of the past. It is considered to be a sacred object representing the awakened mind of a buddha, but the symbolism of the *stūpa* is complex, and its design varies throughout the Buddhist world. *Stūpas* continue to be erected today as objects of veneration and merit making.

g.1367 remaining physical constituents

sku gdung gi ring bsrel

སྐུ་གདུང་གི་རིང་བསྐྱེལ།

—

g.1368 remains in an undifferentiated way

dbyer med pa'i tshul gyis gnas

དཔྱེར་མེད་པའི་ཚུལ་གྱིས་གནས།

—

g.1369 removed the thorns

tsher ma bsal ba

ཚེར་མ་བསལ་བ།

**marditakaṇṭaka* ^{RS}

g.1370 residual impression connection

bag chags dang mtshams sbyor ba · *bag chags kyi mtshams sbyor ba*

ཐག་ཆགས་དང་མཆོམས་སྦྱར་བ། · ཐག་ཆགས་ཀྱི་མཆོམས་སྦྱར་བ།

vāsanānusaṃdhi

g.1371 residual impressions

bag chags

ཐག་ཆགས།

vāsanā

Karmic traces or residues imprinted by past actions and constituting tendencies that predispose one to particular patterns of behavior.

g.1372 respond with the answer

lan ldon

ལན་ལྟེན།

visarjaya

g.1373 resting place

gnas

གནས།

layana

g.1374 restrain

sdom · bsdam

སྡོམ། · བསྡོམ།

saṃvṛ

g.1375 restraint morality

sdom pa'i tshul khrims

སྡོམ་པའི་སྦྱོར་ཁྲིམས།

saṃvaraśīla

g.1376 result-recipient

'bras bu la gnas pa

འབྲས་བུ་ལ་གནས་པ།

phalastha

g.1377 retainer

phyi 'khor

ཕྱི་འཁོར།

amātya

blon po is the usual Tibetan translation of *amātya*.

g.1378 Revata

nam gru

ནམ་གུ།

revata

A follower of Śāriputra (Malalasekera).

g.1379 reveal

ston

སྟོན།

darśaya

g.1380 revealer

ston pa po

སྟོན་པ་པོ།

paśyakā

g.1381 right effort

yang dag pa'i rtsol ba

ཡང་དག་པའི་རྩོལ་བ།

samyakvyāyāma

g.1382 right efforts

yang dag pa'i spong ba

ཡང་དག་པའི་སྦྱོང་བ།

samyakprahāṇa

See “four right efforts.”

g.1383 right idea

yang dag pa'i rtog pa

ཡང་དག་པའི་རྟོག་པ།

samyaksaṃkalpa

g.1384 robber

chom rkun

ཇོམ་རྒྱུ།

caura · dasyu

g.1385 root downfall

ltung ba'i rtsa ba

ལུང་བའི་རྩ་བ།

mūlāpatti

The most severe of the five types of offenses a monastic can incur. A monastic who violates one of the four principal vows and thereby incurs a defeat is expelled from the saṅgha community. They are no longer entitled to participate in communal activities, nor are they entitled to enjoy its perquisites, such as food and lodging. The four are sexual intercourse, theft, murder, and claiming greater realization than one has. See also “pārājika.”

g.1386 royal caste

rgyal rigs

རྒྱལ་རིགས།

kṣatriya varṇa

Definition from the 84000 Glossary of Terms:

The ruling caste in the traditional four-caste hierarchy of India, associated with warriors, the aristocracy, and kings.

g.1387 royal family

rgyal rigs

རྒྱལ་རིགས།

kṣatriya

Definition from the 84000 Glossary of Terms:

The ruling caste in the traditional four-caste hierarchy of India, associated with warriors, the aristocracy, and kings.

g.1388 ruin

chud gzon

ཅུད་གཙོན།

naś

g.1389 rule

sdom pa

སྡོམ་པ།

saṃvara

g.1390 rūpāparyanta

gzugs mu med pa

གཟུགས་སྤྱ་མེད་པ།

rūpāparyanta

Lit. “limitless form.” Name of a meditative stabilization.

g.1391 rut

shul

ལྷུ།

mārga

g.1392 sacrifice

mchod sbyin

མཆོད་སྤྱིན།

yajña

g.1393 Sadāprarudita

rtag tu ngu

རྟག་ཏུ་ངུ།

sadāprarudita

Definition from the 84000 Glossary of Terms:

A bodhisattva famous for his quest for the Dharma and for his devotion to the teacher. It is told that Sadāprarudita, in order to make offerings to the bodhisattva Dharmodgata and request the Prajñāpāramitā teachings, sets out to sell his own flesh and blood. After receiving a first set of teachings, Sadāprarudita waits seven years for the bodhisattva Dharmodgata, his teacher, to emerge from meditation. When he receives signs this is about to happen, he wishes to prepare the ground for the teachings by settling the dust. Māra makes all the water disappear, so Sadāprarudita decides to use his own blood to settle the dust. He is said to be practicing in the presence of Buddha Bhīṣmagarjitanirghoṣasvara. His name means "Ever Weeping", on account of the numerous tears he shed until he found the teachings.

His story is told in detail by the Buddha in *The Perfection of Wisdom in Eighteen Thousand Lines* (Toh 10, ch. 85–86), and can be found quoted in several works, such as *The Words of My Perfect Teacher* (*kun bzang bla ma'i zhal lung*) by Patrul Rinpoche.

g.1394 Sādhumatī

legs pa'i blo gros

ལེགས་པའི་བློ་གྲོས།

sādhumatī

Lit. "Auspicious Intellect." The ninth level of accomplishment pertaining to bodhisattvas. See "ten bodhisattva levels."

g.1395 Sahā

mi mjed

མི་མཇེད།

sahā

Definition from the 84000 Glossary of Terms:

The name for our world system, the universe of a thousand million worlds, or trichiliocosm, in which the four-continent world is located. Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of Sahāṃpati, Lord of Sahā. The world system of Sahā, or Sahāloka dhātu, is also described as the buddhafield of the Buddha Śākyamuni where he teaches the Dharma to beings.

The name Sahā possibly derives from the Sanskrit *√sah*, “to bear, endure, or withstand.” It is often interpreted as alluding to the inhabitants of this world being able to endure the suffering they encounter. The Tibetan translation, *mi mjed*, follows along the same lines. It literally means “not painful,” in the sense that beings here are able to bear the suffering they experience.

g.1396 Sahāṃpati

mi mjed kyi bdag po

མི་མཇེད་ཀྱི་བདག་པོ།

sahāṃpati

Epithet of Brahmā, head god of the Brahma heavens.

g.1397 Sahāṃpati Brahmā

mi mjed kyi bdag po tshangs pa

མི་མཇེད་ཀྱི་བདག་པོ་ཚངས་པ།

sahāṃpatir brahmā

See “Brahmā.”

g.1398 Śākya

shAkya

ཤཱཀ།

śākya

Definition from the 84000 Glossary of Terms:

Name of the ancient tribe in which the Buddha was born as a prince; their kingdom was based to the east of Kośala, in the foothills near the present-day border of India and Nepal, with Kapilavastu as its capital.

g.1399 Śākyamuni

shAkya thub pa

ཤཱཀྱ་ཐུབ་པ།

śākyamuni

Definition from the 84000 Glossary of Terms:

An epithet for the historical Buddha, Siddhārtha Gautama: he was a *muni* (“sage”) from the Śākya clan. He is counted as the fourth of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kanakamuni, and Kāśyapa. He will be followed by Maitreya, the next buddha in this eon.

g.1400 Samādhihastyuttaraśrī

ting nge 'dzin gyi glang po dam pa'i dpal

ཏིང་ངེ་འཛིན་གྱི་གླང་པོ་དམ་པའི་དཔལ།

samādhihastyuttaraśrī

Lit. “Glorious Supreme Elephant of Meditative Stabilization.” A buddha in a world system called Samādhyaḷaṃkṛtā in the intermediate northeast direction.

g.1401 samādhirāja

ting nge 'dzin gyi rgyal po

ཏིང་ངེ་འཛིན་གྱི་རྒྱལ་པོ།

samādhirāja

Lit. “king of meditative stabilizations.” Name of a meditative stabilization.

g.1402 samādhirājasupraṭiṣṭhita

ting nge 'dzin la rgyal po ltar rab tu gnas pa

ཏིང་ངེ་འཛིན་ལ་རྒྱལ་པོ་ལྟར་རབ་ཏུ་གནས་པ།

samādhirājasupraṭiṣṭhita

Lit. “good standing like a king in meditative stabilization.” Name of a meditative stabilization.

g.1403 samādhisamata

ting nge 'dzin mnyam pa nyid

ཏིང་ངེ་འཛིན་མཉམ་པ་ཉིད།

samādhisamata

Lit. “sameness meditative stabilization.” Name of a meditative stabilization.

g.1404 Samādhyaṃkṛtā

ting nge 'dzin gyis brgyan pa

ཏིང་ངེ་འཛིན་གྱིས་བརྒྱན་པ།

samādhyaṃkṛtā

Lit. “Adorned with Meditative Stabilizations.” A world system in the intermediate northeast direction, where the buddha Samādhastyuttaraśrī now dwells.

g.1405 samāhitāvasthāpratiṣṭhāna

mnyam par gzhaḡ pa'i gnas la gnas pa

མཉམ་པར་གཞག་པའི་གནས་ལ་གནས་པ།

samāhitāvasthāpratiṣṭhāna

Lit. “stationed in the absorption stage.” Name of a meditative stabilization.

g.1406 samākṣarāvakāra

yi ge mnyam par 'god pa

ཡི་གེ་མཉམ་པར་འགོད་པ།

samākṣarāvakāra

Lit. “sets down all syllables the same.” Name of a meditative stabilization.

g.1407 Samantakusuma

kun nas me tog

ཀུན་ནས་མེ་ཏོག

samantakusuma

Lit. “With Flowers Everywhere.” The tathāgata in the buddhafield Padmavatī.

g.1408 Samantaraśmi

kun nas 'od

ཀུན་ནས་འོད།

samantaraśmi

Lit. “Rays All Around.” A bodhisattva from a world system called Ratnāvatī, in the eastern direction, who comes to pay homage and listen to the Buddha.

g.1409 samantāvabhāsa

kun tu snang ba

ཀུན་ཏུ་སྒྲོང་བ།

samantāvabhāsa

Lit. “total illumination.” Name of a meditative stabilization.

g.1410 **samantāvaloka**

kun tu snang ba

ཀུན་ཏུ་སྒྲོམ་བ།

samantāvaloka

Lit. “total light.” Name of a meditative stabilization.

g.1411 **same attitude of mind**

sems mnyam pa nyid

སེམས་མཉམ་པ་ཉིད།

samacittatā

g.1412 **sameness**

mnyam pa nyid

མཉམ་པ་ཉིད།

samatā

The fact that while all phenomena appear differently, they nonetheless share an identical nature.

g.1413 **saṃjñāparyanta**

’du shes mu med pa

འདུ་ཤེས་མུ་མེད་པ།

saṃjñāparyanta

Lit. “limitless perception.” Name of a meditative stabilization.

g.1414 **saṃsāra**

’khor ba

འཁོར་བ།

saṃsāra

Definition from the 84000 Glossary of Terms:

A state of involuntary existence conditioned by afflicted mental states and the imprint of past actions, characterized by suffering in a cycle of life, death, and rebirth. On its reversal, the contrasting state of nirvāṇa is attained, free from suffering and the processes of rebirth.

g.1415 **saṃskārāparyanta**

'du byed mu med pa

འདུ་བྱེད་མུ་མེད་པ།

saṃskārāparyanta

Lit. “limitless volitional factors.” Name of a meditative stabilization.

g.1416 Saṃtuṣita

yongs su dga' ldan

ཡོངས་སུ་དག་འཕྲན།

saṃtuṣita

Head of the Tuṣita gods.

g.1417 samudgata

yang dag par 'phags pa

ཡང་དག་པར་འཕགས་པ།

samudgata

Lit. “truly noble.” Name of a meditative stabilization.

g.1418 samudrāparyanta

rgya mtsho mu med pa

རྒྱ་མཚོ་མུ་མེད་པ།

samudrāparyanta

Lit. “limitless ocean.” Name of a meditative stabilization.

g.1419 samyaktvamithyātvasarvasaṃgrasana

yang dag pa dang log pa thams cad yang dag par sel ba

ཡང་དག་པ་དང་ལོག་པ་ཐམས་ཅད་ཡང་དག་པར་སེལ་བ།

samyaktvamithyātvasarvasaṃgrasana

Lit. “eliminator of all right and wrong.” Name of a meditative stabilization.

g.1420 saṅgha

dge 'dun

དགེ་འདུན།

saṅgha

Definition from the 84000 Glossary of Terms:

Though often specifically reserved for the monastic community, this term can be applied to any of the four Buddhist communities—monks, nuns, laymen, and laywomen—as well as to identify the different groups of

practitioners, like the community of bodhisattvas or the community of śrāvakas. It is also the third of the Three Jewels (*triratna*) of Buddhism: the Buddha, the Teaching, and the Community.

In this text:

Also rendered here as “community.”

g.1421 sapphire

an da rnyil

ཨན་དེ་རྟིལ།

indranīla

g.1422 sāravatin

snying po dang ldan pa

སྟིང་པོ་དང་ལྷན་པ།

sāravatin

Lit. “having a core.” Name of a meditative stabilization.

g.1423 sarcastically compliment

sting

སྟིང་།

ullap

g.1424 Śāriputra

shA ri'i bu

ཤ་རིའི་བུ།

śāriputra

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra’s mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning “Śārikā’s Son.”

g.1425 sarvadharmābhyudgata

chos thams cad las mngon par 'phags pa

ཆོས་ཐམས་ཅད་ལས་མངོན་པར་འཕགས་པ།

sarvadharmābhyudgata

Lit. “that has risen above all dharmas.” Name of a meditative stabilization.

g.1426 sarvadharmācalana

chos thams cad g.yo ba med pa

ཚུལ་ཐམས་ཅད་གཡོ་བ་མེད་པ།

sarvadharmācalana

Name of a meditative stabilization.

g.1427 sarvadharmācintya

chos thams cad bsam gyis mi khyab

ཚུལ་ཐམས་ཅད་བསམ་གྱིས་མི་ཁྱུའ།

sarvadharmācintya

Lit. “inconceivability of all dharmas.” Name of a meditative stabilization.

g.1428 sarvadharmadhāraṇīmukhamudra

chos thams cad kyi gzungs kyi sgo'i phyag rgya

ཚུལ་ཐམས་ཅད་ཀྱི་གཟུངས་ཀྱི་སྒྲོའི་ཕྱག་རྒྱ།

sarvadharmadhāraṇīmukhamudra

Lit. “seal of the dhāraṇī gateway for all dharmas.” Name of a meditative stabilization.

g.1429 sarvadharmāikarasa

chos thams cad ro gcig pa

ཚུལ་ཐམས་ཅད་རོ་གཅིག་པ།

sarvadharmāikarasa

Lit. “the one taste of all dharmas.” Name of a meditative stabilization.

g.1430 sarvadharmajñānādhivāsanapraveśa

chos thams cad shes pa'i bzod pa la 'jug pa

ཚུལ་ཐམས་ཅད་ཤེས་པ་འི་བཟོད་པ་ལ་འཇུག་པ།

sarvadharmajñānādhivāsanapraveśa

Lit. “entry into knowledge forbearance for all dharmas.” Name of a meditative stabilization.

g.1431 sarvadharmājñānāpagata

chos thams cad mi shes pa dang bral ba

ཚུལ་ཐམས་ཅད་མི་ཤེས་པ་དང་བྲལ་བ།

sarvadharmājñānāpagata

Lit. “separated from not knowing all dharmas.” Name of a meditative stabilization.

g.1432 *sarvadharmājñānavidhvaṃsana*

chos thams cad mi shes pa sel ba

ཚེས་ཐམས་ཅད་མི་ཤེས་པ་སེལ་བ།

sarvadharmājñānavidhvaṃsana

Lit. “shattering ignorance of all dharmas.” Name of a meditative stabilization.

g.1433 *sarvadharmāmanana*

chos thams cad rlom sems med pa

ཚེས་ཐམས་ཅད་རྫོམ་སེམས་མེད་པ།

sarvadharmāmanana

Lit. “without conceit for any dharma.” Name of a meditative stabilization.

g.1434 *sarvadharmamudra*

chos thams cad kyi phyag rgya

ཚེས་ཐམས་ཅད་ཀྱི་ཕྱག་རྒྱ།

sarvadharmamudra

Lit. “seal of all dharmas.” Name of a meditative stabilization.

g.1435 *sarvadharmamudrāgata*

chos thams cad kyi phyag rgyar gyur pa

ཚེས་ཐམས་ཅད་ཀྱི་ཕྱག་རྒྱར་གྱུར་པ།

sarvadharmamudrāgata

Lit. “become exalted among all dharmas.” Name of a meditative stabilization.

g.1436 *sarvadharmānāvarenaṅakoṭi*

chos thams cad la sgrib pa med pa'i mtha'

ཚེས་ཐམས་ཅད་ལ་སྒྲིབ་པ་མེད་པའི་མཐའ།

sarvadharmānāvarenaṅakoṭi

Lit. “unobstructed limit of all dharmas.” Name of a meditative stabilization.

g.1437 *sarvadarmanimittāpagata*

chos thams cad mtshan ma dang bral ba

ཚེས་ཐམས་ཅད་མཚན་མ་དང་བྲལ་བ།

sarvadharmanimittāpagata

Lit. “separated from all causal signs.” Name of a meditative stabilization.

g.1438 *sarvadharmanirnānāṭva*

chos thams cad tha dad pa med pa

ཚུལ་ཐམས་ཅད་ཐ་དད་པ་མེད་པ།

sarvadharmanirnānāṭva

Lit. “where all dharmas are in a state without difference.” Name of a meditative stabilization.

g.1439 *sarvadharmānirodha*

chos thams cad 'gag pa med pa

ཚུལ་ཐམས་ཅད་འགག་པ་མེད་པ།

sarvadharmānirodha

Lit. “where all dharmas are in a state without cessation.” Name of a meditative stabilization.

g.1440 *sarvadharmaniruktiniyatapraveśa*

chos thams cad kyi nges pa'i tshig la gdon mi za bar 'jug pa

ཚུལ་ཐམས་ཅད་ཀྱི་ངེས་པའི་ཚིག་ལ་གདོན་མི་བླ་བར་འཇུག་པ།

sarvadharmaniruktiniyatapraveśa

Lit. “entry into certainty about the etymologies of all dharmas.” Name of a meditative stabilization.

g.1441 *sarvadharmanirvedhaka*

chos thams cad la nges par 'big pa

ཚུལ་ཐམས་ཅད་ལ་ངེས་པར་འབྲིགས་པ།

sarvadharmanirvedhaka

Lit. “piercer of all dharmas.” Name of a meditative stabilization.

g.1442 *sarvadharmanirvikāradarśin*

chos thams cad 'gyur ba med par mthong ba

ཚུལ་ཐམས་ཅད་འགྱུར་བ་མེད་པར་མཐོང་བ།

sarvadharmanirvikāradarśin

Lit. “seeing all dharmas as unchanging.” Name of a meditative stabilization.

g.1443 *sarvadharmanirviśeṣadarśin*

chos thams cad bye brag med par lta ba

ཚཱ་བམས་ཅད་བྱེ་བྲག་མེད་པར་ལྟ་བུ།

sarvadharmānirviśeṣadarśin

Lit. “that sees all dharmas without particularizing them.” Name of a meditative stabilization.

g.1444 sarvadharmānirviśeṣa

chos thams cad byed pa med pa

ཚཱ་བམས་ཅད་བྱེད་པ་མེད་པ།

sarvadharmānirviśeṣa

Lit. “where all dharmas are motionless.” Name of a meditative stabilization.

g.1445 sarvadharmānupalabdhi

chos thams cad mi dmigs pa

ཚཱ་བམས་ཅད་མི་དམིགས་པ།

sarvadharmānupalabdhi

Lit. “all dharmas are not found.” Name of a meditative stabilization.

g.1446 sarvadharmānutpāda

chos thams cad skye ba med pa

ཚཱ་བམས་ཅད་སྐྱེ་བ་མེད་པ།

sarvadharmānutpāda

Lit. “nonproduction of all dharmas.” Name of a meditative stabilization.

g.1447 sarvadharmāpadaprabheda

chos thams cad kyi tshig rab tu 'byed pa

ཚཱ་བམས་ཅད་ཀྱི་རྟོག་རབ་ཏུ་འབྱེད་པ།

sarvadharmāpadaprabheda

Lit. “sorts out the words for all dharmas.” Name of a meditative stabilization.

g.1448 sarvadharmāparigṛhīta

chos thams cad yongs su ma bzung ba

ཚཱ་བམས་ཅད་ཡོངས་སུ་མ་བརྩུང་བ།

sarvadharmāparigṛhīta

Lit. “all dharmas not fully grasped.” Name of a meditative stabilization.

g.1449 sarvadharmāparyanta

chos thams cad mu med pa

ཚཱ་ཐམས་ཅད་སྟེ་མེད་པ།

sarvadharmāparyanta

Lit. “the limitlessness of all dharmas.” Name of a meditative stabilization.

g.1450 *sarvadharmapraveśamudra*

chos thams cad la 'jug pa'i phyag rgya

ཚཱ་ཐམས་ཅད་ལ་འཇུག་པའི་ཕྱག་རྒྱ།

sarvadharmapraveśamudra

Lit. “seal of entry into all dharmas.” Name of a meditative stabilization.

g.1451 *sarvadharmapraveśamukha*

chos thams cad la 'jug pa'i sgo

ཚཱ་ཐམས་ཅད་ལ་འཇུག་པའི་སྒོ།

sarvadharmapraveśamukha

Lit. “gateway of the entry into all dharmas.” Name of a meditative stabilization.

g.1452 *sarvadharmasamatā*

chos thams cad mnyam pa nyid

ཚཱ་ཐམས་ཅད་མཉམ་པ་ཉིད།

sarvadharmasamatā

Lit. “sameness of all dharmas.” Name of a meditative stabilization.

g.1453 *sarvadharmasamavasaraṇākāramudra*

chos thams cad yang dag par 'du ba'i rnam pa'i phyag rgya

ཚཱ་ཐམས་ཅད་ཡང་དག་པར་འདུ་བའི་རྣམ་པའི་ཕྱག་རྒྱ།

sarvadharmasamavasaraṇākāramudra

Lit. “seal in a form in which all dharmas are united.” Name of a meditative stabilization.

g.1454 *sarvadharmasamavasaraṇasāgaramudra*

chos thams cad yang dag par 'du ba rgya mtsho'i phyag rgya

ཚཱ་ཐམས་ཅད་ཡང་དག་པར་འདུ་བ་རྒྱ་མཚོའི་ཕྱག་རྒྱ།

sarvadharmasamavasaraṇasāgaramudrā

Lit. “ocean seal in which all dharmas are united.” Name of a meditative stabilization.

g.1455 sarvadharmasamavasaraṇasamudra

chos thams cad yang dag par 'du ba rgya mtsho

ཚུལ་ཐམས་ཅད་ཡང་དག་པར་འདུ་བ་རྒྱ་མཚོ།

sarvadharmasamavasaraṇasamudra

Lit. “ocean in which all dharmas are united.” Name of a meditative stabilization.

g.1456 sarvadharmāsambheda

chos thams cad ma 'dres pa

ཚུལ་ཐམས་ཅད་མ་འདྲེས་པ།

sarvadharmāsambheda

Lit. “unadulterated nature of all dharmas.” Name of a meditative stabilization.

g.1457 sarvadharmāsampramoṣa

chos thams cad brjed pa med pa

ཚུལ་ཐམས་ཅད་བརྟེན་པ་མེད་པ།

sarvadharmāsampramoṣa

Lit. “does not forget all dharmas.” Name of a meditative stabilization.

g.1458 sarvadharmāstambhita

chos thams cad khengs pa med pa

ཚུལ་ཐམས་ཅད་ཁེངས་པ་མེད་པ།

sarvadharmāstambhita

Lit. “without arrogance toward any dharmas.” Name of a meditative stabilization.

g.1459 sarvadharmasvabhāvānupalabdhi

chos thams cad kyi ngo bo nyid mi dmigs pa

ཚུལ་ཐམས་ཅད་ཀྱི་རོབ་ཉིད་མི་དམིགས་པ།

sarvadharmasvabhāvānupalabdhi

Lit. “where the intrinsic nature of all dharmas cannot be found.” Name of a meditative stabilization.

g.1460 sarvadharmasvabhāvyavalokana

chos thams cad kyi ngo bo nyid la rnam par lta ba

ཚུལ་ཐམས་ཅད་ཀྱི་རོབ་ཉིད་ལ་རྣམ་པར་ལྟ་བ།

sarvadharmasvabhāvavyavalokana

Lit. “looking at the intrinsic nature of all dharmas.” Name of a meditative stabilization.

g.1461 *sarvadharmatamopagata*

chos thams cad mun pa dang bral ba

ཚེས་ཐམས་ཅད་ལྷན་པ་དང་བྲལ་བ།

sarvadharmatamopagata

Lit. “where all dharmas are free from darkness.” Name of a meditative stabilization.

g.1462 *sarvadharmātikramaṇa*

chos thams cad las ‘da’ ba

ཚེས་ཐམས་ཅད་ལས་འདའ་བ།

sarvadharmātikramaṇa

Lit. “gone beyond all dharmas.” Name of a meditative stabilization.

g.1463 *sarvadharmātmabhāvānabhinirhāra*

chos thams cad bdag gi dngos po mi sgrub pa

ཚེས་ཐམས་ཅད་བདག་གི་དངོས་པོ་མི་སྒྲུབ་པ།

sarvadharmātmabhāvānabhinirhāra

Lit. “does not establish the essential nature in all phenomena.” Name of a meditative stabilization.

g.1464 *sarvadharmāvabhāsakara*

chos thams cad snang bar byed pa

ཚེས་ཐམས་ཅད་སྒྲོང་བར་བྱེད་པ།

sarvadharmāvabhāsakara

Lit. “illuminator of all dharmas.” Name of a meditative stabilization.

g.1465 *sarvadharmāvibhāvanāsamatā*

chos thams cad rnam par ‘jig pa mnyam pa nyid

ཚེས་ཐམས་ཅད་རྣམ་པར་འཛིག་པ་མཉམ་པ་ཉིད།

sarvadharmāvibhāvanāsamatā

Lit. “sameness of the destruction of all dharmas.” Name of a meditative stabilization.

g.1466 *sarvadharmavibhavasamudra*

chos thams cad kyi 'byor pa rgya mtsho

ཚས་ཐམས་ཅད་ཀྱི་འབྱོར་པ་རྒྱ་མཚོ།

sarvadharmavibhavasamudra

Lit. "ocean of the wealth of all dharmas." Name of a meditative stabilization.

g.1467 sarvadharmavipaśyana

chos thams cad la rnam par lta ba

ཚས་ཐམས་ཅད་ལ་རྣམ་པར་ལྟ་བ།

sarvadharmavipaśyana

Lit. "giving insight into all dharmas." Name of a meditative stabilization.

g.1468 sarvadharmavivikta

chos thams cad dben

ཚས་ཐམས་ཅད་དབེན།

sarvadharmavivikta

Lit. "isolation of all dharmas." Name of a meditative stabilization.

g.1469 sarvadharmodgata

chos thams cad las shin tu 'phags

ཚས་ཐམས་ཅད་ལས་ཤིན་ཏུ་འཕགས།

sarvadharmodgata

Lit. "superior to all dharmas." Name of a meditative stabilization.

g.1470 sarvadr̥ṣṭikṛtagahanavivarjita

lta bar gyur pa thibs po thams cad rnam par spong ba

ལྟ་བར་གྱུར་པ་ཐིབས་པོ་ཐམས་ཅད་རྣམ་པར་སྦྲོང་བ།

sarvadr̥ṣṭikṛtagahanavivarjita

Lit. "extricated from the thicket of all the distortions." Name of a meditative stabilization.

g.1471 sarvagirighoṣākṣaravimukta

sgra dbyangs kyi yi ge thams cad dang bral ba

སྒྲ་དབྱངས་ཀྱི་ཡི་གེ་ཐམས་ཅད་དང་བྲལ་བ།

sarvagirighoṣākṣaravimukta

Lit. "free from all sound and voiced syllables." Name of a meditative stabilization.

g.1472 sarvagūṇasaṃcaya

yon tan thams cad kyi tshogs su gyur pa

ཡོན་ཏན་ཐམས་ཅད་ཀྱི་ཚོགས་སུ་གྱུར་པ།

sarvagūṇasaṃcaya

Lit. "collection of all good qualities." Name of a meditative stabilization.

g.1473 sarvākāraprabhākara

rnam pa thams cad du 'od byed pa

རྣམ་པ་ཐམས་ཅད་དུ་འོད་བྱེད་པ།

sarvākāraprabhākara

Lit. "total illuminator." Name of a meditative stabilization.

g.1474 sarvākāraravaropeta

rnam pa thams cad kyi mchog dang ldan pa

རྣམ་པ་ཐམས་ཅད་ཀྱི་མཆོག་དང་ལྡན་པ།

sarvākāraravaropeta

Lit. "furnished with the supreme of all aspects." Name of a meditative stabilization.

g.1475 sarvakausīdyāpagata

le lo thams cad dang bral ba

ལེ་ལོ་ཐམས་ཅད་དང་བྲལ་བ།

sarvakausīdyāpagata

Lit. "separated from all laziness." Name of a meditative stabilization.

g.1476 sarvakleśanirdahana

nyon mongs pa thams cad nges par sreg pa

ཉོན་མོངས་པ་ཐམས་ཅད་ངེས་པར་སྲེག་པ།

sarvakleśanirdahana

Lit. "burns all afflictive emotions." Name of a meditative stabilization.

g.1477 sarvalokaprabhākara

'jig rten thams cad du 'od byed pa

འཇིག་རྟེན་ཐམས་ཅད་དུ་འོད་བྱེད་པ།

sarvalokaprabhākara

Lit. "illuminator of all worlds." Name of a meditative stabilization.

g.1478 sarvarodhanirodhasaṃpraśamana

'gal ba dang 'gog pa thams cad yang dag par zhi ba

འགལ་བ་དང་འགོག་པ་ཐམས་ཅད་ཡང་དག་པར་ཞི་བ།

sarvarodhanirodhasaṃpraśamana

Lit. “pacifier of all obstruction and stopping.” Name of a meditative stabilization.

g.1479 sarvasaṃketarūtapraveśa

brda dang sgra thams cad la 'jug pa

བད་དང་སྒྲ་ཐམས་ཅད་ལ་འཇུག་པ།

sarvasaṃketarūtapraveśa

Lit. “entry into all terms and sounds.” Name of a meditative stabilization.

g.1480 sarvasaṅgavimukta

chags pa thams cad las rnam par grol ba

ཆགས་པ་ཐམས་ཅད་ལས་རྣམ་པར་གྲོལ་བ།

sarvasaṅgavimukta

Lit. “free from all attachments.” Name of a meditative stabilization.

g.1481 sarvasārānugata

snying po thams cad kyi rjes su song ba

སྟིང་པོ་ཐམས་ཅད་ཀྱི་རྗེས་སུ་སློང་བ།

sarvasārānugata

Lit. “following all essences.” Name of a meditative stabilization.

g.1482 sarvasattvābhibhavana

sems can thams cad zil gyis gnon pa

སེམས་ཅན་ཐམས་ཅད་ཟེལ་གྱིས་གཞོན་པ།

sarvasattvābhibhavana

Lit. “overcomes all beings.” Name of a meditative stabilization.

g.1483 sarvasattvābhipramodana

sems can thams cad mngon par dga' ba

སེམས་ཅན་ཐམས་ཅད་མངོན་པར་དགའ་བ།

sarvasattvābhipramodana

Lit. “that delights all beings.” Name of a meditative stabilization.

g.1484 sarvasattvarutakauśalyānugata

sems can thams cad kyi sgra la mkhas pa'i rjes su song ba

སེམས་ཅན་ཐམས་ཅད་ཀྱི་སྒྲ་ལ་མཁས་པའི་རྗེས་སུ་སྟོང་བ།

sarvasattvarutakauśalyānugata

Lit. “following the knowledge of sounds of all beings.” Name of a meditative stabilization.

g.1485 sarvasattvarutanirhāra

sems can thams cad kyi sgra sgrub pa

སེམས་ཅན་ཐམས་ཅད་ཀྱི་སྒྲ་སྒྱབ་པ།

sarvasattvarutanirhāra

Lit. “that produces the sounds of all beings.” Name of a meditative stabilization.

g.1486 Sarvaśokāpagata

mya ngan thams cad med pa

སྤྱ་ངན་ཐམས་ཅད་མེད་པ།

sarvaśokāpagata

Lit. “Free from All Sorrow.” A world system in the southern direction, where the buddha Aśokaśrī dwells.

g.1487 sarvasukhaduḥkhanirabhinandin

bde ba dang sdug bsngal thams cad la mngon par dga' ba med pa

བདེ་བ་དང་སྤྱད་བསྐྱུག་ཐམས་ཅད་ལ་མངོན་པར་དགའ་བ་མེད་པ།

sarvasukhaduḥkhanirabhinandin

Lit. “not taking pleasure in any happiness or suffering.” Name of a meditative stabilization.

g.1488 Śatakratu

brgya byin

བརྒྱ་བྱིན།

śakra · śatakratu

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśa*).

Alternatively known as Indra, the deity that is called “lord of the gods”

dwells on the summit of Mount Sumeru and wields the thunderbolt. The

Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based

on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.1489 satisfied by mental work

yid la byed pas tshim par gyur pa

ཡིད་ལ་བྱེད་པས་ཚིམ་པར་གྱུར་པ།

manasikaratarpita

g.1490 satisfy

tshim par byed

ཚིམ་པར་བྱེད།

saṃtrp (saṃtarpayā)

g.1491 savage

gdol pa

གདོལ་པ།

caṇḍāla

Also rendered here as “outcast.”

g.1492 savaged perception

rnam par zos pa'i 'du shes

རྣམ་པར་ཟོས་པའི་འདུ་ཤེས།

vikhāditakasamjñā

g.1493 saw exactly what was going on

nges par rtogs pa

ངེས་པར་རྟོགས་པ།

avakalpanā

Mvy

g.1494 scorpion

sdig pa

སྡིག་པ།

vṛścika

g.1495 scoundrel

g.yon can

གཡོན་ཅན།

dhūrtaka

g.1496 seer

drang srong

རྟེན་མཛོད།

ṛṣi

“Sage.” An ancient Indian spiritual title, especially for divinely inspired individuals credited with creating the foundations for all Indian culture.

g.1497 seize on

’dzin

འཛིན།

udgrah

g.1498 seizing on the unreal

yang dag pa ma yin pa la ’dzin pa

ཡང་དག་པ་མ་ཡིན་པ་ལ་འཛིན་པ།

abhūtagraha

g.1499 self-confidence

bag tsha ba med pa

བག་ཚ་བ་མེད་པ།

acchambī

g.1500 self-grasping

bdag tu ’dzin pa

བདག་ཏུ་འཛིན་པ།

ātmagraha

g.1501 self-originated

rang byung

རང་བྱུང་།

svayambhū

g.1502 self-originated state

rang byung nyid

རང་བྱུང་ཉིད།

svayaṃbhūta

g.1503 sense faculty

dbang po

དབང་པོ།

indriya

g.1504 sense field

skye mched

སྐྱེ་མཆེད།

āyatana

Twelve sense fields: the six sensory faculties (the eyes, nose, ear, tongue, body, and mind), which form in the womb and eventually have contact with the external six bases of sensory perception (form, smell, sound, taste, touch, and phenomena). In another context in this sūtra, *āyatana* refers to the four formless absorptions.

g.1505 sense gratification

'dod pa

འདོད་པ།

kāma

g.1506 sense objects

'dod pa

འདོད་པ།

kāma · kāmagaṇa

g.1507 separated

bral ba · 'bral ba

བྲལ་བ། · འབྲལ་བ།

vigata · viyukta

g.1508 separated from a maker

byed pa po dang bral ba

བྱེད་པ་པོ་དང་བྲལ་བ།

kāraḥvirahita

g.1509 separated from an intrinsic nature

ngo bo nyid dang bral · rang bzhin dang bral

རོ་བོ་ཉིད་དང་བྲལ། · རང་བཞིན་དང་བྲལ།

svabhāvarahita

g.1510 serene confidence

dang ba

དང་བ།

prasāda

g.1511 serene mental confidence

sems rab tu dang bar gyur pa

སེམས་རབ་རྟུ་དང་བར་གྱུར་པ།

cittaprasāda

g.1512 serves as the cause

rgyur gyur

གྱུར་གྱུར།

**kāraṇabhūta* ^{RS}

g.1513 serves as the condition

rkyen du gyur

རྟེན་དུ་གྱུར།

—

g.1514 serves as the force

stobs par gyur

སྟོབས་པར་གྱུར།

—

g.1515 serves as the foundation

rten du gyur

རྟེན་དུ་གྱུར།

āśrayabhūta

g.1516 settle down on as real

mngon par zhen

མཛོན་པར་ཞེན།

abhiniviś

g.1517 settlement

grong

གྲོང་།

grāma

g.1518 seven emptinesses

stong pa nyid bdun

སྟོང་པ་ཉིད་བདུན།

—

The seven emptinesses are of the aggregates, sense fields, constituents, truths, dependent origination, all dharmas in the sense of dharmas taken as a totality, and compounded and uncompounded dharmas.

g.1519 seven limbs of awakening

byang chub kyi yan lag bdun

བྱང་ཆུབ་ཀྱི་ཡན་ལག་བདུན།

saptabodhyaṅga

The set of seven factors or aspects that characteristically manifest on the path of seeing: (1) mindfulness (*smṛti, dran pa*), (2) examination of dharmas (*dharmapracaya, chos rab tu rnam 'byed/shes rab*), (3) perseverance (*vīrya, brtson 'grus*), (4) joy (*prīti, dga' ba*), (5) mental and physical pliability (*praśrabdhi, shin sbyangs*), (6) meditative stabilization (*samādhi, ting nge 'dzin*), and (7) equanimity (*upekṣā, btang snyoms*).

g.1520 seven precious stones

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

Haribhadra lists the seven precious stones as coral, turquoise, silver, crystal, gold, ruby, and emerald.

g.1521 seven precious treasures

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

The wheel, queen, minister, horse, elephant, general, and jewel. In the list at 63.17, “chamberlain” is added.

g.1522 seven riches

nor bdun

ལོ་བདུན།

saptadhana

The seven riches of noble beings: faith, morality, generosity, learning, modesty, humility, and wisdom.

g.1523 sex organ

mtshan

མཚན།

vyañjana

g.1524 sheep-like obtuseness

lug ltar lkugs pa

ལུག་ལྟར་ལྟགས་པ།

eḍamūka

g.1525 should think carefully about

rnam par spyad par bgyi

རྣམ་པར་སྟེད་པར་བགྱི།

vyavacārayitavya · vyavacāraya

g.1526 shoulders are well rounded

dpung mgo legs par grub pa

དཔུང་མགོ་ལེགས་པར་སྒྲུབ་པ།

susamvṛtaskandha

g.1527 shut down

'gag

འགག།

niruddha

g.1528 sign

mtshan ma

མཚན་མ།

nimitta

g.1529 signlessness

mtshan ma med pa

མཚན་མ་མེད་པ།

ānimitta · animitta

g.1530 signs presaging

snga ltas

སྔ་ལྟ་ས།

pūrvāni nimittāni

g.1531 Śikhin

gtsug tor can

གཙུག་ཏོར་ཅན།

śikhin

A bodhisattva whose name is proclaimed by Śākyamuni.

g.1532 *simhābhigarjita*

seng ge mngon par bsgrags pa

སེང་གེ་མཛོན་པར་བསྐྱགས་པ།

simhābhigarjita

Lit. "lion's roar." Name of a meditative stabilization.

g.1533 *simhavijṛmbhita*

seng ge rnam par bsgyings pa

སེང་གེ་རྣམ་པར་བསྐྱེད་ས་པ།

simhavijṛmbhita

Lit. "lion's yawn." Name of a meditative stabilization.

g.1534 *simhavikrīḍita*

seng ge rnam par rtse ba

སེང་གེ་རྣམ་པར་རྩེ་བ།

simhavikrīḍita

Lit. "lion's play." Name of a meditative stabilization.

g.1535 simple folk

byis pa

བྱིས་པ།

bāla

g.1536 simpleton

blo zhan pa

ལྷོ་ཞན་པ།

**mandabuddhi* ^{RS}

g.1537 simply remain

gnas pa nyid

གནས་པ་ཉིད།

sthitaiva · sthita eva

g.1538 simultaneously

snga phyi med par

སྔ་ཕྱི་མེད་པར།

apūrvācaramaṇi

g.1539 single day

gdugs gcig · nyin gcig · nyi ma gcig

གདུགས་གཅིག · ཉིན་གཅིག · ཉིམ་གཅིག

ekadevasika

gdugs gcig is an archaic word for “day.”

g.1540 single-sitter

stan gcig pa

སྔན་གཅིག་པ།

ekāsanikah

A “single-sitter” is one who eats only during a single sitting (per day).

g.1541 singular word

gcig gi tshig bla dags

གཅིག་གི་ཚིག་བླ་དགས།

ekādhivacana

g.1542 sister

sring mo

སྤང་མོ།

bhaginī

g.1543 site of awakening

byang chub kyi snying po

བྱང་ཆུབ་ཀྱི་སྤྲོད་པོ།

bodhimāṇḍa

Definition from the 84000 Glossary of Terms:

The place where the Buddha Śākyamuni achieved awakening and where every buddha will manifest the attainment of buddhahood. In our world this is understood to be located under the Bodhi tree, the Vajrāsana, in present-day Bodhgaya, India. It can also refer to the state of awakening itself.

g.1544 six clairvoyances

mngon par shes pa drug

མངོན་པར་ཤེས་པ་རྩུག་

ṣaḍābhijñā

See “clairvoyances.”

g.1545 six faculties

dbang po drug

དབང་པོ་རྩུག་

ṣaḍindriya

The six sense faculties of eye, ear, nose, tongue, body, and mind.

g.1546 six forms of life

'gro ba drug

འགྲོ་བ་རྩུག་

ṣaḍgati

Life as a being in hell, an animal, a ghost, a human, an asura, and a god.

g.1547 six perfections

pha rol tu phyin pa drug

ཕ་རོལ་ཏུ་ཕྱིན་པ་རྩུག་

ṣaṭpāramitā

The six practices or qualities that a follower of the Great Vehicle perfects in order to transcend cyclic existence and reach the full awakening of a buddha. They are giving, morality, patience, perseverance or effort, concentration, and wisdom. See also “perfection.”

g.1548 six principles of being liked

yang dag par sdud par 'gyur ba'i chos drug

ཡང་དག་པར་སྤུད་པར་འགྱུར་བའི་ཚོས་བློག

ṣaṭsaṃrāñjanīya

Vasubandhu/Daṃṣṭrāsena's *Bṛhatṭīkā* (4.59) says these “are in the *One Hundred Thousand*” and lists them as “kindly physical action, kindly verbal action, kindly mental action, and a balanced morality, balanced view, and balanced livelihood.”

g.1549 six sense fields

skye mched drug

སྐྱེ་མཆེད་བློག

ṣaḍāyatana

Fifth of the twelve links of dependent origination, it consists of the six sense organs (eyes, ears, nose, tongue, body, and thinking mind) together with their respective objects (forms, sounds, smells, tastes, touch, and dharmas).

g.1550 sixty-four vocational arts

sgyu rtsal drug cu rtsa bzhi

སྐྱ་རྩ་ལ་བློག་བྱ་ཚ་བཞི།

sarvāsu ca catuḥṣaṣṭhiṣu kalāsu pariniṣpanna

These include writing and mathematics, and also different sports, crafts, dancing, acting, and the playing of various instruments.

g.1551 sixty-two views

lta ba'i rnam pa drug cu rtsa gnyis · lta bar gyur pa drug cu rtsa gnyis

ལྟ་བའི་རྣམ་པ་བློག་བྱ་ཚ་གཉིས། · ལྟ་བར་གྱུར་པ་བློག་བྱ་ཚ་གཉིས།

dvāṣaṣṭidṛṣṭīkṛta

Definition from the 84000 Glossary of Terms:

The sixty-two false views, as enumerated in the *Brahmajālasūtra* (*tshangs pa'i dra ba'i mdo*, Toh 352), comprise eighteen speculations concerning the past, based on theories of eternalism, partial eternalism, extensionism, endless equivocation, and fortuitous origination, as well as forty-four speculations

concerning the future, based on percipient immortality, non-percipient immortality, neither percipient nor non-percipient immortality, annihilationism, and the immediate attainment of nirvāṇa in the present life.

g.1552 skandhamāra

phung po'i bdud

ཕུང་པོའི་བདུད།

skandhamāra

See “māra.”

g.1553 skill in the completion of the faculties

dbang po yongs su rdzogs par bya ba la mkhas pa

དབང་པོ་ཡོངས་སུ་རྫོགས་པར་བྱ་བ་ལ་མཁས་པ།

indriyaparipūrīkuśalatā

g.1554 skill in understanding sounds

sgra shes pa la mkhas pa

སྒྲ་ཤེས་པ་ལ་མཁས་པ།

rutajñānakauśalya

g.1555 skilled at syllable accomplishment

yi ge mngon par bsgrub pa la mkhas p

ཡི་གེ་མངོན་པར་བསྐྱབ་པ་ལ་མཁས་པ།

akṣaranirhāraśāla

g.1556 skilled in the faculties

dbang po la mkhas pa

དབང་པོ་ལ་མཁས་པ།

indriyakūśala

g.1557 smart

mkhas rig · mkhas pa

མཁས་རིག་ · མཁས་པ།

vidu

g.1558 Śokavigata

mya ngan bral

མྱ་ངན་བྲལ།

śokaviḡata

Lit. "Free from Sorrow." Name of one of four gardens in the residence of the bodhisattva great being Dharmodgata, in the city of Gandhavatī.

g.1559 something conjured up by magic

sgyu ma

སྒྱ་མ།

māyā

g.1560 something really worthwhile

snying po

སྒྱིང་པོ།

sāra

g.1561 something that does not exist

dn̄gos po med pa

དངོས་པོ་མེད་པ།

abhāva

g.1562 something that exists

dn̄gos po

དངོས་པོ།

bhāva

g.1563 something to be known

shes par bya · 'tshal bar bgyi

ཤེས་པར་བྱ། · འཇོལ་བར་བརྒྱུ།

prajñāyate

g.1564 sometimes different

mi mnyam pa

མི་མཉམ་པ།

viśama

g.1565 sorcerer

rig sngags 'chang ba

རིག་སྒྲགས་འཆང་བ།

—

g.1566 sound called out

sgra'i brjod pa

སྒྲའི་བརྗོད་པ།

**ghoṣodāra* ^{RS}

g.1567 southern region

lho phyogs kyi rgyud

ལྷོ་ཕྱོགས་ཀྱི་རྒྱུད།

dakṣiṇāpatha

A region where the teachings on the perfection of wisdom will spread.

g.1568 sovereignty over an empire

rgyal srid la dbang byed pa

རྒྱལ་སྲིད་ལ་དབང་བྱེད་པ།

cakravartinājyādhipatya

g.1569 space element

nam mkha'i kham

ནམ་མཁའི་ཁམས།

ākāśadhātu

g.1570 space-like inexhaustible accomplishment

nam mkha' ltar mi zad pa mngon par bsgrub pa

ནམ་མཁའ་ལྟར་མི་བཟད་པ་མངོན་པར་བསྐྱབ་པ།

ākāśākṣayābhinirhāra

g.1571 speak back to

phyir zlog

ཕྱིར་སློབ།

*pratimantraya · *prativacanam dā* ^{RS}

g.1572 speak falsely

gzhan du gsung

གཞན་དུ་གསུང་།

anyathavādin

g.1573 speak harshly

tshig rtsub po smra

ཚིག་རྩལ་པོ་སྐྱེ།

paruṣāṃ vācāṃ bhāṣ

g.1574 speak unkind words

mi snyan par smra ba

མི་སྟོན་པར་སྐྱེ་བ།

apriyaṃ vād

g.1575 speak untruthfully

log par gsung

ལོག་པར་གསུང་།

vitathavādin

g.1576 specific cognition

so sor rnam par rig pa

སོ་སོར་རྣམ་པར་རིག་པ།

prativijñapti

g.1577 specific feature

bye brag

བྱེ་བྲག

prativīśeṣa

g.1578 spectacle

dge mtshan

དགེ་མཚན།

kautūhala

g.1579 spell

gsang sngags · sngags

གསང་སྔགས། · སྔགས།

mantra

Definition from the 84000 Glossary of Terms:

A formula of words or syllables that are recited aloud or mentally in order to bring about a magical or soteriological effect or result. The term has been interpretively etymologized to mean “that which protects (*trā*) the mind

(*man*)”.

g.1580 spiritual friend

dge ba'i bshes gnyen

དགེ་བའི་བཤེས་གཉེན།

kalyāṇamitra

A spiritual teacher who can contribute to an individual's progress on the spiritual path to awakening and act wholeheartedly for the welfare of students.

g.1581 spiritual superior

bla ma

བླ་མ།

guru

Definition from the 84000 Glossary of Terms:

A spiritual teacher, in particular one with whom one has a personal teacher–student relationship.

g.1582 splendid array of a wheel-turning emperor

'khor los sgyur ba'i bkod pa

འཁོར་ལོས་སྐུར་བའི་བཀོད་པ།

cakravarttivṛyūha

g.1583 splendor

byin · gzi brjid

བྱིན་ཀྱི་གཟི་བརྗིད།

tejas

g.1584 śramaṇa

dge sbyong

དགེ་སྦྱང་།

śramaṇa

Definition from the 84000 Glossary of Terms:

A general term applied to spiritual practitioners who live as ascetic mendicants. In Buddhist texts, the term usually refers to Buddhist monastics, but it can also designate a practitioner from other ascetic/monastic spiritual traditions. In this context *śramaṇa* is often contrasted with the term *brāhmaṇa* (*bram ze*), which refers broadly to followers of the Vedic tradition. Any

renunciate, not just a Buddhist, could be referred to as a śramaṇa if they were not within the Vedic fold. The epithet Great Śramaṇa is often applied to the Buddha.

g.1585 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.1586 Śreṇika

bzo sbyangs

བཟོ་སྤྱད།

śreṇika

Lit. “Artisan Trainer.” A religious mendicant, a śrāvaka, who gained nirvāṇa by listening to this teaching on the perfection of wisdom. See also [n.165](#).

g.1587 śrīvatsa

dpal be'u

དཔལ་བེུ།

śrīvatsa

Lit. “Lakṣmī’s calf.” One of the symbols adorning the palms of the hands and soles of the feet of the buddhas. Together with the svastika and nandyāvarta, it forms the eightieth minor sign. It is the endless knot, symbolizing compassion.

g.1588 śroto’nugata

rgyun gyi rjes su song ba

རྒྱལ་གྱི་རྗེས་སུ་སློང་བ།

śroto 'nugata · srotānugata

Lit. “followed the stream.” Name of a meditative stabilization.

g.1589 standing place

gnas

གནས།

sthāna

g.1590 state in which affliction is not produced

nyon mongs pa mi skye ba nyid

ཉོན་མོངས་པ་མི་སྐྱེ་བ་ཉིད།

kleśānutpattitā

g.1591 state in which all dharmas are just so

chos thams cad kyi de bzhin nyid

ཆོས་ཐམས་ཅད་ཀྱི་དེ་བཞིན་ཉིད།

sarvadharmānāṃ tathatā

Also rendered as the “suchness of all dharmas.”

g.1592 state in which knowledge does not leave anything out

shes pa gcad du med pa nyid

ཤེས་པ་གཅད་དུ་མེད་པ་ཉིད།

jñānānācchedyatā

g.1593 state of absolute purity

shin tu rnam par dag pa

ཤིན་དུ་རྣམ་པར་དག་པ།

atyantaviśuddhitā

g.1594 state of affairs

don

དོན།

artha

g.1595 state of all-knowing

thams cad mkhyen pa nyid

ཐམས་ཅད་མཁྱེན་པ་ཉིད།

sarvajñatva

The state of knowing all possible and actual states of affairs of the past, present, and future (i.e., total omniscience) or knowing all that is most soteriologically relevant, the basic nature of reality (i.e., essential omniscience).

g.1596 state of mind

sems

སེམས།

citta

g.1597 state of no thought

sems ma yin pa

སེམས་མ་ཡིན་པ།

acittatā

g.1598 state of production

skye ba

སྐྱེ་བ།

utpatti

g.1599 state of visual delusion

mig 'khrul pa

མིག་འཁྲུལ་པ།

caṣurmohanatā

g.1600 station

skye mched

སྐྱེ་མཆེད།

āyatana

Here *station* refers to successive stages of formless absorption, namely: station of endless space, station of endless consciousness, station of nothing-at-all, and station of neither perception nor nonperception. In other contexts in this sūtra, *āyatana* refers to the twelve sense fields; see “sense field.”

g.1601 station of endless consciousness

rnam shes mtha' yas skye mched

རྣམ་ཤེས་མཐའ་ཡས་སྤྱི་མཆེད།

vijñānānantyāyatana

Second of the four formless realms. The term also refers to the class of gods that dwell there, and the name of the second of the four formless absorptions. The other three realms are the station of endless space, the station of nothing-at-all, and the station of neither perception nor nonperception.

g.1602 station of endless space

nam mkha' mtha' yas skye mched

ནམ་མཁའ་མཐའ་ཡས་སྤྱི་མཆེད།

ākāśānantyāyatana

First of the four formless realms. The term also refers to the class of gods that dwell there and the name of the first of the four formless absorptions. The other three realms are the station of endless consciousness, the station of nothing-at-all, and the station of neither perception nor nonperception.

g.1603 station of mastery

zil gyis gnon pa'i skye mched

ཟིལ་གྱིས་གཞོན་པའི་སྤྱི་མཆེད།

abhibhāvāyatana

See “eight stations of mastery.”

g.1604 station of neither perception nor nonperception

'du shes med 'du shes med min skye mched

འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་སྤྱི་མཆེད།

naivasaṃjñānāsaṃjñāyatana

The highest of the four formless realms. The term also refers to the class of gods that dwell there and the name of the fourth of the four formless absorptions. The other three realms are the station of endless space, the station of endless consciousness, and the station of nothing-at-all.

g.1605 station of nothing-at-all

ci yang med pa'i skye mched

ཅི་ཡང་མེད་པའི་སྤྱི་མཆེད།

ākimcityāyatana

Third of the four formless realms. The term also refers to the class of gods that dwell there and the third of the four formless absorptions. The other three realms are the station of endless space, the station of endless consciousness, and the station of neither perception nor nonperception.

g.1606 station of the endless-space absorption

nam mkha' mtha' yas skye mched kyi snyoms par 'jug pa

ནམ་མཁའ་མཐའ་ཡས་སྐྱེ་མཆེད་ཀྱི་སྟོ་མས་པར་འཇུག་པ།

—

See “station of endless space.”

g.1607 station of the neither perception nor nonperception absorption

'du shes med 'du shes med min skye mched kyi snyoms par 'jug pa

འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་སྐྱེ་མཆེད་ཀྱི་སྟོ་མས་པར་འཇུག་པ།

—

See “station of neither perception nor nonperception.”

g.1608 station of the nonperception absorption

'du shes med pa'i skye mched kyi snyoms par 'jug pa

འདུ་ཤེས་མེད་པའི་སྐྱེ་མཆེད་ཀྱི་སྟོ་མས་པར་འཇུག་པ།

—

g.1609 station of the nothing-at-all absorption

ci yang med pa'i skye mched kyi snyoms par 'jug pa

ཅི་ཡང་མེད་པའི་སྐྱེ་མཆེད་ཀྱི་སྟོ་མས་པར་འཇུག་པ།

—

See “station of nothing-at-all.”

g.1610 stations of complete immersion

zad par gyi skye mched

ཟད་པར་གྱི་སྐྱེ་མཆེད།

kṛtsnāyatana

See “ten stations of complete immersion.”

g.1611 statue

sku gzugs

སྐུ་གཟུགས།

pratimā

g.1612 stay still with a sheep-like obtuseness and say nothing

lug ltar lkugs par bya zhing mi smra

ལུག་ལྟར་ལྷུགས་པར་བྱ་ཞིང་མི་སྒྲ།

jaḍaiḍakamūkasadr̥śena

g.1613 stem

tshig

ཚིག་

pada

g.1614 sthitaniścitta

sems med par gnas pa

སེམས་མེད་པར་གནས་པ།

sthitaniścitta

Lit. “firm without mind.” Name of a meditative stabilization.

g.1615 stream enterer

rgyun du zhugs pa

རྒྱུད་དུ་བྱུགས་པ།

srotaāpanna · kunadī

A person who has entered the “stream” of practice that leads to nirvāṇa. The first of the four attainments on the path of the śrāvakas.

g.1616 stretch out

bre

བྲེ།

vitān

g.1617 stretched-out heels

rting pa yangs pa

རྟིང་པ་ཡངས་པ།

āyatapārṣṇī

g.1618 strongly object

sun 'byung ba · sun dbyung ba

སུན་འབྱུང་བ། · སུན་དབྱུང་བ།

dūṣaya

g.1619 stūpa

mchod rten

མཚན་རྟེན།

stūpa

Definition from the 84000 Glossary of Terms:

The Tibetan translates both *stūpa* and *caitya* with the same word, *mchod rten*, meaning “basis” or “recipient” of “offerings” or “veneration.” Pali: *cetiya*.

A caitya, although often synonymous with *stūpa*, can also refer to any site, sanctuary or shrine that is made for veneration, and may or may not contain relics.

A stūpa, literally “heap” or “mound,” is a mounded or circular structure usually containing relics of the Buddha or the masters of the past. It is considered to be a sacred object representing the awakened mind of a buddha, but the symbolism of the stūpa is complex, and its design varies throughout the Buddhist world. Stūpas continue to be erected today as objects of veneration and merit making.

g.1620 Śubhakṛtsna

dge rgyas

དགེ་རྒྱས།

śubhakṛtsna

Lit. “Those Whose Virtue Is Complete.” The ninth of the seventeen heavens of the form realm; also the name of the gods living there. In the form realm, which is structured according to the four concentrations and pure abodes, or Śuddhāvāsa, it is listed as the third of the three heavens that correspond to the third of the four concentrations.

g.1621 śubhapuṣpitaśuddhi

dge ba'i me tog rgyas shing dag pa

དགེ་བའི་མེ་ཏོག་རྒྱས་ཤིང་དག་པ།

śubhapuṣpitaśuddhi

Lit. “pure blooming good flowers.” Name of a meditative stabilization.

g.1622 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti

One of the ten great śrāvaka disciples of the Buddha Śākyamuni, known for his profound understanding of emptiness. He plays a major role as an interlocutor of the Buddha in the Prajñāpāramitāsūtras.

g.1623 subject to cessation

'gog pa'i chos can

འགོག་པའི་ཆོས་ཅན།

nirodhadharmin

g.1624 subject to change

rnam par 'gyur ba'i chos can

རྣམ་པར་འགྱུར་བའི་ཆོས་ཅན།

vipariṇāmadharmin

g.1625 subject to extinction

zad pa'i chos can

ཟད་པའི་ཆོས་ཅན།

**vyayadharmin* ^{RS}

g.1626 subsequent realization knowledge

rjes su rtogs pa'i shes pa

རྗེས་སུ་རྟོགས་པའི་ཤེས་པ།

anvayañāna

g.1627 sucandra

zla ba bzang po

ལྷ་བ་བཟང་པོ།

sucandra

Lit. “good moon.” Name of a meditative stabilization.

g.1628 suchness

de bzhin nyid

དེ་བཞིན་ཉིད།

tathātva · tathatā

The quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms.

g.1629 suchness of all dharmas

chos thams cad kyi de bzhin nyid

ཚུལ་ཐམས་ཅད་ཀྱི་དེ་བཞིན་ཉིད།

sarvadharmāṇāṃ tathatā

Also rendered as the “state in which all dharmas are just so.”

g.1630 suchness of the dharma-constituent

chos kyi dbyings kyi de bzhin nyid

ཚུལ་གྱི་དབྱིངས་ཀྱི་དེ་བཞིན་ཉིད།

—

g.1631 suchness of the very limit of reality

yang dag pa'i mtha'i de bzhin nyid

ཡང་དག་པའི་མཐའི་དེ་བཞིན་ཉིད།

—

g.1632 Sudarśana

shin tu mthong ba

ཤིན་དུ་མཐོང་བ།

sudarśana

Lit. “Those Who See Well.” The sixteenth of the seventeen heavens of the form realm; also the name of the gods living there. In the form realm, which is structured according to the four concentrations and pure abodes, or Śuddhāvāsa, it is listed as the fourth of the five Pure Abodes.

g.1633 śuddhapratibhāsa

snang ba dag pa

སྒྲུབ་དག་པ།

śuddhapratibhāsa

Lit. “pure and radiant.” Name of a meditative stabilization.

g.1634 śuddhasāra

dag pa dam pa

དག་པ་དམ་པ།

śuddhasāra

Lit. “pure holy.” Name of a meditative stabilization.

(Skt. mss. have *śuddhāvāsa*, “pure abode,” or *śuddhābhāsa*, “pure illumination”; however, Kimura give *śuddhasāra* in a later list.)

g.1635 Śuddhāvāsa

gnas gtsang ma

གནས་གཙང་མ།

śuddhāvāsa

Lit. “Those in the Pure Abodes.” The five Pure Abodes are the highest heavens of the form realm and result from mastery of the fourth meditative absorption. They comprise the heavens of Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha. The Pure Abodes, or Śuddhāvāsa, are never destroyed during the cycles of the destruction and creation of the universe. Rebirth there is the karmic result of accomplishing the fourth concentration.

g.1636 Sudharmā

chos bzang

ཆོས་བཟང་།

sudharmā

Definition from the 84000 Glossary of Terms:

The assembly hall in the center of Sudarśana, the city in the Heaven of the Thirty-Three (*Trāyastriṃśa*). It has a central throne for Indra (Śakra) and thirty-two thrones arranged to its right and left for the other thirty-two devas that make up the eponymous thirty-three devas of Indra’s paradise. Indra’s own palace is to the north of this assembly hall.

g.1637 Sudṛśa

gya nom snang ba

གྱལ་ལོ་སྤང་བ།

sudṛśa

Lit. “Good Looking.” The fifteenth of the seventeen heavens of the form realm; also the name of the gods living there. In the form realm, which is structured according to the four concentrations and pure abodes, or Śuddhāvāsa, it is listed as the third of the five Pure Abodes.

g.1638 Sudurjayā

shin tu sbyang dka’ ba

ཤིན་ཏུ་སྤྱང་དཀར་བ།

sudurjayā

Lit. “Invincible.” The fifth level of accomplishment pertaining to bodhisattvas. See “ten bodhisattva levels.”

g.1639 suffering

sdug bsngal

སྤུག་བསྔལ།

duḥkha

Definition from the 84000 Glossary of Terms:

The first of the four truths of the noble ones. The term “suffering” includes all essentially unsatisfactory experiences of life in cyclic existence, whether physical or mental. These comprise (1) the suffering of suffering, i.e., the physical sensations and mental experiences that are self-evident as suffering and toward which spontaneous feelings of aversion arise; (2) the suffering of change, i.e., all experiences that are normally recognized as pleasant and desirable, but which are nonetheless suffering in that persistent indulgence in these always results in changing attitudes of dissatisfaction and boredom; and (3) the suffering of the pervasive conditioning underlying the round of birth, aging, and death.

g.1640 suffering existence

srid pa

སྤོད་པ།

bhava

See “existence.”

g.1641 suffused

yongs su bsgos pa

ཡོངས་སུ་བསྐྱོས་པ།

paribhāṣita

g.1642 sugata

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata

Definition from the 84000 Glossary of Terms:

One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of “accomplishment of one’s own purpose” (*svārthasampad*) for a complete buddha. Thus, the Sugata is “well” gone, as in the expression *su-rūpa*

("having a good form"); he is gone "in a way that he shall not come back," as in the expression *su-naṣṭa-jvara* ("a fever that has utterly gone"); and he has gone "without any remainder" as in the expression *su-pūrṇa-ghaṭa* ("a pot that is completely full"). According to Buddhaghosa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

g.1643 Śuklavipaśyanā level

dkar po rnam par mthong ba'i sa

དཀར་པོ་རྣམ་པར་མཐོང་བའི་ས།

śuklavipaśyanābhūmi

Lit. "Bright Insight level." The first of the ten levels traversed by all practitioners, from the level of an ordinary person until reaching buddhahood. See "ten levels."

g.1644 Sumeru

ri rab

རི་རབ།

sumeru

Definition from the 84000 Glossary of Terms:

According to ancient Buddhist cosmology, this is the great mountain forming the axis of the universe. At its summit is Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four principal island continents lie: in the south, Jambudvīpa (our world); in the west, Godānīya; in the north, Uttarakuru; and in the east, Pūrvavideha. Above it are the abodes of the desire realm gods. It is variously referred to as Meru, Mount Meru, Sumeru, and Mount Sumeru.

g.1645 summaries

ched du brjod pa

ཆེད་དུ་བརྗོད་པ།

udāna

As one of the twelve aspects of the wheel of Dharma, it means teachings that were not given in response to a request.

g.1646 Sunirmita

rab 'phrul dga'

སུ་འཕྲུལ་དགའ།

sunirmita

Head god of the Nirmāṇarati class of gods.

g.1647 superhuman

mi'i las 'das pa

མིའི་ལས་འདས་པ།

atikrāntamānuṣyaka

g.1648 superiority of merit

bsod nams kyi khyad par

བསོད་ནམས་ཀྱི་ཁྱད་པར།

**punyaviśeṣa* ^{RS}

g.1649 supplying benefit

phan pa sgrub pa

ཕན་པ་སྦྱབ་པ།

hitopasaṃhāra

g.1650 support

rten

རྟེན།

gati

g.1651 supporting

gnas byed pa

གནས་བྱེད་པ།

layana

g.1652 suppressing meditation

gnon cing sgom

གནོན་ཅིང་སྒོམ།

—

g.1653 supraṭiṣṭhita

rab tu gnas pa

རབ་ཏུ་གནས་པ།

supraṭiṣṭhita

Lit. “good standing.” Name of a meditative stabilization.

g.1654 supreme

mthar thug par 'gro

མཐར་ཐུག་པར་འགྲོ།

**niṣṭhāṃ gam* ^{RS}

g.1655 śūraṅgama

dpa' bar 'gro ba

དཔའ་བར་འགྲོ་བ།

śūraṅgama

Lit. “heroic march.” Name of a meditative stabilization.

g.1656 Surendrabodhi

su ren+d+ra bo d+hi

སུ་རེན་བོ་ནི།

surendrabodhi

An Indian paṇḍita resident in Tibet during the late eighth and early ninth centuries.

g.1657 surpassing aspiration

lhag pa'i bsam pa

ལྷག་པའི་བསམ་པ།

adhyāśaya

g.1658 Sūryagarbha

nyi ma'i snying po

ཉི་མའི་སྙིང་པོ།

sūryagarbha

A bodhisattva great being present in the audience of this sūtra.

g.1659 Sūryamaṇḍalaprabhāsottaraśrī

nyi ma'i dkyil 'khor sgron ma mchog gi dpal

ཉི་མའི་དཀྱིལ་འཁོར་སྒྲོན་མ་མཆོག་གི་དཔལ།

sūryamaṇḍalaprabhāsottaraśrī

Lit. “Glorious Supreme Clear Light of the Sun Disk.” A buddha in a world system called Vigatarajasamcayā, in the intermediate southwest direction.

g.1660 sūryapradīpa

nyi ma'i sgron ma

ཉིམ་འོ་སྒྲོན་མ།

sūryapradīpa

Lit. “sun lamp.” Name of a meditative stabilization.

g.1661 Sūryapratibhāsa

nyi ma'i 'od

ཉིམ་འོ་འོད།

sūryapratibhāsa

Lit. “Sunlight.” A bodhisattva from a world system called Vigatarajasamcayā, in the intermediate southwest direction, who comes to pay homage and listen to the Buddha.

g.1662 Susamprasthita

shin tu yang dag zhugs pa

ཤིན་ཏུ་ཡང་དག་ལྷུག་པ།

susamprasthita

A bodhisattva great being present in the audience of this sūtra.

g.1663 Susārvthavaha

ded dpon bzang po

དེད་དཔོན་བཟང་པོ།

susārvthavaha

A bodhisattva great being present in the audience of this sūtra.

g.1664 sustained thought

dpyod pa

དཔྱེད་པ།

vicāra

g.1665 sustaining power

byin gyis brlabs pa

བྱིན་གྱིས་བརྒྱུ་བ་པ།

adhiṣṭhāna

g.1666 **Susthitamati**

blo gros rab gnas

སྒོ་གྲོས་རབ་གནས།

susthitamati

Lit. “Stable Intellect.” A god living in the buddhafiield of the tathāgata Samantakusuma.

g.1667 **sūtra**

mdo

མདོ།

sūtra

Definition from the 84000 Glossary of Terms:

In Sanskrit literally “a thread,” this is an ancient term for teachings that were memorized and orally transmitted in an essential form. Therefore, it can also mean “pithy statements,” “rules,” and “aphorisms.” In Buddhism it refers to the Buddha’s teachings, whatever their length. It is one of the three divisions of the Buddha’s teachings, the other two being Vinaya and Abhidharma. It is also used in contrast with the tantra teachings, though a number of important tantras have *sūtra* in their title. It is also classified as one of the nine or twelve aspects of the Dharma, in which context *sūtra* means “a teaching given in prose.”

g.1668 **Suvarṇapuṣpa**

gser gyi me tog

གསེར་གྱི་མེ་ཏོག་

suvarṇapuṣpa

Lit. “The One Who Had the Golden Flowers.” Future name of the nun Gaṅgadevī when she becomes a bodhisattva in the buddhafiield of Akṣobhya, and also when she becomes a buddha, during the eon called Tārakopama.

g.1669 **Suvikrāntavikrāmin**

rab kyi rtsal gyis rnam par gnon pa

རབ་གྱི་རྩལ་གྱིས་རྣམ་པར་གཞོན་པ།

suvikrāntavikrāmin

A bodhisattva great being present in the audience of this sūtra.

g.1670 Suyāma

rab 'thab bral

རབ་འབབ་བྲལ།

suyāma

Head of the Yāma gods.

g.1671 svastika

bkra shis

བརྒ་ཤིས།

svastika

Lit. “may it be well.” One of the symbols adorning the palms of the hands and soles of the feet of the buddhas. Together with the śrīvatsa and the nandīāvarta, it is included in the eightieth minor sign. It represents the unchanging.

g.1672 take after

rjes su skyes

རྗེས་སུ་སྐྱེས།

anujan

g.1673 take away

'jig par bgyid pa

འཇིག་པར་བགྱིད་པ།

apahāraka

g.1674 take possession of a buddhafiield

sangs rgyas kyi zhing yongs su 'dzin

སངས་རྒྱས་ཀྱི་ཞིང་ཡོངས་སུ་འཛིན།

buddhakṣetraṃ parigrah

g.1675 take the mark that makes a dharma a dharma as your measure

chos rnam s kyi chos kyi mtshan nyid tshad mar byas na

ཆོས་རྣམས་ཀྱི་ཆོས་ཀྱི་མཚན་ཉིད་ཚད་མར་བྱས་ན།

dharmāṇāṃ dharma[lakṣaṇa]tāṃ pramāṇīkṛtya

g.1676 take up

'dzin

འཇིན།

udgrah

g.1677 tale

rtogs pa brjod pa

རྟོགས་པ་བརྗོད་པ།

avadāna

Definition from the 84000 Glossary of Terms:

One of the twelve types of the Buddha's teaching (*dvādaśāṅga*). In this sense, the Sanskrit word *avadāna* means "exceptional feat" or "magnificent deed," but in the context of the twelve types of *buddhavadāna* the term came to refer to the narrative accounts of such deeds.

g.1678 tamopagata

mun pa dang bral ba

མུན་པ་དང་བྲལ་བ།

tamopagata

Lit. "separated from gloominess." Name of a meditative stabilization.

g.1679 Tanū level

bsrabs pa'i sa

བསྐྱབས་པའི་ས།

tanūbhūmi

Lit. "Refinement level." The fifth of the ten levels traversed by all practitioners, from the level of an ordinary person until reaching buddhahood. See "ten levels."

g.1680 Tārakopama

skar ma lta bu

སྐར་མ་ལྷ་བུ།

tārakopama

Lit. "Starlike." Name of a future eon.

g.1681 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

In this text:

In this text, *Tathāgata* (capitalized) refers to the Buddha Śākyamuni. One possible translation is “realized one.”

g.1682 *tathāgata* assembly

de bzhin gshegs pa 'dus pa

དེ་བཞིན་གཤེགས་པ་འདུས་པ།

tathāgatasamṇipāta

See “*tathāgata*” and also [n.576](#).

g.1683 *tathāgatadarśana*

de bzhin gshegs pa mthong ba

དེ་བཞིན་གཤེགས་པ་མཐོང་བ།

tathāgatadarśana

Lit. “that gives sight of the *tathāgatas*.” Name of a meditative stabilization.

g.1684 *tathāgatahood*

de bshin gshegs pa nyid

དེ་བཞིན་གཤེགས་པ་ཉིད།

tathāgatatva

See “*tathāgata*.”

g.1685 *tathatāsthitiniścitta*

de bzhin nyid la gnas shing sems med pa

དེ་བཞིན་ཉིད་ལ་གནས་ཤིང་སེམས་མེད་པ།

tathatāsthitiṇīścitta

Lit. “stability of nonthought in suchness.” Name of a meditative stabilization.

g.1686 teacher

ston pa · mkhan po

སྟོན་པ། · མཁན་པོ།

śāstr · upādhyāya

g.1687 tejodhātvaparyanta

me'i kham mu med pa

མེའི་ཁམས་མུ་མེད་པ།

tejodhātvaparyanta

Lit. “limitless fire element.” Name of a meditative stabilization.

g.1688 tejovatin

gzi brjid yod pa

གཟི་བརྗིད་ཡོད་པ།

tejovatin

Lit. “possessing grandeur.” Name of a meditative stabilization.

g.1689 temple

gtsug lag khang

གཏུག་ལག་ཁང་།

vihāra

g.1690 ten bodhisattva levels

byang chub sems dpa'i sa bcu

བྱང་ཆུབ་སེམས་དཔའི་ས་བརྒྱ།

daśa bodhisattvabhūmayāḥ

In this text, two sets of ten levels are mentioned. One set pertains to the progress of an individual practitioner who, starting from the level of an ordinary person, sequentially follows the path of a śrāvaka, a pratyekabuddha, and then a bodhisattva on their way to complete buddhahood (see “ten levels” for a detailed explanation of this set).

The other set is more common in Mahāyāna literature, although there are variations, and refers to the ten levels traversed by an individual practitioner who has already become a bodhisattva: (1) Pramuditā (Joyful), in which one rejoices at realizing a partial aspect of the truth; (2) Vimalā (Stainless), in

which one is free from all defilement; (3) Prabhākārī (Light Maker), in which one radiates the light of wisdom; (4) Arciṣmatī (Radiant), in which the radiant flame of wisdom burns away earthly desires; (5) Sudurjayā (Invincible), in which one surmounts the illusions of darkness, or ignorance, as the Middle Way; (6) Abhimukhī (Directly Witnessed), in which supreme wisdom begins to manifest; (7) Dūraṃgamā (Far Reaching), in which one rises above the states of the lower vehicles of śrāvakas and pratyekabuddhas; (8) Acalā (Immovable), in which one dwells firmly in the truth of the Middle Way and cannot be perturbed by anything; (9) Sādhumatī (Auspicious Intellect), in which one preaches the Dharma unimpededly; and (10) Dharmameghā (Cloud of Dharma), in which one benefits all sentient beings with Dharma, just as a cloud rains impartially upon everything.

g.1691 ten forbearances

bzod pa bcu

བཟོད་པ་བཅུ།

daśakṣānti

g.1692 ten levels

sa bcu

ས་བཅུ།

daśabhūmi

In this text, two sets of ten levels are mentioned. One set refers to the standard list of ten levels most commonly found in the general Mahāyāna literature; for a detailed explanation of this set, see ten bodhisattva levels. The other set, common to Prajñāpāramitā literature, charts the progress of an individual practitioner who, starting from the level of an ordinary person, sequentially follows the path of a śrāvaka, pratyekabuddha, and then a bodhisattva on their way to complete buddhahood.

The first three levels pertain to an ordinary person preparing themselves for the path; the next four (4-7) chart the path of a śrāvaka; level eight aligns with the practices of a pratyekabuddha; level nine refers to the path of bodhisattvas; and finally, level ten is the attainment of buddhahood. These ten levels comprise (1) the level of Śuklavipaśyanā, (2) the level of Gotra, (3) the level of Aṣṭamaka, (4) the level of Darśana, (5) the level of Tanū, (6) the level of Vitarāga, (7) the level of Kṛtāvin, (8) the Pratyekabuddha level, (9) the Bodhisattva level, and (10) the Buddha level of perfect awakening.

g.1693 ten mindfulnesses

rjes su dran pa bcu

རྗེས་སུ་བྲན་པ་བརྒྱ།

daśānusmṛti

Mindfulness of the Buddha, mindfulness of the Dharma, mindfulness of the Saṅgha, mindfulness of morality, mindfulness of giving away, mindfulness of the gods, mindfulness of disgust, mindfulness of death, mindfulness of what is included in the body, and mindfulness of breathing in and out.

g.1694 ten perfections

pha rol tu phyin pa bcu

པ་རོལ་དུ་ཕྱིན་པ་བརྒྱ།

daśapāramitā

This comprises the most common six perfections to which are added the four perfections of skillful means, prayer, power, and knowledge.

g.1695 ten powers

stobs bcu

སྟོབས་བརྒྱ།

daśabala

A category of the distinctive qualities of a tathāgata. They are knowing what is possible and what is impossible; knowing the results of actions or the ripening of karma; knowing the various inclinations of sentient beings; knowing the various elements; knowing the supreme and lesser faculties of sentient beings; knowing the paths that lead to all destinations of rebirth; knowing the concentrations, liberations, absorptions, equilibriums, afflictions, purifications, and abidings; knowing previous lives; knowing the death and rebirth of sentient beings; and knowing the cessation of the defilements. See also “five powers.”

g.1696 ten practices

spyod pa bcu

སྟོན་པ་བརྒྱ།

—

According to the list in *Madhyāntavibhāga* 5.9, the ten practices are writing out, worshiping, making a gift of, listening to, reading, taking up in the mind, explicating, reciting to oneself what one has memorized of, contemplating, and meditating on the perfection of wisdom.

g.1697 ten stations of complete immersion

zad par gyi skye mched bcu

ཟད་པར་གྱི་སྒྲིམ་ཆེད་བརྒྱ།

kr̥tsna

These are the ten meditations on immersion into earth, water, fire, and wind; immersion into blue, yellow, red, and white; and immersion into space and consciousness, where nothing but the earth constituent and so on appear to the practitioner's mind.

g.1698 ten tathāgata powers

de bzhin gshegs pa'i stobs bcu

དེ་བཞིན་གཤེགས་པའི་སྟོབས་བརྒྱ།

daśataathāgatabala

See “ten powers.”

g.1699 ten unwholesome actions

mi dge ba'i las kyi lam bcu · mi dge ba bcu'i las kyi lam

མི་དགེ་བའི་ལས་ཀྱི་ལམ་བརྒྱ། · མི་དགེ་བ་བརྒྱའི་ལས་ཀྱི་ལམ།

daśakuśalakarmapatha

There are three physical unwholesome or nonvirtuous actions: killing, stealing, and illicit sex. There are four verbal nonvirtues: lying, backbiting, insulting, and babbling nonsense. And three mental nonvirtues: coveting, malice, and wrong view.

g.1700 ten wholesome actions

dge ba bcu'i las

དགེ་བ་བརྒྱའི་ལས།

daśakuśalakarma

These are the opposite of the ten unwholesome actions. There are three physical virtues: saving lives, giving, and sexual propriety. There are four verbal virtues: truthfulness, reconciling discussions, gentle speech, and religious speech. There are three mental virtues: a loving attitude, a generous attitude, and right views.

g.1701 tense up

kun tu zhum · yongs su zhum · zhum

ཀུན་ཏུ་ཞུམ། · ཡོངས་སུ་ཞུམ། · ཞུམ།

saṃlī

g.1702 terrible form of life

ngan song

རན་སོང་།

apāya

g.1703 the part between the collarbones is filled in

thal gong rgyas pa

ཐལ་གོང་རྒྱས་པ།

citāntarāṃsa

Mvy.

g.1704 the real

yang dag pa

ཡང་དག་པ།

bhūtataṭ

Lit. “genuineness” or “authenticity.” The quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms.

Akin to other terms rendered here as “as it really is,” “suchness,” and “natural state.”

g.1705 there-is

yod pa

ཡོད་པ།

astitā

g.1706 there-is-not

med pa

མེད་པ།

nāstitā

g.1707 thing that really exists

dngos po yod pa

དངོས་པོ་ཡོད་པ།

bhāva

g.1708 thinking mind

yid

ཡིད།

manas

g.1709 thinking-mind consciousness constituent

yid kyi rnam par shes pa'i kham

ཡིད་ཀྱི་རྣམ་པར་ཤེས་པའི་ཁམས།

manovijñānadhātu

One of the eighteen constituents.

g.1710 thirty-seven dharmas on the side of awakening

byang chub kyi phyogs kyi chos sum cu rtsa bdun

· *byang chub kyi phyogs kyi chos rnams*

བྱང་ཆུབ་ཀྱི་ཕྱགས་ཀྱི་ཆོས་སྟུང་ཅུ་ཙུམ། · བྱང་ཆུབ་ཀྱི་ཕྱགས་ཀྱི་ཆོས་རྣམས།

saptatrimśabodhipakṣadharmā

Thirty-seven practices that lead to the awakened state: the four applications of mindfulness, the four right efforts, the four legs of miraculous power, the five faculties, the five powers, the eightfold noble path, and the seven limbs of awakening.

g.1711 thirty-two major marks of a great person

skyes bu chen po'i mtshan sum cu rtsa gnyis

སྟེན་བུ་ཆེན་པོའི་མཆན་སྟུང་ཅུ་གཉིས།

dvātriṃśanmahāpuruṣalakṣaṇa

For their enumeration in this text, see [73.89](#).

g.1712 those in training

slob pa

སྟོབ་པ།

śaikṣa

g.1713 those with a notion that something is being apprehended

dmigs pa'i 'du shes can

དམིགས་པའི་འདུ་ཤེས་ཅན།

upalambhasamjñin

g.1714 thought of awakening

byang chub kyi sems

བྱང་ཆུབ་ཀྱི་སེམས།

bodhicitta

Definition from the 84000 Glossary of Terms:

In the general Mahāyāna teachings the mind of awakening (bodhicitta) is the intention to attain the complete awakening of a perfect buddha for the sake of all beings. On the level of absolute truth, the mind of awakening is the realization of the awakened state itself.

g.1715 thought of dedication

yongs su bsngo ba'i sems

ཡོངས་སུ་བསྐྱོབ་པའི་སེམས།

pariṇāmanācitta

g.1716 thought-production

sems bskyed pa

སེམས་བསྐྱེད་པ།

cittotpāda

g.1717 thousand world systems

stong gi 'jig rten gyi khamts · stong spyi phud kyi 'jig rten gyi khamts

སྟོང་གི་འཇིག་རྟེན་གྱི་ཁམས། · སྟོང་སྤྱི་ཕུད་གྱི་འཇིག་རྟེན་གྱི་ཁམས།

sāhasralokadhātu

In Buddhist cosmology, a universe that itself contains a thousand world systems, each made up of its own Sumeru, four continents, sun, moon, and god realms.

g.1718 thousandth one hundred millionth part

bye ba brgya'i cha

གྲེ་བ་བརྒྱའི་ཆ།

koṭīśahasratamī

g.1719 three aggregates of merit

phung po gsum pa

ཕུང་པོ་གསུམ་པ།

triskandhaka

According to the *bod rgya tshig mdzod chen mo*, it is (merit made from) confession, rejoicing, and dedication, or confession, rejoicing, and requesting the turning of the wheel of Dharma.

g.1720 three fetters

kun tu sbyor ba gsum

ཀླན་ཏུ་སྒྱུར་བ་གསུམ།

trisaṃyojana

The view of the perishable collection, doubt, and grasping rules and rituals as absolute.

g.1721 three gateways to liberation

rnam par thar pa'i sgo gsum

རྣམ་པར་ཐར་པའི་སྒོ་གསུམ།

trīṇi vimokṣamukhāni

Emptiness, signlessness, wishlessness.

g.1722 Three Jewels

dkon mchog gsum

དཀོན་མཆོག་གསུམ།

trīṇi ratnāni

The Buddha, Dharma, and Saṅgha—the three objects of Buddhist refuge. In the Tibetan rendering, “the three rare and supreme ones.”

g.1723 three knowledges

rig pa gsum

རིག་པ་གསུམ།

trividyaḥ

The three knowledges are a worthy one's three clairvoyant knowledges of past lives, of where and when all die and where they will take birth, and of the extinction of outflows.

g.1724 three planes of existence

srid pa gsum

སྤིང་པ་གསུམ།

tribhava

The abodes of beings living below, above, and upon the surface of the earth.

g.1725 three realms

kham gsum

ཁམས་གསུམ།

tridhātu

The desire realm, form realm, and formless realm.

g.1726 three sorts of miracles

cho 'phrul rnam pa gsum

ཆོ་འཕྲུལ་རྣམ་པ་གསུམ།

—

The three sorts of miraculous powers, as found in Bṛ3 1.142: “(1) the miracles of meditative stabilization, (2) wonder-working miracles, and (3) dharma-illuminating miracles. Among them, the miracles of meditative stabilization are twofold based on two meditative stabilizations: the miracles of the meditative stabilization called the *samādhirāja* meditative stabilization, and the miracles of the meditative stabilization called *simhaviṅṇāṭa*. There are also two wonder-working miracles: wonder-working by magically creating [a great tower out of flowers], and wonder-working by sustaining [it up in the air and so on]. And there are two dharma-illuminating miracles as well: the miracle of teaching in [many] world systems, and the miracle of assembling a retinue.”

g.1727 three spheres

'khor gsum

འཁོར་གསུམ།

trimaṇḍala

g.1728 three time periods

dus gsum

དུས་གསུམ།

trikāla

The past, present, and future.

g.1729 three types of omniscience

thams cad mkhyen pa nyid gsum po

ཐམས་ཅད་མཁྱེན་པ་ཉིད་གསུམ་པོ།

trisarvajñatva

The three types of omniscience, as described in this text, are the all-knowledge of śrāvakas and pratyekabuddhas; the knowledge of path aspects of bodhisattva great beings; and the knowledge of all aspects which pertain to the tathāgatas. These are explained in detail in 63.174.

g.1730 three vehicles

theg pa gsum

ཐེག་པ་གསུམ།

triyāna

The vehicles of the śrāvakas, pratyekabuddhas, and bodhisattvas.

g.1731 three-robe wearer

chos gos gsum pa

ཚོས་གོས་གསུམ་པ།

traicīvarikah

g.1732 tightening up the mind and perfectly settling it down

sems rab tu 'dzin cing / yang dag par rab tu 'jog pa

སེམས་རབ་རྩ་འཛིན་ཅིང་། ཡང་དག་པར་རབ་རྩ་འཛོག་པ།

cittaṃ pragṛhṇāti samyak pradadhāti

g.1733 time it takes to blink

yud tsam

ཡུད་ཅུམ།

nimeśa

g.1734 tiny particle

rdul phra rab

རྩུལ་ཕྱ་རབ།

paramāṇu

g.1735 tīrthika

mu stegs can

མུ་སྟེགས་ཅན།

tīrthika

Definition from the 84000 Glossary of Terms:

Those of other religious or philosophical orders, contemporary with the early Buddhist order, including Jains, Jāṭilas, Ājīvikas, and Cārvākas. Tīrthika (“ford”) literally translates as “one belonging to or associated with (possessive suffix *-ika*) stairs for landing or for descent into a river,” or “a bathing place,” or “a place of pilgrimage on the banks of sacred streams” (Monier-Williams). The term may have originally referred to temple priests at river crossings or fords where travelers propitiated a deity before crossing. The Sanskrit term seems to have undergone metonymic transfer in referring to those able to ford the turbulent river of saṃsāra (as in the Jain

tirthaṅkaras, “ford makers”), and it came to be used in Buddhist sources to refer to teachers of rival religious traditions. The Sanskrit term is closely rendered by the Tibetan *mu stegs pa*: “those on the steps (*stegs pa*) at the edge (*mu*).”

g.1736 token

rtags

རྟགས།

liṅga

See [n.233](#).

g.1737 tolerant type

dang du len pa'i rang bzhin can

དང་དུ་ལེན་པའི་རང་བཞིན་ཅན།

adhivāsanajātīyo

g.1738 toleration

bzod pa

བཟོད་པ།

kṣamaṇā

Definition from the 84000 Glossary of Terms:

A term meaning acceptance, forbearance, or patience. As the third of the six perfections, patience is classified into three kinds: the capacity to tolerate abuse from sentient beings, to tolerate the hardships of the path to buddhahood, and to tolerate the profound nature of reality. As a term referring to a bodhisattva’s realization, *dharmakṣānti* (*chos la bzod pa*) can refer to the ways one becomes “receptive” to the nature of Dharma, and it can be an abbreviation of *anutpattikadharmakṣānti*, “forbearance for the unborn nature, or nonproduction, of dharmas.”

g.1739 tongue consciousness constituent

lce'i rnam par shes pa'i kham

ལྷེའི་རྣམ་པར་ཤེས་པའི་ཁམས།

jihvāvijñānadhātu

One of the eighteen constituents.

g.1740 torn-asunder perception

rnam par 'thor ba'i 'du shes

རྣམ་པར་འཐོར་བའི་འདུ་ཤེས།

vikṣiptakasaṃjñā

g.1741 town

grong khyer

གོང་ཁྱེར།

nagara

g.1742 trailokyānabhiviniṣṭa

'jig rten gsum la mngon par ma zhen pa

འཇིག་རྟེན་གསུམ་ལ་མངོན་པར་མ་ཞེན་པ།

trailokyānabhiviniṣṭa

Lit. “that does not settle down on the three worlds.” Name of a meditative stabilization.

g.1743 transcendental knowledge

ye shes

ཡེ་ཤེས།

jñāna

This term denotes the mode of awareness of a realized being. Although all sentient beings possess the potential for actualizing transcendental knowledge within their mind streams, mental obscurations make them appear instead as aspects of mundane consciousness. Also known as “pristine awareness,” “primordial wisdom,” “primordial awareness,” “gnosis,” or the like.

g.1744 transmit

lung dbog

ལུང་དབོག་

deśaya

g.1745 Trāyāstrimśa

sum cu rtsa gsum · sum cu rtsa gsum pa

སུམ་རྩ་ཙ་གསུམ། · སུམ་རྩ་ཙ་གསུམ་པ།

trāyāstrimśa · trayāstrimśa

Lit. “Thirty-Three.” It is the second of the six heavens in the desire realm; also the name of the gods living there. The paradise of Śatakratu on the summit of Sumeru where there are thirty-three leading deities, hence the

name.

g.1746 tree-root dweller

shing drung pa

ཤིང་རྩུང་པ།

vrkṣamūlika

g.1747 trifling material possession

zang zing cung zad tsam

ཟང་ཟིང་ཅུང་ཟད་ཙམ།

āmiṣakiñcitka

g.1748 trimaṇḍalapariśuddha

'khor gsum yongs su dag pa

འཁོར་གསུམ་ཡོངས་སུ་དག་པ།

trimaṇḍalapariśuddha

Lit. “purified of the three spheres.” Name of a meditative stabilization.

g.1749 true dharmic nature

chos nyid

ཆོས་ཉིད།

dharmatā

See “true nature of dharmas.”

g.1750 true nature of dharmas

chos nyid

ཆོས་ཉིད།

dharmatā

“True nature of dharmas” renders *dharmatā* (*chos nyid*). In *dharmatā* the *-tā* ending is the English “-ness.” The *dharma* is an attribute of a *dharmīn* (an “attribute possessor”). The attribute is the ultimate, emptiness. The attribute possessors are all phenomena. So, it means “the true nature [= -ness] of the attribute [emptiness].” The issue is further complicated by the widespread use of the word *dharma* as phenomenon (as in “all dharmas”) and so on. In such contexts it is not a word for the ultimate attribute, but for any phenomenon.

g.1751 true nature of dharmas that is never ruined

yongs su mi nyams pa'i chos nyid

ཡོངས་སྤྱི་མཁའ་པོ་འཛིན་པའི་ཆོས་ཉིད།

aparihāṇadharma

g.1752 true reality

yang dag pa'i don

ཡང་དག་པའི་དོན།

bhūtārtha

g.1753 truly existent

yod pa nyid

ཡོད་པ་ཉིད།

sadbhūta

g.1754 turn back

ldog

ལྟོག

vivart

g.1755 Tuṣita

dga' ldan

དག་འཛུལ།

tuṣita

Lit. "The Contented." The fourth of the six heavens of the desire realm; also the name of the gods living there. It is the paradise in which the Buddha Śākyamuni lived as the tenth level bodhisattva Śvetaketu (*dam pa tog dkar po*) and regent, prior to his birth in this world, and where all future buddhas dwell prior to their awakening. At present the regent of Tuṣita is the bodhisattva Maitreya, the future buddha.

g.1756 twelve aspects of the wheel of Dharma

chos kyi 'khor lo rnam pa bcu gnyis

ཆོས་ཀྱི་འཁོར་ལོ་རྒྱུ་པ་བརྒྱུ་ཉིས།

—

Definition from the 84000 Glossary of Terms:

The classification of all aspects of the Buddha's teachings into twelve types:

sūtra, geya, vyākaraṇa, gāthā, udāna, nidāna, avadāna, itivṛttaka, jātaka, vaipulya, adbhutadharma, and upadeśa.

Respectively, the *sūtras*, literally “threads,” does not mean entire texts as in the general meaning of *sūtra* but the prose passages within texts; the *geyas* are the verse versions of preceding prose passages; the *vyākaraṇas* are prophecies; the *gāthās* are stand-alone verses; the *udānas* are teachings not given in response to a request; the *nidānas* are the introductory sections; the *avadānas* are accounts of the previous lives of individuals who were alive at the time of the Buddha; the *itivṛttakas* are biographies of buddhas and bodhisattvas in the past; the *jātakas* are the Buddha’s accounts of his own previous lifetimes; the *vaipulyas* are teachings that expand upon a certain subject; the *adbhutadharmas* are descriptions of miracles; and the *upadeśas* are explanations of terms and categories.

g.1757 twelve links of dependent origination

rten cing 'brel bar 'byung ba'i yan lag bcu gnyis

རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བའི་ཡན་ལག་བརྒྱུག་ཉིམ།

dvādaśāṅge pratītyasamutpāde

The twelve causal links that perpetuate life in cyclic existence; starting with ignorance and ending with death.

g.1758 twelve sense fields

skye mched bcu gnyis

སྒྲིམ་ཆེད་བརྒྱུག་ཉིམ།

dvādaśāyatana

These comprise the inner six sense fields and the outer six sense fields.

g.1759 twenty surpassing aspirations

lhag pa'i bsam pa nyi shu

ལྷག་པའི་བསམ་པ་ཉིམ།

vimśati adhyāśaya

Bṭ1 na, 39a3–b3 lists the following: (1–3) faith in the Buddha, Dharma, and Saṅgha (the finest aspiration); (4) for morality (moral aspiration); (5–9) aspiration for the perfections (surpassing aspiration for the other five perfections); (10–13) aspiration for the profound selflessness of persons and dharmas, the ultimate, and the reality of dharmas (aspiration for the real dharmas); (14–15) a single-pointed mind and clairvoyance (inconceivable aspiration); (16) aspiration to establish beings in the wholesome; (17–18) the pure aspiration of the ninth and tenth levels; and (19–20) aspiration for the inconceivable force of a buddha’s clairvoyance, etc.

g.1760 twinned muslin scarf

ras bcos bu

རས་བཙེས་བུ།

dūṣyayugam

g.1761 ultimate

don dam pa

དོན་དམ་པ།

paramārtha

Of final truth or reality. Also rendered as “ultimate reality.”

g.1762 ultimate reality

don dam pa

དོན་དམ་པ།

paramārtha

See “ultimate.”

g.1763 ultimate truth

don dam pa'i bden pa

དོན་དམ་པའི་བདེན་པ།

paramārthasatya

g.1764 ultimately

don dam par

དོན་དམ་པར།

paramārthataḥ

g.1765 unaccompanied

mtshungs par mi ldan

མཚུངས་པར་མི་ལྟན།

asamprayukta

g.1766 unadulterated

ma 'dres pa

མ་འདྲེས་པ།

aśabala

- g.1767 unafflicted
nyon mong pa med pa
 ཉོན་མོངས་པ་མེད་པ།
nihkleśa
- g.1768 unaltered nature
gzhan ma yin pa'i rang bzhin
 གཞན་མ་ཡིན་པའི་རང་བཞིན།
ananyathābhāva
- g.1769 unaltered suchness
gzhan ma yin pa de bzhin nyid
 གཞན་མ་ཡིན་པ་དེ་བཞིན་ཉིད།
ananyatathatā
- g.1770 unattached
chags pa ma mchis pa
 ཆགས་པ་མ་མཆིས་པ།
asaṅga
- g.1771 unattractive
'dod chags dang bral ba'i chos can
 འདོད་ཆགས་དང་བྲལ་བའི་ཆོས་ཅན།
virāgadharmin
- g.1772 unborn and unreal
skye ba med pa dang dngos po med pa
 སྐྱེ་བ་མེད་པ་དང་དངོས་པོ་མེད་པ།
ajātabhāva
- g.1773 unbreakable faith
dad pa mi phyed pa
 དད་པ་མི་ཕྱེད་པ།
abhedyaprasādena samanvāgatā
- g.1774 unbroken
mi chod pa · mi 'chad pa · rgyun mi 'chad pa

མི་ཚད་པ། . མི་འཆད་པ། . རྒྱུ་མི་འཆད་པ།

anāccheda

g.1775 unbroken unity

dbyer med pa

དཔེར་མེད་པ།

—

g.1776 unchanging

'gyur ba med pa . 'gyur ba med

འགྱུར་བ་མེད་པ། . འགྱུར་བ་མེད།

avikṛta

g.1777 uncollected thought

mnyam par ma bzhag pa'i sems

མཉམ་པར་མ་བཞག་པའི་སེམས།

asamāhitacittam

g.1778 uncompounded

'dus ma byas

འདུས་མ་བྱས།

asaṃskṛta

g.1779 unconventional

rjod par med pa

རྫོད་པར་མེད་པ།

avyavahāra

g.1780 under robe

snam sbyar

སྐྱམ་སྦྱར།

saṃghāṭī

g.1781 under the control of Māra

bdud kyi dbang du mchis pa

བདུད་ཀྱི་དབང་དུ་མཆིས་པ།

māraśagata

g.1782 understanding that operates without duality

gnyis su spyod pa ma yin pa'i blo

གཉིས་སུ་སྟོད་པ་མ་ཡིན་པའི་བློ།

**na dvayacarito bodhi* ^{RS}

g.1783 understands from a detailed explanation

spros pas go ba

སྟོས་པས་གོ་བ།

vipañcitajña

g.1784 understood well

legs par rtogs pa

ལེགས་པར་རྟོགས་པ།

supratividdha

g.1785 undertake and keep on at

yang dag par blangs nas gnas

ཡང་དག་པར་བླངས་ནས་གནས།

samādāne vrt

g.1786 undertaking of action

las yang dag par blangs pa

ལས་ཡང་དག་པར་བླངས་པ།

karmasamādāna

g.1787 uneasiness

'gyod pa

འཁྱོད་པ།

kaukr̥tya

g.1788 uneducated

mi mkhas pa

མི་མཁས་པ།

akovida

g.1789 unfindable

mi dmigs pa

མི་དམིགས་པ།

anupalabdhi

g.1790 unflagging

ma nyams pa

མ་ཉམས་པ།

akhaṇḍa

g.1791 unfounded conceit

mngon pa'i nga rgyal · lhag pa'i nga rgyal

མངོན་པའི་ར་རྒྱལ། · ལྷག་པའི་ར་རྒྱལ།

abhimāna · adhimāna

g.1792 unfragmented

ma 'chol ba

མ་འཆོལ་བ།

akalmāṣa

g.1793 unharmed

ma smas

མ་སྐྱས།

akṣata

g.1794 unimpaired

ma nyams pa

མ་ཉམས་པ།

anupahata

g.1795 uninclined

thugs khral chung bar mdzad

ཐུགས་ཁྲལ་ཅུང་བར་མཛད།

alpotsuko

g.1796 uninclined to teach the doctrine

chos bstan pa la gzhol ba ma yin

ཆོས་བསྟན་པ་ལ་གཞོལ་བ་མ་ཡིན།

**cittaṃ nāmayāṃ āsa na dharmadeśanāyāṃ* ^{RS}

- g.1797 uninjured
ma snad · ma nyams
 མ་སྒྲད། · མ་ཉམས།
anupahata
- g.1798 unleashed the controlling power of truth
bden pa'i byin gyis rlob par byed pa
 བདེན་པའི་བྱིན་གྱིས་རྫོབ་པར་བྱེད་པ།
satyādhiṣṭhānaṃ karoti
 See n.589.
- g.1799 unlettered
thos pa dang mi ldan pa
 ཐོས་པ་དང་མི་ལྡན་པ།
aśrutavat
- g.1800 unmarked
mtshan nyid med pa · mtshan nyid ma mchis pa
 མཚན་ཉིད་མེད་པ། · མཚན་ཉིད་མ་མཆིས་པ།
alakṣaṇa
- g.1801 unmistaken suchness
ma nor ba de bzhin nyid
 མ་ནོར་བ་དེ་བཞིན་ཉིད།
avitathatā
- g.1802 unmoving
mi g.yo ba · g.yo ba med pa
 མི་གཡོ་བ། · གཡོ་བ་མེད་པ།
**aneñja* ^{RS}
- g.1803 unowned
bdag gi ba med pa
 བདག་གི་བ་མེད་པ།
anātmīya
 Edg “without self.”

g.1804 unproduced dharma

chos ma skyes pa

ཚུམ་མ་སྐྱེས་པ།

anutpanno dharmah

g.1805 unpunctured

skyon med pa

སྐྱོན་མེད་པ།

acchidhra

g.1806 unquestioned certainty

shin tu rton pa

ཤིན་ཏུ་རྟོག་པ།

niṣṭhāṃgata · niṣṭhāgamana

g.1807 unsullied

gos pa med pa · gos par mi 'gyur

གོས་པ་མེད་པ། · གོས་པར་མི་འགྱུར།

anupalipta

g.1808 unsurpassed knowledge of a buddha

sangs rgyas kyi ye shes bla na med pa

སངས་རྒྱས་ཀྱི་ཡེ་ཤེས་བླ་ན་མེད་པ།

anuttaram buddhajñānam

g.1809 unsurpassed, perfect, complete awakening

bla na med pa yang dag par rdzogs pa'i byang chub

བླ་ན་མེད་པ་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ།

anuttarā samyaksambodhi

The complete awakening of a buddha, as opposed to the attainments of arhats and pratyekabuddhas.

g.1810 untainted

gos pa med pa

གོས་པ་མེད་པ།

nirupalepa

g.1811 untattered

ma ral ba

མ་རལ་བ།

—

g.1812 unwholesome dharmas

mi dge ba'i chos rnams

མི་དགེ་བའི་ཚོས་རྣམས།

akalyāṇadharmā

See “ten unwholesome actions.”

g.1813 Upaśānta

nye bar zhi ba

ཉེབར་ཞི་བ།

upaśānta

“Peaceful.” A world system in the western direction, where the buddha Ratnārcis now dwells.

g.1814 ūrṇā

mdzod spu · smin mtshams kyi mdzod spu

མཛོད་སྤུ། · སླིན་མཚམས་ཀྱི་མཛོད་སྤུ།

ūrṇakośa · ūrṇa

Definition from the 84000 Glossary of Terms:

One of the thirty-two marks of a great being. It consists of a soft, long, fine, coiled white hair between the eyebrows capable of emitting an intense bright light. Literally, the Sanskrit ūrṇā means “wool hair,” and kośa means “treasure.”

g.1815 use of robes

gos spyod pa

གོས་སྤྱོད་པ།

cīvaraparibhoga

g.1816 uses the conventional label as an ordinary conventional term

'jig rten gyi brdar bka' stsal

འཇིག་རྟེན་གྱི་བདར་བཀའ་སྟུང་།

lokasaṃketena vyavahriyate

g.1817 uṣṇīṣa

gtsug tor

གཙུག་ཏོར།

uṣṇīṣa

Definition from the 84000 Glossary of Terms:

One of the thirty-two signs, or major marks, of a great being. In its simplest form it is a pointed shape of the head like a turban (the Sanskrit term, *uṣṇīṣa*, in fact means “turban”), or more elaborately a dome-shaped extension. The extension is described as having various extraordinary attributes such as emitting and absorbing rays of light or reaching an immense height.

g.1818 Uttaramatin

blo gros dam pa

ལྷོ་གྲོས་དམ་པ།

uttaramatin

A bodhisattva great being present in the audience of this sūtra.

g.1819 Vaijayanta

rnam par rgyal ba

རྣམ་པར་རྒྱལ་བ།

vaijayanta

The palace of Śatakratu in the heaven of Trāyastriṃśa.

g.1820 vairocana

rnam par snang ba

རྣམ་པར་སྒྲང་བ།

vairocana

Lit. “illuminating.” Name of a meditative stabilization.

g.1821 vajramaṇḍala

rdo rje'i dkyil 'khor

རྡོ་རྗེ་དཀྱིལ་འཁོར།

vajramaṇḍala

Lit. “vajra circle.” Name of a meditative stabilization.

g.1822 Vajramatin

rdo rje blo gros

རྡོ་རྗེ་ལྷོ་གྲོས།

vajramatin

A bodhisattva great being present in the audience of this sūtra.

g.1823 Vajrapāṇi

lag na rdo rje

ལག་ན་རྩེ།

vajrapāṇi

Definition from the 84000 Glossary of Terms:

Vajrapāṇi means “Wielder of the Vajra.” In the Pali canon, he appears as a yakṣa guardian in the retinue of the Buddha. In the Mahāyāna scriptures he is a bodhisattva and one of the “eight close sons of the Buddha.” In the tantras, he is also regarded as an important Buddhist deity and instrumental in the transmission of tantric scriptures.

g.1824 vajraratna

rdo rje rin po che

རྩེ་རིན་པོ་ཆེ།

vajraratna

Lit. “vajra jewel.” Name of a meditative stabilization.

g.1825 vajropama

rdo rje lta bu

རྩེ་རྩེ་ལུ་བ།

vajropama

Lit. “diamond-like.” Name of a meditative stabilization.

g.1826 vākkalividhvaṃsanagaganakalpa

ngag ki skyon rnam par 'jig pas nam mkha' ltar gyur pa

ངག་གི་སྒྲིན་རྣམ་པར་འཇིག་པས་ནས་མཁའ་ལྗར་གྱུར་པ།

vākkalividhvaṃsanagaganakalpa

Lit. “destroying verbal flaws, it is like space.” Name of a meditative stabilization.

g.1827 varadharmamudra

chos dam pa'i phyag rgya

ཆོས་དམ་པའི་ཕྱག་རྒྱ།

varadharmamudra

Lit. “holy dharma seal.” Name of a meditative stabilization.

g.1828 Vārāṇasī

bA rA na sI

བ་ར་ན་སི།

vārāṇasī

Definition from the 84000 Glossary of Terms:

Also known as Benares, one of the oldest cities of northeast India on the banks of the Ganges, in modern-day Uttar Pradesh. It was once the capital of the ancient kingdom of Kāśī, and in the Buddha's time it had been absorbed into the kingdom of Kośala. It was an important religious center, as well as a major city, even during the time of the Buddha. The name may derive from being where the Varuna and Assi rivers flow into the Ganges. It was on the outskirts of Vārāṇasī that the Buddha first taught the Dharma, in the location known as Deer Park (*Mṛgadāvā*). For numerous episodes set in Vārāṇasī, including its kings, see *The Hundred Deeds*, Toh 340.

g.1829 Vardhamānamatin

blo gros 'phel ba

བློ་གྲོས་འཕེལ་བ།

vardhamānamatin

A bodhisattva great being present in the audience of this sūtra.

g.1830 variation

tha dad du bgyi ba · tha dad du bya ba · tha dad du dbye ba

ཐ་དད་དུ་བགྱི་བ། · ཐ་དད་དུ་བྱ་བ། · ཐ་དད་དུ་དབྱེ་བ།

nānākaraṇa

g.1831 various sorts of physical beings

lus rnam pa tha dad pa

ལུས་རྣམ་པ་ཐ་དད་པ།

nānāprakārā ātmabhāvā

g.1832 Vartani

bar ta ni · ba ta ni

བར་ཏ་ནི། · བ་ཏ་ནི།

vartani

A country in the east, where the teachings on the perfection of wisdom will spread.

g.1833 Varuṇadeva

chu lha'i lha

ཕྱུ་ལྷ་ལྷེ་ལྷ།

varuṇadeva

A bodhisattva great being present in the audience of this sūtra.

g.1834 Vaśavartin

dbang sgyur

དབང་སྐྱུར།

vaśavartin

Head god of the Paranirmitavaśavartin heaven.

g.1835 Vaśībhūtā

dbang du gyur pa

དབང་དུ་གྱུར་པ།

vaśībhūtā

“Fully Controlled.” A world system in the intermediate northwest direction, where the buddha Ekachattrā now dwells.

g.1836 vāyudhātvaparyanta

rlung gi kham mu med pa

རླུང་གི་ཁམས་མུ་མེད་པ།

vāyudhātvaparyanta

Lit. “limitless wind element.” Name of a meditative stabilization.

g.1837 vedanāparyanta

tshor ba mu med pa

ཚོར་བ་མུ་མེད་པ།

vedanāparyanta

Lit. “limitless feeling.” Name of a meditative stabilization.

g.1838 venerable

tshe dang ldan pa

ཚེ་དང་ལྷན་པ།

āyusman

Definition from the 84000 Glossary of Terms:

A respectful form of address between monks, and also between lay companions of equal standing. It literally means “one who has a [long] life.”

g.1839 venerable monk

btsun pa

བཙུན་པ།

bhadanta

A term of respect used for Buddhist monks, akin to the modern address, *bhante*.

g.1840 verbal volitional factor

ngag gi 'du byed

ངག་གི་འདུ་བྱེད།

—

g.1841 verses

tshigs su bcad pa

ཚིགས་སུ་བཅད་པ།

gāthā

As one of the twelve aspects of the wheel of Dharma, it means those teachings given in verse.

g.1842 very attractive

kun nas mdzes pa

ཀུན་ནས་མཛེས་པ།

samantapāsādikā

g.1843 very limit of reality

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoti

Definition from the 84000 Glossary of Terms:

This term has three meanings: (1) the ultimate nature, (2) the experience of the ultimate nature, and (3) the quiescent state of a worthy one (*arhat*) to be avoided by bodhisattvas.

In this text:

Also translated as “final limit of reality.”

g.1844 Videha

lus dpag

ལུས་དཔག་

videha

Definition from the 84000 Glossary of Terms:

One of the four main continents that surround Sumeru, the central mountain in classical Buddhist cosmology. It is the eastern continent, characterized as “sublime in physique,” and it is semicircular in shape. The humans who live there are twice as tall as those from our southern continent, and live for 250 years. It is known as Videha and Pūrvavideha.

g.1845 vidutpradīpa

glog gi sgron ma

གློག་གི་སྒྲོན་མ།

vidutpradīpa

Lit. “lamp of lightning.” Name of a meditative stabilization.

g.1846 vidyutprabha

glog gi 'od

གློག་གི་འོད།

vidyutprabha

Lit. “lightning flash.” Name of a meditative stabilization.

g.1847 vidyutpradīpa

glog gi sgron ma

གློག་གི་སྒྲོན་མ།

vidyutpradīpa

Lit. “lightning lamp.” Name of a meditative stabilization.

g.1848 view of the perishable collection

'jig tshogs la lta ba

འཇིག་ཚོགས་ལ་ལྟ་བ།

satkāyadr̥ṣṭi

The Sanskrit term means “the view that the body is real,” and the Tibetan term can be translated as “the view of the perishing collection.” It refers to viewing the “perishing” collection of momentary, transitory aggregates—the body—as a self.

g.1849 view that action has no consequences.

byed pa med pa'i lta ba

བྱེད་པ་མེད་པའི་ལྟ་བུ།

akriyādr̥ṣṭi

g.1850 vigatarajas

rdul med pa

རྩལ་མེད་པ།

vigatarajas

Lit. “dustless.” Name of a meditative stabilization.

g.1851 Vigatarajasamcayā

rdul gyi tshogs dang bral ba

རྩལ་གྱི་ཚོགས་དང་བྲལ་བ།

vigatarajasamcayā

Lit. “Free of Dust Collections.” A world system in the intermediate southwest direction, where the buddha Sūryamaṇḍalaprabhāsottaraśrī now dwells.

g.1852 Vigatāśoka

mya ngan med pa

མྱ་ངན་མེད་པ།

vigatāśoka

“Free from Sorrow.” A bodhisattva from a world system called Sarvaśokāpagata, in the southern direction, who comes to pay homage and listen to the Buddha.

g.1853 Vijayavikrāmin

rnam par rgyal bas rnam par gnon pa

རྣམ་པར་རྒྱལ་བས་རྣམ་པར་གནོན་པ།

vijayavikrāmin

“Conquest Suppressor.” A bodhisattva from a world system called Samādhyalaṃkṛtā, in the intermediate northeast direction, who comes to pay homage and listen to the Buddha.

g.1854 vijñānāparyanta

rnam par shes pa mu med pa

རྣམ་པར་ཤེས་པ་སྟུ་མེད་པ།

viññānāparyanta

Lit. “limitless consciousness.” Name of a meditative stabilization.

g.1855 **vikiraṇa**

rnam par 'thor ba

རྣམ་པར་འཕྲོར་བ།

vikiraṇa

Lit. “strewing.” Name of a meditative stabilization.

g.1856 **vilokitamūrdhā**

spyi gtsug rnam par lta ba

སྤྱི་གཙུག་རྣམ་པར་ལྷ་བ།

vilokitamūrdhā · avalokitamūrdhā

Lit. “seeing from the top of the head.” Name of a meditative stabilization.

(Kimura has *avalokitamūrdhā*)

g.1857 **Vimalā**

dri ma med pa

དྲི་མ་མེད་པ།

vimalā

Lit. “Stainless.” The second level of accomplishment pertaining to bodhisattvas. See “ten bodhisattva levels.”

g.1858 **vimalaprabha**

'od dri ma med pa

འོད་དྲི་མ་མེད་པ།

vimalaprabha · vimalaprabhāsa

Lit. “stainless light.” Name of a meditative stabilization.

g.1859 **vimalapradīpa**

dri ma med pa'i sgron ma

དྲི་མ་མེད་པའི་སྒྲོན་མ།

vimalapradīpa

Lit. “stainless lamp.” Name of a meditative stabilization.

g.1860 **vimativikaraṇa**

nem nur rnam par sel ba

ཞེས་ཉུང་ལྷན་པར་སེལ་བ།

vimativikaraṇa

Lit. “eliminator of doubts.” Name of a meditative stabilization.

g.1861 virtuous character

dge ba'i chos

དགེ་བའི་ཚོས།

kalyāṇadharman

g.1862 viṣayatīrṇa

yul las rgal ba

ཡུལ་ལས་རྒྱལ་བ།

viṣayatīrṇa

Lit. “freed from objects.” Name of a meditative stabilization.

g.1863 Viśeṣamatin

blo gros khyad par can

བློ་གྲོས་ཁྱེད་པར་ཅན།

viśeṣamatin

A bodhisattva great being present in the audience of this sūtra.

g.1864 viṣkandaka

thod rgal

ཐོད་རྒྱལ།

viṣkandaka

Lit. “in leaps.” Name of a meditative stabilization. See also [n.641](#).

g.1865 visual distortions

rab rib

རབ་རིབ།

**vitimitakara*^{RS}

g.1866 Vītarāga level

'dod chags dang bral ba'i sa

འདོད་ཆགས་དང་བྲལ་བའི་ས།

vītarāgabhūmi

Lit. “Desireless level.” The sixth of the ten levels traversed by all practitioners, from the level of an ordinary person until reaching buddhahood. See “ten levels.”

g.1867 vitimirāpagata

rab rib med pa

རབ་རིབ་མེད་པ།

vitimirāpagata

Lit. “free from eye disease.” Name of a meditative stabilization.

g.1868 vocalization

skad

སྐད།

ruta

g.1869 vocation

las kyi gnas

ལས་ཀྱི་གནས།

karmasthāna

g.1870 vocational art

sgyu rtsal

སྐུ་རྩ་ལ།

kalā

g.1871 volitional effort

’du byed

འདུ་བྱེད།

saṃskāra

g.1872 volitional factors

’du byed

འདུ་བྱེད།

saṃskāra

Fourth of the five aggregates and the second of the twelve links of dependent origination. These are the formative factors, mental volitions, and other supporting factors that perpetuate future saṃsāric existence.

g.1873 vulgar

gdol pa

གདོལ་པ།

caṇḍāla

g.1874 vyatyasta

snrel zhi

སྒྲེལ་ཞི།

vyatyasta

Lit. “nonsequential.” Name of a meditative stabilization.

g.1875 Vyūharāja

bkod pa'i rgyal po

བཀོད་པའི་རྒྱལ་པོ།

vyūharāja

A bodhisattva great being present in the audience of this sūtra.

g.1876 Vyuharāja

bkod pa'i rgyal po

བཀོད་པའི་རྒྱལ་པོ།

vyuharāja

Lit. “King of the Array.” Name that ten thousand beings will bear when they become buddhas.

g.1877 wait on

bsnyen bkur

བསྟེན་བཀུར།

pratyupasthita bhū

g.1878 want to have reached the range

yul du phyin

ཡུལ་དུ་ཕྱིན།

viṣayaṃ anugantukāma

g.1879 warm but not hot

tsha yang mi tsha

ཚ་ཡང་མི་ཚ།

nātyuṣṇa

g.1880 watch over

dgongs

དགོངས།

samanvāhr

g.1881 water bubble

chu'i chu bur

ཕུའི་ཕུབུར།

budbuda

g.1882 wealth and respect

rnyed pa dang bkur sti

རྟེན་པ་དང་བཀུར་སྟེ།

lābhasatkāra

g.1883 welfare

don

དོན།

artha

g.1884 well freed

rnam par grol ba

རྣམ་པར་གྲོལ་བ།

vinirmukta

g.1885 what cannot be elaborated

ma spros pa

མ་སྟོས་པ།

aprapañca

g.1886 what is not a collection

mi bsdu ba

མི་བསྟུ་བ།

asaṃgraha

g.1887 what marks dharmas as dharmas

chos rnams kyi chos kyi mtshan nyid

ཆོས་རྣམས་ཀྱི་ཆོས་ཀྱི་མཚན་ཉིད།

dharmāṇāṃ dharmalakṣaṇaṃ

g.1888 what one does not understand

mi shes pa kun shes par byed pa'i dbang po

མི་ཤེས་པ་ཀུན་ཤེས་པར་བྱེད་པའི་དབང་པོ།

anājñātam ājñāsyāmīndriya

g.1889 what should not be constructed in thought

spros par bya ba ma yin pa

སྐྱོས་པར་བྱ་བ་མ་ཡིན་པ།

aprapañcya

g.1890 what the dharmas actually are when the dharmas are compounded

'dus byas kyi chos kyi chos nyid

འདུས་བྱས་ཀྱི་ཆོས་ཀྱི་ཆོས་ཉིད།

**saṃskṛtadharmadharmatā^{RS}*

g.1891 what the dharmas actually are when the dharmas are un compounded

'dus ma byas kyi chos kyi chos nyid

འདུས་མ་བྱས་ཀྱི་ཆོས་ཀྱི་ཆོས་ཉིད།

**asaṃskṛtadharmadharmatā^{RS}*

g.1892 whatever human requirements are appropriate

mi'i yo byad ci yang rung ba

མིའི་ཡོ་བྱད་ཅི་ཡང་རུང་བ།

anyatarānyatarāni mānuṣyakāṇi sarvapariṣkāropakaraṇāni

g.1893 wheel-turning emperor

'khor los sgyur ba'i rgyal po

འཁོར་ལོས་སྐྱུར་བའི་རྒྱལ་པོ།

cakravartin

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*vartate*) across the earth, bringing all lands and kingdoms under his power. The cakravartin conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to Vasubandhu's *Abhidharmakośa*, just as with the buddhas, only one cakravartin appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being (*mahāpuruṣalakṣaṇa*), but a cakravartin's marks are outshined by those of a buddha. They possess seven precious objects: the wheel, the elephant, the horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the cakravartin and his possessions can be found in *The Play in Full* (Toh 95), 3.3–3.13.

Vasubandhu lists four types of cakravartins: (1) the cakravartin with a golden wheel (*suvarṇacakravartin*) rules over four continents and is invited by lesser kings to be their ruler; (2) the cakravartin with a silver wheel (*rūpyacakravartin*) rules over three continents and his opponents submit to him as he approaches; (3) the cakravartin with a copper wheel (*tāmracakravartin*) rules over two continents and his opponents submit themselves after preparing for battle; and (4) the cakravartin with an iron wheel (*ayaścakravartin*) rules over one continent and his opponents submit themselves after brandishing weapons.

g.1894 while viewing in a body

lus kyi rjes su lta

ལུས་ཀྱི་རྗེས་སུ་ལྟ།

kāyavipaśyin

g.1895 while viewing in dharmas

chos kyi rjes su lta

ཆོས་ཀྱི་རྗེས་སུ་ལྟ།

dharmavipaśyin

g.1896 white lotus

pad ma dkar po

པདྨ་དཀར་པོ།

pundarika

g.1897 who do not radiate light

'od dang mi ldan pa

འོད་དང་མི་ལྷན་པ།

prabhāvirahita

g.1898 who have gone wrong

phyin ci log tu gyur pa

ཕྱིན་ཅི་ལོག་ཏུ་གྱུར་པ།

viparyāyagata

g.1899 who have practiced the practice

spyad pa spyod pa

སྟེན་པ་སྟོན་པ།

caritāvin

caryācaritāvin in the Laṅkāvatara.

g.1900 wholesome karma without flaws

dge ba'i las skyon med pas

དགེ་བའི་ལས་སྦྱོན་མེད་པས།

acchidya

g.1901 wholesome practice

dge ba'i spyod pa

དགེ་བའི་སྟོན་པ།

kuśalacaryā

g.1902 wholesome root

dge ba'i rtsa ba

དགེ་བའི་རྩ་བ།

kuśalamūla

Definition from the 84000 Glossary of Terms:

According to most lists (specifically those of the Pāli and some Abhidharma traditions), the (three) roots of virtue or the roots of the good or wholesome states (of mind) are what makes a mental state good or bad; they are identified as the opposites of the three mental “poisons” of greed, hatred, and delusion. Actions based on the roots of virtue will eventually lead to future happiness. The *Dharmasaṃgraha*, however, lists the three roots of

virtue as (1) the mind of awakening, (2) purity of thought, and (3) freedom from egotism (Skt. *trīṇi kuśalamūlāni | bodhicittotpādaḥ, āśayaviśuddhiḥ, ahaṃkāramamakāraparityāgaśceti |*).

g.1903 whose path has come to an end

lam gyi rgyun bcad pa

ལམ་གྱི་རྒྱལ་བཅད་པ།

chinnavartmanīnām

g.1904 whose words are not accepted

tshig gzung bar mi 'os par gyur

ཚིག་གཟུང་བར་མི་འོས་པར་གྱུར།

agrāhyavacana

g.1905 wind

rlung

རླུང་།

vāta · vāyu

One of the three vital substances in the body, along with phlegm and bile, which result in good health when balanced and illness or less than optimal health when imbalanced.

g.1906 wisdom

shes rab

ཤེས་རབ།

prajñā

The sixth of the six perfections, it refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality.

g.1907 wisdom eye

shes rab kyi mig

ཤེས་རབ་ཀྱི་མིག་

prajñācakṣu

One of the five eyes.

g.1908 wisdom of the single unique instant

skad cig gcig dang ldan pa'i shes rab kyis

སྐད་ཅིག་གཅིག་དང་ལྷན་པའི་ཤེས་རབ་ཀྱིས།

ekakṣaṇasamāyuktayā prajñayā

See also [n.676](#).

g.1909 wishlessness

smon pa med pa

སྒྲིལ་པ་མེད་པ།

apraṇihita

The ultimate absence of any wish, desire, or aspiration, even those directed towards buddhahood. One of the three gateways to liberation; the other two are emptiness and signlessness.

g.1910 with a strong libido

'dod chags spyod pa · 'dod chags la spyod · 'dod chags chos la spyod pa

འདོད་ཆགས་སྦྱུད་པ། · འདོད་ཆགས་ལ་སྦྱུད། · འདོད་ཆགས་ཆོས་ལ་སྦྱུད་པ།

rāgacarita

g.1911 with a vision of the Dharma

chos mthong ba

ཆོས་མཐོང་བ།

dṛṣṭadharmā

g.1912 with an admiration for the deficient

dman pa la mos pa

དམན་པ་ལ་མོས་པ།

hīnādhimuktika

g.1913 without a core

snying po med pa

སྒྱིང་པོ་མེད་པ།

asāra

g.1914 without a doubt

gor ma chag

གོར་མ་ཆག

nūnam · nu

g.1915 without a fixed abode

mi gnas pa

མི་གནས་པ།

anīśrita

g.1916 without a mark

mtshan nyid med pa

མཚན་ཉིད་མེད་པ།

alakṣaṇa

g.1917 without a name and without a causal sign

ming med pa dang mtshan ma med pa'i

མིང་མེད་པ་དང་མཚན་མ་མེད་པ་ནི།

anāmanimitta

g.1918 without a protector

mgon med pa

མགོན་མེད་པ།

anātha

g.1919 without a vital essence

srog med pa

སྲོག་མེད་པ།

ajīva

g.1920 without another

gzhan min

གཞན་མིན།

ananya

g.1921 without any core at all

shin tu snying po med pa

ཤིན་ཏུ་སྡིང་པོ་མེད་པ།

atyantāsāra

g.1922 without apprehending anything

mi dmigs pas · dmigs pa med pa

མི་དམིགས་པས། · དམིགས་པ་མེད་པ།

anupalambhena

- g.1923 without arching
zhum pa med pa
ཞུམ་པ་མེད་པ།
asaṃkuñcita
- g.1924 without complacency
chog mi shes · chog mi shes pa
ཇོག་མི་ཤེས། · ཇོག་མི་ཤེས་པ།
vitṛpta
- g.1925 without conceptualization
rnam par rtog pa med pa · mi rtog
རྣམ་པར་རྟོག་པ་མེད་པ། · མི་རྟོག
nirvikalpa
- g.1926 without craving
sred pa dang bral ba
སྲེད་པ་དང་བྲལ་བ།
vigatatrṣṇa
- g.1927 without defilement
kun nas nyon mongs pa med pa
ཀུན་ནས་ཉོན་མོངས་པ་མེད་པ།
asaṃkleśa
- g.1928 without distinguishing features
bye brag med pa
བྱི་བྲག་མེད་པ།
nirviśeṣa
- g.1929 without effort
rtsol ba med pa
རྩོལ་བ་མེད་པ།
anābhoga
- g.1930 without effort
lhun gyis grub pa

ལྷན་གྱིས་གྲུབ་པ།

anābhoga

g.1931 without exertion

byed pa med pa nyid

བྱེད་པ་མེད་པ་ཉིད།

niśceṣṭatā

g.1932 without experience

rig pa med pa

རིག་པ་མེད་པ།

avedaka

g.1933 without movement

g.yo ba med pa

གཡོ་བ་མེད་པ།

nirīha (nirīh)

g.1934 without purification

rnam par byang ba med pa · rnam par byang ba ma mchis pa

རྣམ་པར་བྱང་བ་མེད་པ། · རྣམ་པར་བྱང་བ་མ་མཆིས་པ།

avyavadāna

g.1935 without relishing them

ro myang ba med pa'i tshul gyis

རོ་མྱང་བ་མེད་པའི་ཚུལ་གྱིས།

anāsvādayogena

g.1936 without taking anything away and without adding anything

dor ba med pa dang bsnan pa med par

དོར་བ་མེད་པ་དང་བསྐྱུང་བ་མེད་པར།

anutkṣepāprakṣepatayā

g.1937 work for the welfare of beings

sems can rnam kyī don byed · sems can thams cad kyī don byed

སེམས་ཅན་རྣམས་ཀྱི་དོན་བྱེད། · སེམས་ཅན་ཐམས་ཅད་ཀྱི་དོན་བྱེད།

sarvasattvānām arthaṃ kṛ

g.1938 work of Māra

bdud kyi las

བདུད་གྱི་ལས།

māra karma

g.1939 world of Yama

gshin rje'i 'jig rten

གཤིན་རྗེའི་འཇིག་རྟེན།

yamaloka

Definition from the 84000 Glossary of Terms:

The land of the dead ruled over by the Lord of Death. In Buddhism it refers to the *preta* realm, where beings generally suffer from hunger and thirst, which in traditional Brahmanism is the fate of those departed without descendants to make ancestral offerings.

g.1940 world protector

'jig rten skyong ba

འཇིག་རྟེན་སྐྱོང་བ།

lokapāla

See “Lokapāla.”

g.1941 world system

'jig rten gyi kham

འཇིག་རྟེན་གྱི་ཁམས།

lokadhātu

This can refer to one world with its orbiting sun and moon, and also to groups of these worlds in multiples of thousands, in particular a world realm of a thousand million worlds, which is said to be circular, with its circumference twice as long as its diameter.

g.1942 worthy of offerings

sbyin gnas

སྤྱིན་གནས།

dakṣiṇīya

g.1943 worthy one

dgra bcom pa

དག་བཅོམ་པ།

arhat

Definition from the 84000 Glossary of Terms:

According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

g.1944 written letters

yi ge 'bru

ཡི་གེ་འབྲུ།

lipyakṣara

g.1945 wrong livelihood

log pa'i 'tsho ba

ལོག་པའི་འཚོ་བ།

mithyājīva

—

g.1946 wrong perception

'du shes phyin ci log

འདུ་ཤེས་ཕྱིན་ཅི་ལོག་

saṃjñāviparyāsa

g.1947 wrong thought

sems phyin ci log

སེམས་ཕྱིན་ཅི་ལོག་

cittaviparyāsa

g.1948 wrong view

log par lta ba · lta ba phyin ci log

ལོག་པར་ལྟ་བ། · ལྟ་བ་ཕྱིན་ཅི་ལོག་

mithyādrṣṭi · drṣṭiviparyāsa

The tenth of the ten unwholesome actions; also one of five commonly listed kinds of erroneous views, it designates the disbelief in the doctrine of karma, cause and effect, and rebirth, etc.

g.1949 wrong views as a foundation and cause

log par lta ba'i las kyi gzhi dang rgyu

ལོག་པར་ལྟ་བའི་ལས་ཀྱི་གཞི་དང་རྒྱ།

—

g.1950 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the rule of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.1951 Yāma

'thab bral

འབྲས་བྲལ།

yāma

Lit. “The Discharged.” The third of the six heavens of the realm of desire; also the name of the gods living there. The Tibetan translation *'thab bral*, “free from strife or combat,” derives from the idea that these devas, because they live in an aerial abode above Sumeru, do not have to engage in combat with the asuras who dwell on the slopes of the mountain.

g.1952 Yaśodharā

grags 'dzin ma

གྲགས་འཛིན་མ།

yaśodharā

Definition from the 84000 Glossary of Terms:

Daughter of Śākya Daṇḍadhara (more commonly Daṇḍapāṇi), sister of Iṣudhara and Aniruddha, she was the wife of Prince Siddhārtha and mother of his only child, Rāhula. After Prince Siddhārtha left his kingdom and

attained awakening as the Buddha, she became his disciple and one of the first women to be ordained as a *bhikṣuṇī*. She attained the level of an arhat, a worthy one, endowed with the six superknowledges.

g.1953 **yearn**

don du gnyer

དོན་དུ་གཉེན།

prārthaya

g.1954 **years**

lo khyud 'khor

ལོ་ཁྱུད་འཁོར།

saṃvatsara

Lit. “yearly cycle.”

g.1955 **Yeshé Dé**

ye shes sde

ཡེ་ཤེས་སྡེ།

—

Definition from the 84000 Glossary of Terms:

Yeshé Dé (late eighth to early ninth century) was the most prolific translator of sūtras into Tibetan. Altogether he is credited with the translation of more than one hundred sixty sūtra translations and more than one hundred additional translations, mostly on tantric topics. In spite of Yeshé Dé’s great importance for the propagation of Buddhism in Tibet during the imperial era, only a few biographical details about this figure are known. Later sources describe him as a student of the Indian teacher Padmasambhava, and he is also credited with teaching both sūtra and tantra widely to students of his own. He was also known as Nanam Yeshé Dé, from the Nanam (*sna nam*) clan.

g.1956 **yogic practice**

rnal 'byor

རྣལ་འབྱེད།

yoga

A term which is generally used to refer to a wide range of spiritual practices. It literally means to be merged with or “yoked to,” in the sense of being fully immersed in one’s respective discipline. The Tibetan specifies “union with the natural state.”

g.1957 yojana

dpag tshad

དཔག་ཚད།

yojana

A *yojana* is eight “earshots” or the distance a cart yoked to two oxen can go in a day.

ci.

CITATION INDEX

1.2

60 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Thus did I hear

At one time

The Lord (bhagavat)

Dwelt at Rājagṛha—

on Gṛdhrakūṭa Hill.

with a great community of monks,

numbering five thousand monks,

all worthy ones... with outflows dried up,

With outflows dried up—

Without afflictions

Fully controlled—

with their minds well freed

and their wisdom well freed

thoroughbreds

great bull elephants,

With their work done, their task accomplished

with their burden laid down.

with their own goal accomplished.

with the fetters that bound them to existence broken.

with their hearts well freed by perfect understanding.

in perfect control of their whole mind

with nuns numbering five hundred

... with a vision of the Dharma,

and with an unbounded, infinite number of bodhisattva great beings

all of whom had acquired the dhāraṇīs

acquired the dhāraṇīs.

dwellers in emptiness

dwellers in emptiness, their range the signless, and who had not
fashioned any wishes.

had acquired forbearance for the sameness of all dharmas.

had acquired the dhāraṇī of nonattachment.

with imperishable clairvoyant knowledges.

with speech worth listening to.

not hypocrites

not fawners.

without thoughts of reputation and gain.

Dharma teachers without thought of compensation.

with perfect forbearance for the deep dharmas

had obtained the fearlessnesses.

had transcended all the works of Māra.

cut the continuum of karmic obscuration.

skillful in expounding the analysis of investigations into phenomena.

with the prayer that is a vow made during an asaṃkhyeya of eons
really fully carried out.

with smiling countenances

forward in addressing others.

without a frown on their faces.

skillful in communicating with others in chanted verse

without feelings of depression.

without losing the confidence giving a readiness to speak.

endowed with fearlessness when surpassing endless assemblies.

skilled in going forth during an ananta of one hundred million eons.

understanding phenomena to be like an illusion, a mirage, a reflection
of the moon in water, a dream, an echo, an apparition, a reflection in the
mirror, and a magical creation.

skillful in comprehending the thoughts, conduct, and beliefs of all
beings and subtle knowledge.

With unobstructed thoughts

endowed with extreme patience.

Skilled in causing entry into reality just as it is

having appropriated all the endless arrays of the buddhafields through prayer and setting out.

With the meditative stabilization recollecting buddhas in an infinite number of world systems constantly and always activated

skillful in soliciting innumerable buddhas.

Skillful in eliminating the various views, propensities, obsessions, and defilements

Skillful in accomplishing a hundred thousand feats through meditative concentration

- 1.3 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Thereupon the Lord, having himself arranged the lion throne,

Sat down with his legs crossed, holding his body erect,

entered into the meditative stabilization, samādhirāja by name,

the meditative stabilization... in which all meditative stabilizations are put.

included, and by being encompassed come to meet.

- 1.4 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

he beamed with his whole body.

Issued sixty sixty-one hundred thousand one hundred million billion rays—

From the śrīvatsa mark—

became irreversible from the unsurpassed, perfect, complete awakening.

- 1.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Thereupon all the Lord's hair pores—

- 1.8 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

then the Lord, seated on that very lion throne,

entered into the meditative stabilization called “*simhavikrīḍita*”

entered into the meditative stabilization called *simhavikrīḍita*

it became soft and oily, producing ease for all beings,

the continuum of the hells and so on was cut,

all the places that preclude a perfect human birth disappeared

- 1.10 11 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

the lord buddhas in other buddhafiels cried out cries of delight.

endowed with such knowledge.

Self-discipline

restraint

to observe celibacy

nonviolence toward living creatures

the insane regained their senses, those with distracted thoughts
became one-pointed in their thoughts,

the naked found clothes, the poor found wealth, the hungry found food

considered every being in the same way as they considered their
mother, father

ease

knowledge.

1.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

his light, color, brilliance, and glory,

1.12 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

towering over... shining forth, gleaming, dazzling, and shedding light”

shining forth;

gleaming;

dazzling;

shedding light.

with his light,

color

brilliance

glory

- 1.13 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

thereupon the Lord exhibited an ordinary bodily form, like that of beings in the great billionfold world system

strewed near, strewed in front, and strewed all around

Thereupon the Lord exhibited an ordinary bodily form, like that of...

the body of the Tathāgata you can never see enough.

- 1.14 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

stayed there like a second story made of flowers and so on, with the dimensions of the great billionfold world system

By the sustaining power of the Lord... in the sky right above the Lord's head,

- 1.15 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

thereupon the Lord, seated on this very lion throne

smiled once again

saw... the Tathāgata Śākyamuni, together with his community of monks and together with a retinue of bodhisattvas

then in the east, beyond as many world systems as the sand particles in the Gaṅgā River

Smiled once again

- 1.17 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

At the very limit... there is a world system called Ratnāvātī.

stands, stays, and maintains himself,

- 1.19 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

For the most part in the form of the young—

- 1.21 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

gave... lotuses,

bodhisattvas [born in that Sahā world system] are difficult to approach

- 1.22 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

respected, revered, honored, and worshiped,

inquires about [the Lord's] health, hopes that [the Lord] is well and free from sickness, alert and buoyant, eating well, strong, and comfortable,

- 2.1 15 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

when the Lord understood that the world with its celestial beings,
Māras

When the Lord ... said to venerable Śāriputra...

“Here, Śāriputra, bodhisattva great beings who want to fully awaken to
all dharmas in all forms should make an effort at the perfection of
wisdom.”

“Śāriputra [Son of Śāradvatī]”

“Here”

“Bodhisattva”—

“Great beings”—

“All dharmas”—

“In all forms”—

“Want to fully awaken”—

“at the perfection of wisdom (prajñāpāramitā),”

“should make an effort at the perfection of wisdom”

“should make”

“Here, Śāriputra, bodhisattva great beings who want to fully awaken to
all dharmas in all forms should make an effort at the perfection of
wisdom,”

“Here, Śāriputra, bodhisattva great beings who want to fully awaken to
all dharmas in all forms should make an effort at the perfection of
wisdom,”

2.2 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How then, Lord, should bodhisattva great beings who want to fully awaken to all dharmas in all forms make an effort at the perfection of wisdom?”

“How then, Lord, should bodhisattva great beings who want to fully awaken to all dharmas in all forms make an effort at the perfection of wisdom?”

2.3

15 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, here bodhisattva great beings, having stood in the perfection of wisdom by way of not taking their stand on it”

Venerable Śāriputra having thus inquired, the Lord,

“Śāriputra, here bodhisattva great beings, having stood in the perfection of wisdom by way of not taking their stand on it,”

“Śāriputra, here bodhisattva great beings, having stood in the perfection of wisdom by way of not taking their stand on it,”

“having stood in the perfection of wisdom by way of not taking their stand on it,”

“should complete the perfection of giving.”

“by way of not giving up anything, because a gift, a giver, and a recipient are not apprehended.”

“should complete the perfection of giving by way of not giving up anything.”

“Should complete the perfection of morality because no downfall is incurred and no compounded downfall is incurred”—

“Because there is no disturbance”—

“Because there is no relaxing of physical or mental effort”—

“should complete... the perfection of perseverance”

“Because there is no experience”—

“Because all phenomena are not apprehended”—

“should complete the perfection of wisdom.”

2.4

35 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“should cultivate great love, great compassion, great joy, and great equanimity.”

“should cultivate... great love, great compassion, great joy, and great equanimity,”

“Śāriputra, bodhisattva great beings, having stood in the perfection of wisdom, should perfect the four applications of mindfulness,”

“they should perfect ... the wishlessness meditative stabilization,”

“the four concentrations”

“the nine abodes of beings”

“they should perfect... the ten tathāgata powers,”

“Śāriputra, bodhisattva great beings, having stood in the perfection of wisdom, should perfect the four applications of mindfulness,”

“perfect the four applications of mindfulness.”

“They should cultivate the emptiness meditative stabilization.”

“the signlessness meditative stabilization.”

“the wishlessness meditative stabilization.”

“they should cultivate the four concentrations,”

“mindfulness of disgust,”

“Mindfulness of death”

“the perception of death.”

“the perception that there is no delight in the entire world.”

“the perception that there is nothing to trust in the entire world.”

“They should cultivate knowledge of suffering.”

“the knowledge of origination.”

“knowledge of extinction.”

“[The] knowledge of not arising”

“Knowledge of dharmas”

“Subsequent realization knowledge”

“conventional knowledge.”

“Knowledge of mastery”—

“Knowledge in accord with sound”—

“The five undiminished clairvoyances”—

“The six perfections”—

“The six principles of being liked”—

“The seven riches”

“The eight ways great persons think”—

“the nine places beings live”

“the ten tathāgata powers,”

“great compassion,”

2.5 12 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)

“who want to fully awaken to the knowledge, furnished with the best of all aspects, of a knower of all aspects,”

“should... make an effort at the perfection of wisdom.”

“who want to fully awaken to the knowledge, furnished with the best of all aspects, of a knower of all aspects,”

“who want to fully awaken to the knowledge, furnished with the best of all aspects, of a knower of all,”

“who want to perfect all-knowledge,”

“the knowledge of all aspects.”

“the knowledge of path aspects.”

“all-knowledge.”

“want to destroy all residual impressions, connections, and afflictions”

“want to destroy all residual impressions, connections, and afflictions”

“want to perfect the knowledge of path aspects”

“want to perfect the knowledge of the aspects of the thought activity of all beings”—

2.6 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)

“who want to enter into the secure state of a bodhisattva,”

“want to enter into the secure state of a bodhisattva”

“want to enter into the secure state of a bodhisattva”—

“Who want to pass beyond the level of śrāvakas and pratyekabuddhas”—

“Who want to stand on the irreversible level”—

“Who want to surpass gift-giving to all śrāvakas and pratyekabuddhas by producing a single thought with associated rejoicing”—

“the aggregate of morality”

2.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“for the sake of all beings... giving even a little gift,”

2.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Bodhisattva great beings practicing the perfection of giving should train in the perfection of wisdom”—

2.9 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“want to thoroughly establish a buddha’s body.”

“Who want to thoroughly establish a buddha’s body”—

2.10 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Who want to be born in the buddha’s lineage”—

- “The heir apparent’s level”
- 2.12 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)
- “a world as vast as the dharma-constituent”
- “as far-reaching as the space element”
- 2.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)
- “Want to make a single wholesome thought of awakening inexhaustible”—
- 2.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)
- “Want to ensure the line of buddhas will be unbroken”
- 2.18 17 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)
- “[They] want to stand in inner emptiness”
- “outer emptiness.”
- “inner and outer emptiness,”
- “inner and outer emptiness.”
- “emptiness of emptiness.”

“great emptiness.”

“emptiness of ultimate reality.”

“emptiness of the compounded.”

“emptiness of the uncompounded.”

“emptiness of what transcends limits.”

“emptiness of no beginning and no end.”

“emptiness of nonrepudiation.”

“emptiness of a basic nature.”

“emptiness of all dharmas.”

“emptiness of its own mark.”

“emptiness of not apprehending.”

“the emptiness of the nonexistence of an intrinsic nature.”

2.19 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“comprehend the suchness of all dharmas.”

“The suchness of all dharmas, the suchness of the dharma-constituent, and the suchness of the very limit of reality”—

2.20 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“tiny particles”

“Want to know how many tiny particles of earth there are”

2.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Want to blunt with the tip of one finger”—

2.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Want their single cross-legged posture to expand into and fill up...”—

2.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“With a single alms bowl”

2.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How, Lord... when bodhisattva great beings are giving a gift?”

2.30 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of concentration... because of not being distracted and not constructing any ideas”—

“The perfection of wisdom... by way of not apprehending the knowledge of all dharmas”

2.31 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“want to acquire the buddha qualities of the past, future, and present lord buddhas”

2.42 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The flesh eye, divine eye,”

2.43 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Moreover, Śāriputra, bodhisattva great beings who want to hear the entire doctrine that the lord buddhas in all world systems in all ten directions explain, and having heard it take it up perfectly by applying the power of memory uninterruptedly, and who do not want any to be lost up until they awaken to unsurpassed, perfect, complete awakening should train in the perfection of wisdom.”

2.47 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Blinding darkness”—

2.50 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“bodhisattva great beings who want to establish them in the result of stream enterer, the result of once-returner, the result of non-returner, the state of a worthy one, in a pratyekabuddha’s awakening, and in unsurpassed, perfect awakening should train in the perfection of wisdom,”

2.51 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“who want to train in the tathāgatas’ way of carrying themselves,”

“Want to train in the tathāgatas’ way of carrying themselves”—

2.52 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Look down as an elephant looks”—

2.55 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“walk, stand, sit”

“lie down”

“become all diamond?”

2.63 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in order to bring beings to maturity... taking to the five sorts of sense objects.”

“make use of”

2.64 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“So, Śāriputra, bodhisattva great beings take to these sorts of sense objects in order to bring beings to maturity,”

“make use of those five sorts of sense objects,”

2.65 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

The second chapter, Production of the Thought.

3.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how then should bodhisattva great beings practice the perfection of wisdom?”

“Lord, how then should bodhisattva great beings practice the perfection of wisdom?”

3.2 31 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Venerable Śāriputra having thus inquired, the Lord said to him,
“Śāriputra, here bodhisattva great beings practicing the perfection of wisdom do not, even while they are bodhisattvas, see a bodhisattva. They do not see even the word bodhisattva. They do not see awakening either, and they do not see the perfection of wisdom. They do not see that ‘they practice,’ and they do not see that ‘they do not practice.’ They also do not see that ‘while practicing they practice and while not practicing do not practice,’ and they also do not see that ‘they do not practice, and do not not practice as well.’ They do not see form. Similarly, they do not see feeling, perception, volitional factors, or consciousness either,”

“and why?”

“the name bodhisattva is empty of the intrinsic nature of a name. The name bodhisattva is not empty because of emptiness,”

“The perfection of wisdom, too,”

“Because the emptiness of the name bodhisattva is not the name bodhisattva...”

“and there is no name bodhisattva apart from emptiness.”

“the name bodhisattva itself is emptiness.”

“And emptiness is the name bodhisattva as well”

The emptiness of the bodhisattva is not the bodhisattva. There is no bodhisattva apart from emptiness. The bodhisattva is emptiness. Emptiness is the bodhisattva as well.

“and why?”

“because this—namely, bodhisattva—is just a name,”

“just names.”

“And because this—namely, emptiness—is just a name”—

“why?”

“because where there is no intrinsic nature there is no production, stopping, decrease, increase, defilement, or purification.”

“And why?”

“Form is like an illusion, feeling is like an illusion,”

“And an illusion is just a name that does not reside somewhere, does not reside in a particular place”

“The sight of an illusion is mistaken and does not exist”

“And is devoid of an intrinsic nature”

“Bodhisattva great beings practicing the perfection of wisdom like that do not see production,”

“in any dharma at all”

“production... stopping”—

“decrease... increase”—

“defilement... purification”—

“And why? Because names are made up.”

“those interdependent dharmas, they are imagined,”

“names plucked out of thin air working subsequently as conventional labels,”

“just as they are subsequently conventionally labeled, so too are they settled down on as real”

“when bodhisattva great beings practicing the perfection of wisdom do not see any of those names as inherently existing,”

“because they do not see them, they do not settle down on them as real”;

[Open this passage](#)

“moreover, Śāriputra, bodhisattva great beings practicing the perfection of wisdom think,”

“bodhisattvas,”

“awakening,”

“the awakened one,”

“the perfection of wisdom... form,”

3.4 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“For example, Śāriputra, ‘self’ is said again and again,”

“cannot be apprehended”

“Similarly, bodhisattva great beings practicing the perfection of wisdom also...,”

“do not see”

“they do not see even the names”

“settle down on them as real.”

“Because they do not see what would make them settle down on them as real”

“setting aside the wisdom of a tathāgata, [they]... surpass the wisdom of all śrāvakas and pratyekabuddhas.”

3.5 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate, Śāriputra, if this Jambudvīpa were filled with monks similar in worth to Śāriputra and Maudgalyāyana,”

“A thicket of naḍa reeds, or a thicket of bamboo, or a thicket of sugarcane, or a thicket of rushes, or a thicket of rice, or a thicket of sesame”

“would not approach ... even by a hundredth part, nor by a thousandth part, nor by a hundred thousandth part; it would not stand up to any number, or fraction, or counting, or analogy, or comparison.”

“the wisdom”

“the wisdom of a bodhisattva”

3.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“As many ... as there are sand particles in the Gaṅgā River”

3.7 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“venerable Śāriputra,”

“Lord, the wisdom of śrāvaka stream enterers,”

“All those wisdoms are not broken apart; they are a detachment, are not produced, and are empty of an intrinsic nature.”

“Variation”—

“Distinction”

“So how, Lord, could...”

3.8 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“what do you think, Śāriputra,”

“furnished with the best of all aspects”

“practicing the knowledge of all aspects”

“working for the welfare of all beings”

“Having fully awakened to all dharmas in all forms”

“lead all beings to complete nirvāṇa”

3.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What do you think, Śāriputra, do all śrāvakas and pratyekabuddhas think, ‘We must, having fully awakened to unsurpassed, perfect, complete awakening,’ ”

3.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“hence it surpasses the wisdom of śrāvakas and pratyekabuddhas.”

3.11 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What do you think, Śāriputra, do all these śrāvakas and pratyekabuddhas think, ‘We must, having practiced the six perfections,’ ”

“ ‘lead infinite, countless beings beyond measure to complete nirvāṇa.’
”

- 3.12 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, a bodhisattva great being thinks...,”

“lead infinite, countless beings beyond measure to complete nirvāṇa.”

- 3.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“fireflies,”

- 3.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the sun”

- 3.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How, Lord, do bodhisattva great beings, having passed...,”

- 3.16 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“their first”—

“production of the thought onward”

“emptiness, signlessness, and wishlessness”

“dharmas”

“beyond the śrāvaka or pratyekabuddha level”;

“the irreversible”

“level”;

“the [six] perfections”

3.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Standing on which level, Lord, do bodhisattva [great beings],”

3.18 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in the interval from their first production of the thought,”

“Because Śāriputra, it is thanks to bodhisattva great beings that all wholesome dharmas appear in the world,”

“The ten wholesome actions, the morality with five branches, the morality with eight branches”—

“the concentrations”

“the path”

“the perfections”

“distinct attributes of a buddha”

“because those wholesome dharmas appear in the world, there are great sāla tree-like royal families in the world,”

“stream enterers appear in the world,”

“the perfectly complete buddhas,”

- 3.19 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“purifies the offering,”

- 3.20 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a giver of... the eight-branched confession and restoration,”

“the eighteen distinct attributes of a buddha”

“Because the offering is absolutely pure”

“a giver.”

- 3.21 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how are bodhisattva great beings who engage with the perfection of wisdom ‘engaged’?”

Śāriputra

“Lord, how are bodhisattva great beings who engage with the perfection of wisdom ‘engaged’?”

- 3.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

the Lord

3.23

21 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“You cannot say... that they ‘are engaged’ or ‘are not engaged.’ ”

“when”

“are practicing with these seven emptinesses,”

“and why?”

“because they do not see form as qualified by production or qualified by stopping,”

“They do not see form as qualified by defilement or qualified by purification.”

“do not see ‘a confluence of form with feeling,’ ”

“because they are empty of a basic nature”

“that emptiness of form is not form,”

“And why?”

“Because, Śāriputra, that emptiness of form is not seeable.”

“experience,”

“being collected together and knowing,”

“occasioning anything,”

“making conscious,”

“And why?”

“Because... form is not one thing and emptiness another; emptiness is not one thing and form another,”

“form is itself emptiness, and emptiness is form,”

“Śāriputra, that emptiness is not produced and does not stop,”

“does not decrease and does not increase,”

“is not past, is not future, and is not present.”

3.24 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“In such as that,”

“there is no form, there is no feeling, there is no perception,”

3.28 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they do not see a pratyekabuddha’s awakening, a buddha, or awakening.”

“there is no buddha; there is no awakening.”

3.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they do not see the practice of the perfection of wisdom as either ‘engaged’ or ‘not engaged’ with form”

3.33 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Neither cause emptiness to engage with emptiness”—

“the yogic practice of emptiness as well,”

“signlessness”;

“wishlessness.”

“emptiness is neither a yogic practice nor not a yogic practice.”

3.34 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they do not engage with nor disengage from form”—

“enter into the emptiness of the marks particular to dharmas.”

3.35 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they do not join form with the prior limit,”

“because they do not even see the prior limit.”

3.36 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They do not join the prior limit with the later limit”—

“join the prior limit with the later limit and... join the later limit with the prior limit.”

“because of the sameness of the three periods of time.”

3.38 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[Bodhisattva great beings]... do not join form with the knowledge of all aspects”—

3.40 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They]... do not join a buddha with the knowledge of all aspects”:

“a buddha is the knowledge of all aspects, and the knowledge of all aspects is the buddha as well,”

3.41 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form is not joined with ‘originating.’ Form is not joined with ‘perishing,’ ”

“[Form] is not joined with ‘permanent,’ ”

“with ‘impermanent,’ ”

“Form is not joined with ‘calm,’ ”

“Form is not joined with ‘not calm,’ ”

3.42 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“ ‘practicing,’ ”

3.43 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[Bodhisattva great beings]... do not practice the perfection of wisdom for the sake of the perfection of giving”—

“do not see a difference in any dharma.”

3.44 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not even see the perfection of wisdom itself, not to mention a bodhisattva, so however could they apprehend fully all the clairvoyances?”

3.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, Māra the wicked one does not gain entry to a bodhisattva great being practicing the perfection of wisdom like this,”

3.49 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Any phenomenon united with”

“separated”

“Come together with or not come together with them”

3.50 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because the dharma-constituent does not fully awaken by means of the dharma-constituent,”

3.52 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not join form to emptiness”—

“and do not join emptiness to form”—

3.53 12 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not produce an immoral thought, [a malicious thought,] a lazy thought, a distracted thought, or an intellectually confused thought”

“Śāriputra, you should bear in mind that bodhisattva great beings engaged like that have been prophesied”—

“or are close to being prophesied,”

“for the welfare of infinite, countless beings beyond measure, but still it will not occur to them to think, ‘The lord buddhas will make a prophesy about me. I am close to being prophesied,’ ”

“because they do not make the dharma-constituent into a causal sign.”

“Because the notion of a being does not occur to bodhisattva great beings... like that. And why? Because a being is absolutely not produced and does not cease, because the true dharmic nature of dharmas is not produced and does not cease.”

“Practices the perfection of wisdom as an unproduced and unceasing being”

“emptiness... and cannot be apprehended,”

“in an isolated state.”

“Śāriputra, this... is the bodhisattva great beings’ ultimate yogic practice,”

"[they] accomplish... great love, great compassion,"

"they do not practice with a miserly thought,"

3.54 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

"Where did they die, Lord, bodhisattva great beings dwelling by means of this yogic practice of the perfection of wisdom who have taken birth here?"

"Where did they die... who have taken birth here?"

3.60 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

"Śāriputra, there are... bodhisattva great beings without skillful means,"

3.62 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

"will fully awaken to unsurpassed, perfect, complete awakening right here in the Fortunate Eon."

3.76 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

"knowledge"

"is a bodhisattva [great being's]"

"forbearance."

3.96 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the light of the buddhadharmas,”

“up until they... fully awaken.”

3.97 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This, Śāriputra, is the origination of the bodhisattva great beings in the buddhadharmas.”

3.98 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Therefore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom would provide no opportunity for basic immoral physical, verbal, and mental action.”

3.99 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What, Lord, is a bodhisattva great being’s basic immoral physical action?”

3.104 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“cleansing the awakening path”

3.105 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What, Lord, is the bodhisattva great beings’ awakening path?”

“Śāriputra, when bodhisattva great beings practice the awakening path,”

3.109 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What, Lord, is the bodhisattva great beings’ knowledge of a knower of all aspects?”

3.110 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in possession of that knowledge,”

3.113 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“flesh eye”

3.114 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“divine eye”

3.116 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“wisdom eye”

3.117 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“dharma eye”

3.124 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“buddha eye”

3.127 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They do not apprehend a false projection of miraculous power,”

“What they might falsely project,”

“or what might be falsely projecting,”

“they do not apprehend”

“Its intrinsic nature is empty”

“its intrinsic nature is isolated”

“its intrinsic nature is not produced”

“They do not intend miraculous power”

“[they] intend to accomplish miraculous power”

3.133 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, practicing the perfection of wisdom like that the six clairvoyances of bodhisattva great beings are perfected and purified, and those purified clairvoyances cause them to gain the knowledge of all aspects.”

3.134 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Therefore, Śāriputra, there are bodhisattva great beings practicing the perfection of wisdom who, standing in the perfection of giving, cleanse the path to the knowledge of all aspects based on not holding on to anything because of the emptiness that transcends limits.”

“Because of the emptiness that transcends limits”—

“Based on not holding on to anything”—

“standing in the perfection of giving, cleanse the path to”

3.135 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, there are...,”

3.140 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Based on not having gone, not having come—

“based on not...”

“And not having grasped anything”—

3.141 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“giving is designated based on holding on to things”—

3.142 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They do not falsely project ‘they have gotten beyond that.’ They do not falsely project ‘they have not gotten beyond that.’ ”

“They do not falsely project ‘giving and miserliness’ ”

“They do not falsely project ‘I have been snubbed.’ They do not falsely project ‘I have been saluted,’ ”

“Śāriputra, a nonproduction...”

3.144 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“In regard to all beings, that they are the same”

“that all phenomena are the same”

5.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a hundred thousand one hundred million billion beings”

- 6.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, starting with the perfection of wisdom, be confident in your readiness to give a Dharma discourse to the bodhisattva great beings about how bodhisattva great beings go forth in the perfection of wisdom,”

The Lord... said..., “Subhūti, starting with the perfection of wisdom, be confident in your readiness to give a Dharma discourse to the bodhisattva great beings about how bodhisattva great beings go forth in the perfection of wisdom.”

- 6.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Will venerable Subhūti instruct... on account of armor in which reposes the power of his own intellect and ready speech?”

- 6.3 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, it is just the Tathāgata who, by skillful means, will expound the perfection of wisdom to the bodhisattva great beings.”

“Whatever the Lord’s śrāvakas say, teach, and expound”—

- 6.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, ... [w]hat phenomenon is this, the word bodhisattva great being, for?”

6.5 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“those... are just words,”

“do not exist inside, do not exist outside, and they cannot be apprehended where both do not exist”

“Subhūti, it is like this: the word being is uttered again and again, but you cannot apprehend any being,”

“and except for being used conventionally as a mere word and conventional term, any phenomenon that is a designation is not produced and does not stop,”

“self, being,”

6.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“body”

6.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“grass,”

6.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“dream, echo, mirage,”

6.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, when bodhisattva great beings are practicing the perfection of wisdom they should train in names and conventional terms that make things known, in advice that makes things known, and in dharmas that make things known.”

6.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, bodhisattva great beings thus practicing the perfection of wisdom do not view ‘form is permanent,’ ”

6.29 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not mentally construct... any of those dharmas.”

“conceptualize,”

“mentally construct,”

“Standing without mentally constructing any dharma they cultivate the applications of mindfulness,”

“the distinct attributes of a buddha.”

“[Bodhisattva great beings] practicing the perfection of wisdom excellently realize the defining marks of the dharmas. And that defining mark of a dharma, of the dharmas, is not defiled and is not purified.”

6.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“having understood that they are [just] names and conventional terms that are dharma designations, they do not settle down on form,”

6.32 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the skillful means”

“They do not settle down on suchness. They do not settle down on the very limit of reality. They do not settle down on the dharma-constituent.”

6.33 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, bodhisattva great beings thus practicing the perfection of wisdom who do not settle down on all dharmas grow in the perfection of giving,”

“They will obtain the dhāraṇī gateways. They will obtain the meditative stabilization gateways.”

6.34 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, bodhisattva great beings practicing the perfection of wisdom should thus understand names and conventional terms.”

6.35 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What do you think, Subhūti, is the bodhisattva form, or is the bodhisattva other than form?”

“What do you think, Subhūti, is the bodhisattva form, or is the bodhisattva other than form, or is the bodhisattva in form, or is form in the bodhisattva, or is the bodhisattva without form?”

“Or is the bodhisattva in form, or is form in the bodhisattva... or is the bodhisattva in feeling, or is feeling in the bodhisattva...?”

“Or is the bodhisattva without form... or is the bodhisattva without feeling...?”

“None of those, Lord.”

“What do you think... is the bodhisattva form?”

“What do you think... is the bodhisattva other than form? What do you think... is the bodhisattva other than feeling?”

“What do you think... is the bodhisattva in form? What do you think... is the bodhisattva in feeling?”

“What do you think... is form in the bodhisattva? Is feeling in the bodhisattva?”

“What do you think... is the bodhisattva without form? What do you think... is the bodhisattva without feeling?”

6.36 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is the bodhisattva form... or is the bodhisattva feeling... or is the bodhisattva perception...?”

“Is the bodhisattva something other that is not form, ... is the bodhisattva something other that is not feeling...?”

“What do you think... is the bodhisattva feeling?”

“What do you think... is the bodhisattva perception... is the bodhisattva volitional factors?”

“What do you think... is the bodhisattva consciousness?”

6.47 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What do you think, Subhūti, is the bodhisattva the suchness of form?”

“None of those, Lord.”

6.49 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“None of those, Lord.”

6.50 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

The Lord then asked

“Subhūti, for what reason do you say...?”

6.51 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, when a bodhisattva great being absolutely does not exist and cannot be apprehended, how could that form be a bodhisattva?”

“Lord... when a bodhisattva absolutely does not exist and cannot be apprehended, how could that form be a bodhisattva?”

6.53 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How could the suchness of form be apprehended in it?”

6.56 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Bodhisattvas, Subhūti, should train in the perfection of wisdom like that, without apprehending a being.”

“Excellent, excellent, Subhūti!” said the Lord. “Bodhisattvas, Subhūti, should train in the perfection of wisdom like that, without apprehending a being.”

6.57 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, you say... ‘bodhisattva great being,’”

“What phenomenon is this, the word bodhisattva, for?”

“Subhūti... what do you think, is bodhisattva the word for form?”

“What phenomenon is this, the word bodhisattva, for?”

“What do you think, Subhūti, is bodhisattva the word for form? Or do you think bodhisattva is the word for feeling?”

6.62 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, when a form absolutely does not exist and cannot be apprehended, how could bodhisattva be the word for form?”

6.67 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti! ... when bodhisattva great beings are practicing the perfection of wisdom like that they should train in the perfection of wisdom without apprehending a word for form,”

“should train in the perfection of wisdom without apprehending a word for wishlessness,”

“Excellent, excellent, Subhūti!” said the Lord. “Bodhisattva great beings practicing the perfection of wisdom like that, Subhūti, should train in the perfection of wisdom without apprehending a word for form,”

without apprehending the words for... consciousness is... a pleasurable state, a suffering state, self, selflessness, calmness, noncalmness, emptiness, nonemptiness, the state of having a sign, signlessness, the state of being wished for, or wishlessness,”

6.68 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“I do not see that—namely, the phenomenon with the name bodhisattva,”

“The Lord, Subhūti, does not see the dharma-constituent,”

“Again, Subhūti, you say...”

“I do not see that—namely, the phenomenon bodhisattva,”

“Subhūti, the dharma does not see the dharma-constituent; the dharma-constituent does not see the dharma,”

“Subhūti, the form constituent does not see the dharma-constituent,”

“And why? You cannot make the uncompounded known without the compounded, and you cannot make the compounded known without the uncompounded.”

“Subhūti, bodhisattva great beings practicing the perfection of wisdom like that do not see any dharma at all, but they do not tremble, feel frightened, or become terrified at not seeing; their minds are not cowed by any dharma, do not tense up, and do not experience regret.”

6.69 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“one who sees.”

“one who feels.”

“one who does.”

“one who knows.”

“do not see form”

“greed, hatred, and confusion;”

“a self, a being, and a living being,”

“the desire realm, form realm, and formless realm;”

“śrāvakas and śrāvakadharmas... pratyekabuddhas and pratyekabuddhadharmas... bodhisattvas and bodhisattva dharmas ... buddhas and buddhadharmas... and awakening.”

6.73 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Mind and mental factor dharmas”

“thinking mind and thinking mind dharmas”

6.74 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“just that is the advice about the perfection of wisdom of bodhisattvas,
just that is the instruction,”

“Subhūti, bodhisattva great beings should practice the perfection of
wisdom like that, without apprehending all dharmas,”

“That is the advice about the perfection of wisdom of bodhisattvas, just
that is the instruction”

7.1 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, bodhisattva great beings who want to comprehend form should
train in the perfection of wisdom,”

“Lord, bodhisattva great beings who want to comprehend form should
train in the perfection of wisdom,”

“Lord, bodhisattva great beings who want to comprehend form,”

7.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Who want to eliminate greed, hatred, and confusion”

7.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“complete the ten wholesome actions... the perfections,”

7.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the eighteen distinct attributes of a buddha.”

- 7.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“obtain the dhāraṇi gateways and meditative stabilizations.”

- 7.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“fulfill all the intentions of beings”

- 7.10 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“complete all the wholesome roots.”

“The big flaw”—

- 7.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“A conforming love for dharmas”—

- 7.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form a persistent negative attachment to the notion”—

7.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“flawlessness”

7.19 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Do not see in inner emptiness outer emptiness”—

“And... in outer emptiness inner emptiness”—

7.20 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Train so that they know form but do not falsely project anything because of it”—

“the eighteen distinct attributes of a buddha,”

7.21 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not falsely project anything even because of the thought of awakening.”

“Because that thought is no thought”—

“the basic nature of thought is clear light,”

7.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“A thought that is not conjoined with greed nor disjoined from greed”

7.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, the thought of which you say ‘it is no thought,’ does that thought exist?”

7.24 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, can you apprehend existence or nonexistence there, in that state of no thought?”

“No, Venerable Subhūti.”

7.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is then... this argumentative investigation of yours... appropriate?”

7.26 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, what is the state of no thought?”

“Venerable Śāriputra, the state of no thought is a state without distortion and without conceptualization,”

7.27 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, just as thought is without distortion and without conceptualization, so too is form without distortion and without conceptualization?”

7.28 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“unsurpassed, perfect, complete awakening are without distortion and without conceptualization as well.”

7.29 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The Lord’s son, close to his bosom”—

“born from his mouth,”

“born from his Dharma,”

“magically produced from his Dharma,”

“his Dharma heir,”

“not heir to material possessions,”

“a direct eyewitness to the dharmas,”

“who witnesses with your body,”

“foremost of those who are at the conflict-free stage.”

“excellent!”

7.30 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because in this perfection of wisdom is detailed instruction for the three vehicles in which bodhisattva great beings should train on the level of śrāvakas and pratyekabuddhas, bodhisattvas, and buddhas,”

“because in this perfection of wisdom there is detailed instruction for the three vehicles in which bodhisattva great beings should train on the level of śrāvakas and pratyekabuddhas, bodhisattvas, and buddhas.”

“in this perfection of wisdom is detailed instruction for the three vehicles,”

8.1 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, given that I do not find, do not apprehend, and do not see a bodhisattva or the perfection of wisdom,”

“Lord, given that I do not find, do not apprehend, and do not see a bodhisattva or the perfection of wisdom, to which bodhisattva will I give advice and instruction in what perfection of wisdom?”

“Lord, given that I do not find, do not apprehend, and do not see any real basis...—Lord, while not finding, not apprehending, and not seeing any real basis, which dharma will advise and instruct which dharma?”

“this really is something I might be uneasy about.”

“Because, Lord, given that I do not find, do not apprehend, and do not see all dharmas, this really is something I might be uneasy about, how I might make just the name bodhisattva and just the name perfection of wisdom wax and wane.”

8.2 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, furthermore, that name does not stand alone and does not meet up with anything. And why? It is because that name does not exist.”

“Lord, given that I do not apprehend and do not see the waxing and waning of form,”

8.8 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“suchness, unmistakable suchness,”

like a dream

an illusion

a mirage

a city of the gandharvas

an echo

an apparition

a reflection in the mirror

a magical creation

8.11 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

a reflection of the moon in water

“Lord, whatever this designation bodhisattva that is a conventional term for the true nature of dharmas is, it cannot be said to be aggregates, or constituents, or sense fields,”

“wholesome or unwholesome or neutral, basic immorality or not basic immorality,”

“dream, illusion, mirage, city of the gandharvas, echo, apparition, a reflection in the mirror, and magical creation,”

“space, earth, water, fire, and wind,”

“suchness, unmistakable suchness, unaltered suchness, true nature of dharmas, dharma-constituent, establishment of dharmas, certification of dharmas, and very limit of reality,”

“morality, meditative stabilization, wisdom, liberation, and knowledge and seeing of liberation,”

“stream enterer, once-returner, non-returner, worthy one, and pratyekabuddha”;

“stream enterer dharmas,”

“bodhisattva, bodhisattva dharmas... and buddha, and buddhadharmas.”

8.12 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“those bodhisattva great beings stand on the irreversible level by way of not taking their stand on it and will go forth to the knowledge of all aspects and will be near the knowledge of all aspects,”

“You should know that bodhisattva great beings stand on the irreversible level by way of not taking their stand on it and will go forth to the knowledge of all aspects.”

“[they] stand on the irreversible level by way of not taking their stand on it and will go forth to the knowledge of all aspects.”

8.13 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in form,”

“should not stand in form,”

"[they] should not stand in form; they should not stand in feeling, perception, volitional factors, or consciousness,"

"they should not stand in form,"

"feeling"

8.14 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

"Lord, it is because form is empty of form... that emptiness of form is not form, and emptiness is not other than form. Form itself is emptiness, and emptiness itself is form."

"empty"

"that emptiness of form is not form."

"and emptiness is not other than form."

"form itself is emptiness, and"

"emptiness itself is form."

"form itself is emptiness, and emptiness itself is form,"

8.22 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

"Because of this one of many explanations, Lord, when bodhisattva great beings are practicing the perfection of wisdom they should not stand in syllables."

"Should not stand in syllables"

"Should not stand in syllable accomplishment"—

“should not stand... in a single explanation, in two explanations, or in a number of different explanations.”

8.23 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in ‘form is impermanent,’ ”

“form that is impermanent is empty of the intrinsic nature of form that is impermanent.”

8.28 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Lord, when bodhisattva great beings practicing the perfection of wisdom without skill in means stand in form with a mind that has descended into grasping at ‘I’ and grasping at ‘mine,’ they practice an enactment of form, and they do not practice the perfection of wisdom,”

8.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“and therefore do not fulfill the perfection of wisdom and go forth to the knowledge of all aspects.”

8.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“practicing an enactment [they] do not cultivate the perfection of wisdom,”

8.31 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It is because, Lord, form is not fully grasped,”

“form is not fully grasped, and...,”

“form is not fully grasped,”

“Because a form not fully grasped is not form, because of the emptiness of a basic nature.”

8.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, this meditative concentration sphere of bodhisattva great beings is called sarvadharmāparigrhīta; it is vast, prized, infinite, fixed, cannot be stolen, and is not shared in common with śrāvakas and pratyekabuddhas”

8.33 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that knowledge of all aspects is not fully grasped, because of inner emptiness,”

“because of the emptiness that is the nonexistence of an intrinsic nature.”

“And why? Because it cannot be expressed as a causal sign,”

“Abiding in that sphere of meditative stabilizations”

“And that knowledge of all aspects is not fully grasped, because of inner emptiness,”

“emptiness that is the nonexistence of an intrinsic nature,”

“it cannot be expressed as a causal sign.”

“Because a causal sign is an affliction”—

8.34 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What is a causal sign? Form is a causal sign,”

8.35 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“If the perfection of wisdom were something that could be taken up through a causal sign, then the religious mendicant Śreṇika,”

8.36 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“having thus comprehended he did not fully grasp form, did not fully grasp feeling,”

“And why? Because he did not apprehend a grasper of all dharmas that are empty of their own mark,”

“The religious mendicant Śreṇika also believed in this knowledge of a knower of all aspects.”

“Partial knowledge”—

“Having thus comprehended [he] did not fully grasp form. Similarly, he did not fully grasp feeling, perception, volitional factors, or consciousness,”

“because he did not apprehend a grasper of all dharmas that are empty of their own mark.”

“Because he did not see that knowledge as being an inner attainment and clear realization of knowledge, and he did not see it as being an outer one. He did not see that knowledge as being an inner and outer attainment and clear realization, and he did not see that attainment and clear realization of knowledge as being some other either.”

8.37 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because he did not apprehend and did not see that with which he might know, or that which the knowledge might know.”

“he did not see that knowledge inside form,”

8.38 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“he has not fully grasped even the very limit of reality.”

“The religious mendicant Śreṇika believed in this one of many explanations,”

“because he did not pay attention to any causal signs.”

“Lord, this—... the state in which the bodhisattva great beings have gone beyond the others; it is the perfection of wisdom.”

“that he does not fully grasp form,”

8.39 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“did not fully grasp the very limit of reality.”

“Lord, because all dharmas are not fully grasped, it is the bodhisattva great being’s perfection of wisdom.”

“In the interim they do not pass into complete nirvāṇa.”

“those prayers are nonprayers, those powers are nonpowers, those fearlessnesses are nonfearlessnesses, those detailed and thorough knowledges are nondetailed and nonthorough knowledges, up to those eighteen distinct attributes of a buddha are nonbuddhadharmas,”

8.40 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom should make an investigation like this,”

“What is it... of what is it... why is it... and what is it for?”

“if, when they investigate and ponder like that,”

“when they investigate and ponder”

“like that”—

“if... they see that the dharma that does not exist and that they do not find is the perfection of wisdom they still do not see it.”

“because, Lord, all dharmas do not exist and are not found.”

8.43 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“thus, practicing the perfection of wisdom... are not separated from the knowledge of all aspects,”

“you should know”

“are not cowed... and do not tremble,”

“you should know”

“are not separated from the knowledge of all aspects.”

8.44 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, why should you know that they are not separated from the knowledge of all aspects?”

8.45 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, form is separated from the intrinsic nature of form,”

“the very limit of reality is separated from the intrinsic nature of the very limit of reality,”

“Venerable Śāriputra, because of this one of many explanations, form does not have the intrinsic nature of form,”

8.48 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“furthermore, Venerable Śāriputra, form does not have the defining mark of form,”

“Furthermore, Venerable Śāriputra, form does not have the defining mark of form,”

8.50 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, do bodhisattva great beings training in this training go forth to the knowledge of all aspects?”

8.51 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“bodhisattva great beings who are training in this training go forth to the knowledge of all aspects,”

“all dharmas have not been produced and have not gone forth,”

“who are training in this... go forth to the knowledge of all aspects,”

“because all dharmas have not been produced and have not gone forth.”

“has not been produced”

“has not gone forth”

8.53 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra... form is empty of form. You cannot get at its production and going forth.”

8.54 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, a bodhisattva great being thus practicing the perfection of wisdom is near unsurpassed, perfect, complete awakening,”

“Venerable Śāriputra, bodhisattva great beings thus practicing the perfection of wisdom are near unsurpassed, perfect, complete awakening”

- 9.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if bodhisattva great beings practicing the perfection of wisdom without skillful means practice form,”

“if... without skillful means [bodhisattva great beings] practice form they practice a causal sign; they do not practice the perfection of wisdom,”

- 9.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“You should know that this is the bodhisattva great beings’ lack of skillful means.”

- 9.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“possess, form a notion of, and believe in form,”

- 9.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, you should know that bodhisattva great beings practicing the perfection of wisdom like that are without skillful means.”

- 9.12 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra... when bodhisattva great beings practice the perfection of wisdom they do not practice form,”

“Venerable Śāriputra, when bodhisattva great beings practice the perfection of wisdom like that you should know that they have skillful means.”

9.15 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“If, while practicing the perfection of wisdom they apprehend any dharma, they are not practicing the perfection of wisdom,”

“they apprehend... they do not apprehend... they apprehend when they apprehend and do not apprehend when they do not apprehend... and they neither apprehend nor not apprehend”

9.17 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra... they... bodhisattva great beings... are close to the knowledge of all aspects.”

“[those] bodhisattva great beings... are close to the knowledge of all aspects.”

“ ‘I am practicing,’ ... ‘I am not practicing,’ ... ‘I am practicing when I am practicing and not practicing when I am not practicing,’ and... ‘I am neither practicing nor not practicing’ ”

“The perfection of wisdom is without an intrinsic nature and cannot be found”—

9.18 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“furthermore... that knowledge of all aspects is not two and cannot be divided into two,”

“because all dharmas are things that are not real, that knowledge of all aspects is not two and cannot be divided into two,”

“Furthermore, because all dharmas are things that are not real, that knowledge of all aspects is not two and cannot be divided into two,”

9.25 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“those... do not even see those meditative stabilizations, because they do not falsely project on account of those meditative stabilizations, ‘I have been absorbed,’ ”

“Those bodhisattva great beings do not conceive of those.”

9.27 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom is not one thing, the meditative stabilization another, and the bodhisattva yet another. Bodhisattvas themselves are the meditative stabilization, and the meditative stabilization itself is the bodhisattva.”

9.28 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because all dharmas are the same.”

“Is it possible to teach the meditative stabilization?”—

“No indeed, Venerable Śāriputra.”

9.29 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Do they form a notion of those meditative stabilizations?”

“They do not form such notions.”

9.30 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How do they not form such notions?”

“They do not mentally construct them.”

9.31 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because all phenomena do not exist.”

9.33 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“taught to be the foremost of śrāvakas at the conflict-free stage”

“excellent!”

9.35 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, when bodhisattva great beings train like that in the perfection of wisdom,”

“they train in the eighteen distinct attributes of a buddha, by way of not apprehending anything,”

“Śāriputra... training like that... up to they train in the eighteen distinct attributes of a buddha, by way of not apprehending anything,”

9.38 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, because of the state of absolute purity they do not apprehend a self,”

“aggregates, constituents, sense fields,”

“they do not apprehend a stream enterer,”

“a buddha.”

“because of the state of absolute purity”

9.39 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, what is purity?”

“Śāriputra, not being produced, not stopping, not being defilement, not being purification, not appearing, not being apprehended, and not occasioning anything is called the purity of all dharmas.”

9.41 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Do not train in any dharma”—

“those dharmas do not exist in the way foolish, ordinary people take them to be.”

9.42 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, as they do not exist, so do they exist.”

“Thus, they do not exist, so one says ignorance.”

9.43 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord why are the nonexistent called ignorance?”

“Śāriputra, form does not exist,”

9.44 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Those foolish people [who] settle down on them because of ignorance and craving... are attached to the two extremes.”

“permanence and annihilation.”

“They do not know, and they do not see” —

9.45 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they are, therefore, counted as fools. They will not definitely emerge.”

9.49 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they are, therefore, counted as fools,”

- 9.52 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Why... do they... not train... and not go forth?”

- 9.53 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“without skillful means they mentally construct and settle down on”

“the knowledge of all aspects.”

- 9.59 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, they go forth to the knowledge of all aspects by way of not apprehending emptiness.”

- 10.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, suppose someone were to ask, ‘Does this illusory being, having trained in the perfection of wisdom, go forth to the knowledge of all aspects or reach the knowledge of all aspects?’ ”

“Lord, suppose someone were to ask,”

- 10.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, what do you think about this: Is illusion one thing and form another?”

- 10.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Illusion is not one thing, Lord, and the knowledge of all aspects another; the knowledge of all aspects is itself illusion, Lord, and illusion is itself the knowledge of all aspects.”

- 10.12 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“production... stopping... defilement and purification”

- 10.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“train... like that, by way of not apprehending anything, they go forth to the knowledge of all aspects and reach the knowledge of all aspects.”

- 10.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because, Lord, form is like an illusion, and feeling ... perception... volitional factors... and consciousness is like an illusion, and what that consciousness is, the six faculties are. They are the five aggregates.”

- 10.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if bodhisattva great beings who have newly set out in the vehicle were to hear this exposition would they not tremble, feel frightened, and become terrified?”

10.25 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... if they are bodhisattva great beings who have newly set out in the vehicle, and are those without skillful means who have not been taken in hand by a spiritual friend,”

“those without skillful means who have not been taken in hand by a spiritual friend, they will tremble, feel frightened, and become terrified, but those with skillful means will not tremble and become terrified.”

10.26 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, what skillful means do bodhisattva great beings who have newly set out in the vehicle have not to tremble, feel frightened, and become terrified when they hear this exposition?”

10.27 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[they] analytically understand about form its impermanent aspect, but do not apprehend it,”

“Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom with attention connected with the knowledge of all aspects,”

10.30 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“you should know that this is the skillful means of bodhisattva great beings practicing the perfection of wisdom,”

“Subhūti, you should know that this is the skillful means of bodhisattva great beings practicing the perfection of wisdom,”

[10.40](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form is not empty because of the emptiness of form”—

“form is itself emptiness, emptiness is itself form.”

[10.43](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the spiritual friends of bodhisattva great beings,”

[10.48](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they, Subhūti, are the spiritual friends of bodhisattva great beings. If they have taken them in hand they do not tremble, feel frightened, or become terrified when they hear this exposition,”

[10.58](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How should you know you have been taken in hand by spiritual friends?”

10.68 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“someone who does not teach and explain to them that such things as those are works of Māra, Subhūti, they should know is a bad friend of a bodhisattva great being, and knowing that, should shun them,”

“someone... Subhūti, they should know is a bad friend of a bodhisattva great being.”

“Subhūti, they should know [that] is a bad friend of a bodhisattva great being, and knowing that, should shun them,”

11.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, you say ‘bodhisattva great being.’ What is the meaning of the term?”

11.2 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the meaning of the word bodhisattva is an absence of a basis in reality,”

“Subhūti, it is because bodhi and sattva are not produced. Awakening and a being do not have an arising or an existence. They cannot be apprehended.”

“Subhūti, awakening has no basis in reality and a being has no basis in reality.”

“Therefore, a bodhisattva’s basis in reality is an absence of a basis in reality.”

- 11.3 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate, Subhūti, the track of a bird in space does not exist and cannot be apprehended,”

“To illustrate, Subhūti, the track of a bird in space does not exist and cannot be apprehended,”

“To illustrate, Subhūti, in a dream a basis does not exist and cannot be apprehended,”

- 11.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate further, Subhūti, in suchness a basis does not exist and cannot be apprehended,”

- 11.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate further, Subhūti, in an illusory person a basis of form, feeling, perception, volitional factors, and consciousness does not exist and cannot be apprehended,”

- 11.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate, Subhūti, a basis of the form, feeling, perception, volitional factors, and consciousness of a tathāgata, worthy one, perfect complete buddha does not exist and cannot be apprehended.”

11.16 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate further, Subhūti, in the uncompounded element a basis of the compounded element does not exist,”

“in the compounded element a basis of the uncompounded element does not exist,”

11.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate, Subhūti, in the absence of production... the absence of stopping, the absence of occasioning anything, the absence of appearing, the absence of being apprehended, the absence of defilement, and the absence of purification a basis in reality does not exist,”

11.20 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate further, Subhūti, in form a basis in reality for the absence of production, the absence of stopping, the absence of occasioning anything, the absence of appearing, the absence of being apprehended, the absence of defilement, and the absence of purification does not exist,”

11.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate further, Subhūti, in the state of the absolute purity of form a basis for a causal sign does not exist,”

11.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate further, Subhūti, just as in the state of the absolute purity of the self and so on a basis for a causal sign does not exist,”

11.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate further, Subhūti, in the radiance of the sun and moon a basis does not exist,”

11.31 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate further, the light of the sun, moon, planets, stars, jewels, and lightning”;

11.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the light of a tathāgata”

11.33 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because, Subhūti, all those phenomena—that which is awakening, that which is the bodhisattva, that which is the basis in reality of a bodhisattva—are not conjoined, are not disjoined,”

“cannot be analyzed”

“cannot be pointed out”

“do not obstruct”

“have only one mark—that is, no mark,”

“Should train in nonattachment and in the nonexistence”—

11.50 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“By not constructing any phenomena and not entertaining any ideas about them”—

“They should know all phenomena in a nondual way”

11.51 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, you say ‘bodhisattva great beings.’ Why do you say ‘bodhisattva great beings’?”

11.52 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they will become the foremost of a great mass of beings, a great collection of groups of beings.”

“Great mass of beings”—

“Many groups of beings”—

11.54 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the Gotra level”

“pratyekabuddhas.”

11.56 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“vajra-like”

“give away all my personal possessions.”

“the same attitude of mind.”

“lead beings to nirvāṇa by means of the three vehicles.”

“I must understand that... all phenomena are not produced and do not stop.”

“the unmixed thought of the knowledge of all aspects.”

“the all-pervasive, thoroughly established realization of dharmas,”

“I must awaken to finding and producing within myself all dharmas, from the aggregates, up to the perfections, in accord with one principle,”

11.58 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“I must, even for the sake of one being,”

11.59 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a prodigious thought,”

“greedy... hateful... confused... violent... [or] śrāvaka or pratyekabuddha thought.”

“That, Subhūti, is the bodhisattva great beings’ prodigious thought on account of which they become the foremost of all beings, but without falsely projecting anything.”

11.60 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that their attention connected with the knowledge of all aspects does not falsely project anything”

11.61 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“should think to be of benefit and bring happiness.”

11.63 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a delight in Dharma... should stand in emptiness... and should abide in meditative stabilization.”

“the unbroken unity of all dharmas”

12.3 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the view of a self”

“view of annihilation”

“the view of aggregates”

“the view of complete nirvāṇa.”

“Eliminate the view of a self,”

“Eliminate the view of aggregates,”

12.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Apprehend form, and by way of apprehending it produce a view about it”—

12.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“unattached even to that thought”

12.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, what is the thought that is equal to the unequaled, a thought not shared in common with any śrāvakas or pratyekabuddhas?”

12.9 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, here after the production of the first thought of awakening,”

“They do not see either the production or stopping of any dharma at all”—

“no production, no stopping, no decrease, no increase, no coming, no going, no defilement, and no purification.”

“the thought equal to the unequaled, a thought not shared in common.”

12.10 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, you said,”

“Venerable Subhūti, would not form, then, also be unattached?”

12.12 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“That thought... is without outflows and does not belong”—

12.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“That thought is no thought and because it is no thought it is unattached even to that.”

12.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“No-form also is unattached to form.”

13.2 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“are armed with great armor... have set out in a great vehicle, and... have mounted on a great vehicle.”

“are armed with great armor”

“have set out in a Great Vehicle”

“have mounted on a Great Vehicle”

13.4 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not practice for awakening for a partial number of beings,”

“Not... for a partial number of beings”

13.6 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“furthermore, Venerable Śāriputra, bodhisattva great beings practicing the perfection of wisdom give a gift,”

“is the perfection of giving armor.”

“made... into something shared in common by all beings”

“to unsurpassed, perfect, complete awakening”

13.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“with attention not connected with śrāvakas and pratyekabuddhas... it is perfection of morality armor”

- 13.8 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“forbearance for”

“phenomena,”

“the perfection of patience armor.”

- 13.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the perfection of perseverance armor.”

- 13.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the perfection of concentration armor.”

- 13.11 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Have only that as their focus”

“perfection of wisdom armor.”

- 13.34 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“but still do not actualize the very limit of reality.”

13.35 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“cry out cries of delight and proclaim the name.”

13.36 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Pūrṇa, to what extent have bodhisattva great beings set out in a great vehicle, and what is the bodhisattva great beings’ Great Vehicle?”

13.42 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“pay attention to the attributes, tokens, and signs”

“That, Venerable Śāriputra, is the bodhisattva great beings’ Great Vehicle, and in that way bodhisattva great beings have set out in the Great Vehicle.”

13.50 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“That, Venerable Śāriputra, is the bodhisattva great beings’ Great Vehicle that is the six perfections, and in that way bodhisattva great beings have set out in the Great Vehicle.”

13.51 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the distinct attributes of a buddha”

“That, Venerable Śāriputra, is the bodhisattva great beings’ Great Vehicle, and in that way bodhisattva great beings have set out in the Great Vehicle.”

13.64 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in that way... [they] have set out in the Great Vehicle.”

“That, Venerable Śāriputra, is the bodhisattva great beings’ Great Vehicle, and in that way bodhisattva great beings have set out in the Great Vehicle.”

13.65 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Pūrṇa, to what extent does a bodhisattva great being stand in the Great Vehicle?”

13.66 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, here when bodhisattva great beings are practicing the perfection of wisdom they mount up on the perfection of giving,”

“stand in the perfection of giving.”

13.67 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“meditate on... emptiness... because of the investigation of the meditation.”

14.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, to what extent are bodhisattva great beings armed with great armor?”

14.34 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The way I understand what you, Lord, have said...”

“Oh! Those bodhisattva great beings should be understood to be armed with no armor,”

“because all dharmas, given the illusory nature of dharmas, are empty of their own mark.”

“form is empty of form”

“great armor is empty of great armor. I understand that bodhisattva great beings are armed with no armor, Lord, through this one of many explanations.”

“armed with no armor.”

14.35 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the knowledge of all aspects is not made, is not unmade, and does not occasion anything”?

14.37 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, given that you cannot apprehend a maker, the knowledge of all aspects is not made, not unmade, and does not occasion anything ... Because they absolutely do not exist and absolutely cannot be apprehended.”

14.38 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“suchness,”

14.40 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, the way I understand what you have said, Lord,”

“form is not bound and is not freed”?

“not bound and are not freed”

14.44 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“dream-like”

14.46 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Pūrṇa, because form does not exist, form is not bound and is not freed,”

“Because [they are] isolated, calm, empty”

15.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, what is the Great Vehicle of bodhisattva great beings?”

15.11 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“eyes are empty of eyes because they are neither unmoved nor destroyed.”

“Because that is their basic nature”—

15.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“emptiness of inner and outer,”

15.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the emptiness of that emptiness that is the emptiness of all dharmas is the emptiness of emptiness.”

15.16 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The eastern direction is empty of the eastern direction”;

“great emptiness,”

- 15.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Nirvāṇa is also empty of nirvāṇa because it is neither unmoved nor destroyed.”

- 15.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The compounded”

- 15.19 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What has no production, no stopping, no destruction, no lasting, and no changing into something else”—

“uncompounded,”

“the emptiness of the uncompounded.”

- 15.21 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that of which a beginning and an end are not found has no middle,”

“no beginning and end,”

“the emptiness of no beginning and no end.”

15.22 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The emptiness of nonrepudiation”—

“nonrepudiation is empty of nonrepudiation”

15.23 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The emptiness of a basic nature”—

“the basic nature of... the compounded or uncompounded,”

“is not made by śrāvakas... pratyekabuddhas... or tathāgatas,”

“a basic nature is empty of a basic nature.”

15.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“All dharmas are empty of all dharmas”

15.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The emptiness of its own mark”—

15.26 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The emptiness of not apprehending”—

“dharmas”

“cannot be apprehended.”

“not apprehending is empty of not apprehending”

15.29 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The emptiness of the nonexistence of an intrinsic nature”—

“Subhūti, the intrinsic nature of a phenomenon that has arisen from a union does not exist.”

“Subhūti, the intrinsic nature of a phenomenon that has arisen from a union does not exist, because phenomena have originated dependently.”

15.30 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“an existent thing is empty of an existent thing, a nonexistent thing is empty of a nonexistent thing”—

“An existent thing”

“an existent thing is empty of an existent thing.”

“nonexistent thing”

“a nonexistent thing is empty of a nonexistent thing.”

15.33 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Intrinsic nature”

“has not been made by knowledge,”

“has not been made by seeing,”

“basic nature... called the emptiness of an intrinsic nature.”

15.34 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Whether the tathāgatas arise or whether the tathāgatas do not arise”—

“suchness,”

“true nature of dharmas”

“remains,”

“the emptiness of a nature from something else”

15.35 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the meditative stabilization *sūraṅgama*”

16.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the four applications of mindfulness.”

“body... feeling... mind... and dharmas”—

16.2 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Dwell while viewing in a body the inner body”—

“viewing in a body the outer body.”

“viewing in a body the inner and outer body.”

16.3 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“inner feelings, inner mind, and inner dharmas.”

“outer feelings, outer mind, and outer dharmas.”

“inner and outer feelings, inner and outer mind, and inner and outer dharmas.”

“without indulging in speculations to do with the body.”

“By way of not apprehending anything”

“Enthusiastic, introspective, mindful, having cleared away ordinary covetousness and depression”—

16.4 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“dwell, while viewing in a body the inner body, aware, when practicing, ‘I am practicing,’ ”

“practicing... standing... sitting... and lying down.”

“Aware, when practicing, ‘I am practicing,’ ”

16.5 26 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“going out or coming back, clearly conscious of what they are doing”

“gone, stood, sat down, slept”

“When they have looked around or peered, they are clearly conscious of what they are doing,”

“going out”

“coming back”

“have looked around,”

“peered”

“They have pulled in,”

“stretched out,”

“under robe,”

“outer robe.”

“a begging bowl.”

“have eaten”

“drunk”

“chewed”

“savored”

“overcome by drowsiness”

“warded off”

“gone”

“stood”

“sat down”

“slept”

“awoken”

“spoken”

“remained silent,”

“withdrawn for meditation”

16.6 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“are mindful when breathing in, aware of the fact ‘I am breathing in’;
are mindful when breathing out, aware of the fact ‘I am breathing out.’

“When breathing in long, [they] are aware of the fact ‘I am breathing in long.’ ”

16.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a skillful potter or potter’s apprentice”

16.10 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“dead for one day... bloated”;

“dead for two days... black and blue”;

“dead for three days, or dead for four days... putrid”;

“or dead for five days... cleaned out by worms,”

“has such a quality”;

“is of such a nature”;

“does not go beyond having that as its natural state.”

16.11 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“being eaten”

“chewed up”

16.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“daubed with flesh and blood, and hardly connected by sinews”

16.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the bones no longer held in the frame of a skeleton, detached from each other, scattered about like conch shells”

16.16 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in one the bones of the feet, in another the bones of the lower leg”

“scattered”

16.20 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the four right abandonments.”

“generate the desire..., making an effort at it, making a vigorous attempt, tightening up the mind and perfectly settling it down.”

16.21 17 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the four legs of miraculous power.”

“yearning... perseverance, concentrated mind, and examination.”

“yearning... meditative stabilization.”

“perseverance... meditative stabilization.”

“concentrated mind... meditative stabilization.”

“endowed with an examination... meditative stabilization.”

“volitional effort to eliminate”

“develop”

“limb of”

“miraculous power endowed with”

“Based on isolation”—

“detachment”

“cessation”

“renunciation”

“based on detachment”

“based on cessation”

“transformed by renunciation”

16.22 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“faith faculty,”

“perseverance faculty,”

“mindfulness faculty,”

16.23 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“faith power.”

“perseverance”

16.24 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the seven”

“limbs of awakening”

“examination of dharma, perseverance, and joy,”

“pliability, meditative stabilization, and equanimity”

“mindfulness”

16.25 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“right view, right idea, and right effort”

“right speech, right conduct, and right livelihood”

“right mindfulness and right meditative stabilization,”

“the eightfold noble path.”

16.26 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the three meditative stabilizations that are the three gateways to liberation. What are the three? They are the emptiness meditative stabilization, the signless meditative stabilization, and the wishless meditative stabilization.”

16.27 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that which is the stability of mind when it understands analytically that all dharmas are empty of their own marks is the emptiness gateway to liberation. It is called the emptiness meditative stabilization.”

16.28 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that which is the stability of mind when it understands analytically that all dharmas are without a causal sign is the signlessness gateway to liberation. It is called the signlessness meditative stabilization.”

16.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that which is the stability of mind when it understands analytically that all dharmas do not occasion anything is the wishlessness gateway to liberation. It is called the wishlessness meditative stabilization.”

16.31 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“eleven knowledges”

16.32 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is knowledge of suffering.”

“is called knowledge of suffering.”

“knowledge that suffering is not produced.”

16.33 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Knowledge of the abandonment of origination”

16.34 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The knowledge of the cessation of suffering”

16.35 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The knowledge of the eightfold noble path”

16.36 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The knowledge that greed, hatred, and confusion have been extinguished”

16.37 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The knowledge that a form of life in suffering existence is not produced”

“knowledge of nonproduction”

16.38 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Knowledge of the dharma”

16.39 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“subsequent realization knowledge”

16.40 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“conventional knowledge”

16.41 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Knowledge of mastery”—

“knowledge of the path and knowledge of extinction.”

16.42 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“what is knowledge in accord with sound? It is a tathāgata’s knowledge of all sounds.”

16.43 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The three faculties”—

16.44 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The faculty of coming to understand what one does not understand”

“Without appearances that tame the arrogance”—

16.45 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the faculty of understanding”

16.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the faculty of having understood”

16.47 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the meditative stabilization with applied thought and with sustained thought”

“without applied thought with only sustained thought”

“without either applied or sustained thought”

16.52 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the four immeasurables”

“a mind endowed with love”

“vast”

“inclusive”;

“infinite.”

“nondual.”

“without enmity”;

“unrivaled”;

“not harmful,”

16.54 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the four concentrations,”

16.55 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“detached from sense objects,”

“Detached from wrong unwholesome dharmas”

“applied thought and sustained thought”

“Born of detachment” —

“joy and happiness”

16.56 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“relieved of applied thought and sustained thought, with an inner serene confidence.”

“and a mind that has become a single continuum.”

“without applied thought and without sustained thought”

16.57 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because they are free from attachment to joy they abide in equanimity, and with equanimity and recollection and introspection experience happiness with their body.”

“with recollection and introspection.”

“experience pleasure with their body... about which the noble beings say, ‘They have equanimity and recollection and dwell in pleasure.’ ”

16.58 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they have forsaken pleasure.”

“have earlier forsaken suffering”

“set to rest mental happiness”

“mental unhappiness”

“that is neither happiness nor suffering.”

“Extremely pure equanimity and recollection”

16.60 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“totally transcending perceptions of form”

“setting to rest perceptions of obstruction.”

“not paying attention to perceptions of difference.”

“in endless space they perfectly accomplish and dwell in the station of endless space.”

16.61 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Totally transcending the station of endless space, in endless consciousness”—

- 16.62 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Totally transcending the station of endless consciousness”—

“in nothing-at-all they perfectly accomplish and dwell in the station of nothing-at-all.”

- 16.63 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Totally transcending the station of nothing-at-all”—

“neither perception,”

“nor nonperception.”

- 16.65 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“with form they see forms”

“with the perception of form inside, they see forms outside”

- 16.66 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They have admiration for the pleasant”

16.71 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The nine serial absorptions”

16.82 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Accurately knowing the possible as possible, and accurately knowing the impossible as impossible.”

16.83 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The power of knowing the maturation of action.”

“know from the perspective of place and cause the maturations of actions and the undertaking of actions.”

16.84 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The world with its various constituents and multiplicity of constituents”—

16.85 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Accurately knowing the various beliefs and the many beliefs of other beings and other persons.”

16.86 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Accurately knowing the stages of faculties and perseverance of other beings and other persons.”

“Accurately knowing the path wherever it goes.”

16.87 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Accurately knowing the defilement and purification of all concentrations, deliverances, meditative stabilizations, and absorptions.”

“The emergence”

16.88 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“recollecting and knowing... previous lives”;

“the divine eye,”

16.89 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“an end to outflows,”

16.90 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The four fearlessnesses”—

16.91 12 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Those leading a secluded religious life, and brahmins,”

“the gods, [and] Māra”

“Brahmā”

“I see no cause”—

“argue”

“I, who have found happiness”

“the status of the dominant bull,”

“Found fearlessness”

“roar”

“the lion,”

“Found a ground for self-confidence”

“Brahmā-like, turn the wheel”

16.95 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The detailed and thorough knowledge of dharmas, detailed and thorough knowledge of meanings”—

“Creative explanations”—

“detailed and thorough knowledge of confidence giving readiness to speak.”

16.96 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the eighteen distinct attributes of a buddha.”

16.97 12 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not go wrong.”

“[They] do not shout out.”

“[They] are not robbed of mindfulness.”

“[They] do not have uncollected thoughts.”

“[They] do not discriminate differences.”

“[They] are not inconsiderately dispassionate.”

“[They] are not deficient in yearning, are not deficient in perseverance, are not deficient in recollection, are not deficient in meditative stabilization, are not deficient in wisdom, are not deficient in liberation, and are not deficient in the insight into knowledge of liberation.”

“All physical actions are preceded by knowledge and informed by knowledge.”

“mental actions”

“see past time with knowledge free from attachment and free from obstruction.”

“the future,”

“the present”

16.98 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

What are the dhāraṇī doors? The sameness of all letters and syllables, the sameness of all spoken words, the syllable-doors, the syllable-entrances. What then are the syllable-doors, the syllable-entrances? The syllable a is the door to all dharmas being unproduced from the very beginning (ādy-anutpannatvād); ra is a door to the insight that all dharmas are without dirt (rajas),

“the sameness of the way the letters work.”

“letters as gateways.”

“entrance through letters,”

16.99 44 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a is the door to all dharmas because they are unproduced from the very beginning.”

“The letter a is the gateway to all dharmas because they are unproduced from the very beginning (ādy-anutpannatvād).”

“without dirt (rajas)”

“ra,”

“Unproduced,”

“Because they are ultimately without distinctions”—

“Because of the way death and rebirth are unfindable”

“Because of the way names are unfindable”—

“They transcend the ordinary world”

"Because the vine of existence and the causes and conditions have been destroyed"—

"Because tamed and staying tamed have a certain limit"—

"Because they are free from bonds"—

"Because disorder has gone"—

"Because attachment is unfindable"—

"Because the sound of speech paths has been cut"—

"Because they do not wander from suchness"—

"Because in fact they are not produced"—

"Because they have nothing to be pretentious about"—

"Because an agent is unfindable"—

"They do not pass beyond sameness"

"Because taking something as 'mine' is unfindable"—

"Because going is unfindable"—

"Because a standing place is unfindable"—

"Because birth is unfindable"—

"Because breath is unfindable"—

"Because a dharma is unfindable"—

"Because a state the same as the sky is unfindable"—

"Because extinction is unfindable"—

"Because knowledge is unfindable"—

"Because a cause is unfindable"—

Because destruction is unfindable"—

“Because a beautiful skin color is unfindable”—

“Because mindfulness is unfindable”—

“Because calling out is unfindable”—

“Because eagerness is unfindable”—

“Because density in dharmas is unfindable”—

“Because establishment is unfindable”—

“Because conflict is unfindable”—

“Because a result is unfindable”—

“Because aggregates are unfindable”—

“Because old age is unfindable”—

“Because conduct is unfindable”—

“Because harm is unfindable”—

“Because grasping at something as ‘I’ is unfindable”—

16.100 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“By which anything might be conventionally designated, or by which anything might be expressed, expounded”—

“by which anything might be... realized, or seen—

16.102 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Will not become perplexed whatever the sound”—

“Will succeed though the sameness of dharmas”—

“Skill in understanding sounds”

16.104 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Mindfulness”

“Intelligence”

“Awareness”

17.1 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, in regard to what you have asked—‘How have bodhisattva great beings come to set out in the Great Vehicle?’ ”

“By all dharmas not changing place”—

“But even though they do not falsely project the level of those dharmas... they still do the purification for a level”

17.2 13 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the purification of the basis for the benefit”

“aspiration.”

“beneficial.”

“the same state of mind.”

“giving up things.”

“spiritual friends”

“serve”

“seek the doctrine.”

“renunciation.”

“long for the body of a buddha”

“an exposition of dharmas.”

“truth statements.”

“the ten purifications.”

17.3 11 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)

“the second level,”

“pay attention to... morality,”

“a feeling of appreciation and gratitude”

“patience”

“great delight”

“not ignoring any being”

“compassion”

“faith in gurus”

“reverence,”

“the perfections”

“the eight attentions.”

17.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“In raising up and transforming wholesome roots for the purification of a buddhafiield”

17.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, what is done in purification of the surpassing aspiration of bodhisattva great beings occupying the first level?”

17.38 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Not giving up dwelling in the forest”—

17.41 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the qualities of the ascetic”—

17.42 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“where all training is without movement”

17.44 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Not causing all the dharmas to come into being”—

17.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Their minds not connecting with the foundations of consciousness”

17.77 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“By resorting to a view of the Buddha they do not see the Buddha.”

17.81 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“ ‘All dharmas are empty,’ because they are empty of their own particular characteristics, not empty of emptiness.”

17.82 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because the empty is an emptiness of its own particular characteristic, therefore emptiness does not oppose emptiness”—

17.83 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because the empty is the emptiness of emptiness and they do not cause emptiness to be realized in emptiness”—

17.86 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“Purification of the three spheres”

17.88 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because of the purity of the field of beings”—

17.89 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Not adding to and not taking away”—

“sameness”

17.90 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The absence of a realization of all dharmas”—

“realization of the way things are perfect... is the absence of a realization.”

17.93 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“The absence of habitual ideas about dual phenomena is the exposition of the one way things are.”

17.95 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The views of śrāvakas and pratyekabuddhas” —

17.99 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“All six faculties do not radiate out.”

17.100 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What is not a level of attachment on account of unobstructed knowledge?”

17.107 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It is attending on the Dharma” —

17.110 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Purifying the”

“minds” —

“buddhafiield”

17.112 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Matured meditative stabilization”—

“absorbed in meditation.”

17.117 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“A river of confidence”

17.118 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Taking birth miraculously”—

17.128 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śuklavipaśyanā level”

“Gotra level”

“Aṣṭamaka level”

“Darśana level”

“Tanū level”

“Vītarāga level”

“Kṛtāvin level”

18.1 13 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“it will go forth from the three realms and will stand wherever there is knowledge of all aspects.”

“Furthermore, by way of nonduality”—

“are not conjoined and not disjoined,”

“formless”

“cannot be pointed out,”

“do not obstruct”—

“have only one mark—that is, no mark.”

“Because, Subhūti, a dharma without a mark is not going forth, nor will it go forth, nor has it gone forth.”

“Subhūti, someone who would assert that dharmas without marks go forth might as well assert of suchness that it goes forth,”

“Subhūti, the intrinsic nature of suchness does not go forth from the three realms.”

“Suchness is empty of the intrinsic nature of suchness.”

“the inconceivable element,”

“The abandonment element, the detachment element, and the cessation element”—

18.12 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“name... causal sign... conventional term... communication... or a designation”—

18.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“nonproduction... nonstopping... nondefilement... nonpurification... and not occasioning anything”—

18.15 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that vehicle will not stand anywhere.”

“Because no dharma stands”—

“And yet, Subhūti, that vehicle will stand by way of not standing”

“suchness does not stand or not stand.”

18.35 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“That vehicle, standing by way of not standing and by way of not moving, will not stand anywhere.”

18.36 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Who will go forth in”

“the Great Vehicle.”

“One who goes forth”

“by which one goes forth”

“from where one goes forth”

18.37 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“You cannot apprehend a self because it is extremely pure”

18.38 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, what do you not apprehend such that all these dharmas are not apprehended?”

“not apprehending suchness”

“And why”

“because of not apprehending”

“suchness”

“not apprehended.”

“not apprehended.”

“the Śuklavipaśyanā level”

“Gotra level”

19.1 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, you say this—‘Great Vehicle,’ ”

“It surpasses the world with its gods, humans, and asuras and goes forth; that is why it is called a great vehicle.”

“it surpasses the world with its gods, humans, and asuras and goes forth; ... that vehicle is equal to space... to illustrate, Lord, just as space has room for infinite, countless beings beyond measure, ... you cannot apprehend coming or going... [and] you cannot apprehend a prior limit or a later limit,”

19.2 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“That Great Vehicle is equal to space”

“To illustrate, just as space”

“has room”—

“beings”

“Great Vehicle,”

19.3 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate,”

“space”

“coming,”

“going,”

“remaining,”

“the Great Vehicle.”

19.4 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate,”

“the Great Vehicle.”

19.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Subhūti, where you have said, ‘This vehicle surpasses the world with its gods, humans, and asuras and goes forth,’ ”

19.10 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, if the desire realm were to be factual, unmistaken,”

“Subhūti, if the desire realm were to be factual, unmistaken, unaltered, not an error, reality, the real,”

“true, as things are,”

“permanent, stable, eternal, qualified by not changing,”

“Subhūti, it is because the desire realm is all a construction, a creation, a narrative,”

“Not existent, and nonexistent”

“the world with its gods, humans, and asuras”

19.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

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“were to be existent, not nonexistent.”

19.38 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“voice with sixty special qualities”

19.41 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, you said, ‘The Great Vehicle is equal to space,’ ”

19.45 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“decrease [and] increase”

“reduced”

19.47 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“produced,”

“stopping,”

“lasting,”

“nonlasting,”

“last and then change into something else,”

19.50 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[It is] not something that should be understood”—

“[It is] not something that should not be understood,”

“not something that should be thoroughly understood,”

19.51 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“A maturation”

“subject to maturation”

19.62 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[It is] not found,”

“not apprehended,”

19.63 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“not discourse,”

“not not discourse,”

19.64 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, where you said, ‘To illustrate, Lord, just as space has room for infinite, countless beings beyond measure,’ ”

“You should know, Subhūti, that because a being is not existent, space is not existent, and you should know that because space is not existent the Great Vehicle is not existent.”

19.68 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the dharma-constituent,”

19.69 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Suchness is nonexistent because beings are nonexistent.”

“all dharmas are nonexistent,”

“like space,”

“has room.”

“infinite”

“because a being is not existent, space is not existent... because space is not existent the Great Vehicle is not existent.”

“infinite,”

“countless,”

“beyond measure.”

“suchness.”

19.70 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“self, a living being,”

“the very limit of reality.”

19.71 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the inconceivable element,”

19.72 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“form”

“consciousnesses”;

“feelings”;

19.74 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“perfections”;

19.75 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the emptinesses”;

19.76 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the ten powers,”

“the distinct attributes of a buddha”;

- 19.77 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the Gotra level,”

“the Kṛtāvin level”;

- 19.78 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“stream enterer”

“worthy one”;

- 19.79 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“pratyekabuddhas, bodhisattvas, and buddhas”;

- 19.80 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“vehicles”;

- 19.81 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“nirvāṇa.”

- 19.82 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“In this vehicle you cannot apprehend ‘coming or going,’ and there is not even ‘remaining,’

“Subhūti, all dharmas are unmoving. They do not go anywhere, they do not come from anywhere, and they do not remain anywhere,”

- 19.83 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Basic nature... suchness... intrinsic nature”—

- 19.85 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“mark,”

- 19.97 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“You cannot apprehend that vehicle’s prior limit, cannot apprehend its later limit, and cannot apprehend its middle either. This is a vehicle equally of the three time periods. That is why ‘Great Vehicle’ is said,”

- 19.98 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the past time period is empty of the past time period,”

“the equality of the three time periods is also empty of the equality of the three time periods.”

“the Great Vehicle is also empty of the Great Vehicle.”

“the bodhisattva is also empty of the bodhisattva.”

“Subhūti, in emptiness there is no one, or two, or three,”

“ten.”

“Therefore, this is a vehicle... equally of the three time periods,”

“Therefore, this is the vehicle of the bodhisattva great beings equally of the three time periods.”

19.99 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“In this Great Vehicle you cannot apprehend same or not the same,”

“Same, or not the same,”

“you cannot apprehend greed or free from greed,”

19.100 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a past form, Subhūti, is empty of a past form,”

19.101 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Given that you cannot apprehend even emptiness because it is empty of emptiness, how could you ever apprehend a past form in emptiness?”

19.104 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“you cannot apprehend”

“the perfection of giving”

“in the equality”

“given that you cannot apprehend even equality in the equality...”?

“how could you ever apprehend the past, future, and present perfection of giving in the equality?”

19.112 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Therefore, it is the Great Vehicle of the bodhisattva great beings.”

20.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, tasked with the perfection of wisdom... this elder Subhūti thinks he has to give instruction in the Great Vehicle.”

20.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Let it not be the case, Lord, that I am giving instruction in the Great Vehicle, having violated the perfection of wisdom”

20.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“you are giving instruction in the Great Vehicle in harmony with the perfection of wisdom”

20.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“by giving instruction in the Great Vehicle you have given instruction in the perfection of wisdom, and by giving instruction in the perfection of wisdom you have given instruction in the Great Vehicle.”

20.8 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, one does not apprehend a bodhisattva at the prior limit,”

“Lord, one has to know the limitlessness of a bodhisattva through the limitlessness of form,”

“Lord, even such an idea as ‘form is a bodhisattva’ does not exist and is not found,”

“advice and instruction,”

20.11 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“So, Lord, I, who thus do not find a bodhisattva great being as anyone at all in any way at all,”

“You say this, Lord, that is, ‘bodhisattva.’ It is just a word.”

“To illustrate, Lord, you say ‘self’ again and again, but it has absolutely not come into being.”

“Lord, given that all phenomena thus have no intrinsic nature, what is that form that has come into being?”

“Lord, what has come into being is not form,”

“Lord, you cannot apprehend those bodhisattva great beings who would practice for awakening other than those who have not come into being, so does what has not come into being give advice and instruction in a perfection of wisdom that has not come into being?”

“one should know that when the mind of a bodhisattva given such instruction is not cowed... then that bodhisattva great being is practicing the perfection of wisdom,”

20.12 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, because beings are nonexistent one does apprehend a bodhisattva at the prior limit... at the later limit... or in the middle”

20.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because form is nonexistent one cannot find a bodhisattva at the prior limit,”

20.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“are not two, nor are they divided”

20.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“one does not come close to a bodhisattva”

20.26 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, because suchness is nonexistent one does not come close to a bodhisattva at the prior limit,”

20.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Why, Venerable Śāriputra, should one know the limitlessness of a bodhisattva through the limitlessness of form...?”

20.37 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, form is empty of form,”

20.38 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in emptiness form does not exist,”

20.44 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“form is not found in form, form is not found in feeling,”

“as anyone at all in any way at all.”

20.55 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“this—that is, ‘bodhisattva’—is a name plucked out of thin air.”

“Because the words for all dharmas do not come from anywhere in the ten directions and do not go anywhere”

“so too the word for a bodhisattva does not come from anywhere and does not go anywhere.”

“because these—that is, ‘form,’ ‘feeling,’ ‘perception,’ ‘volitional factors,’ and ‘consciousness’—are simply just designated by names,”

“that name”—

“is not form,”

“because a name is empty of the intrinsic nature of a name. That which is empty is not the name,”

“so, one says ‘this, that is, “bodhisattva,” is just a word.’ ”

20.56 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in that perfection of giving also there are no words and in those words there is no perfection of giving.”

“both those words and that perfection of giving do not exist and cannot be found.”

20.61 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, given that a self absolutely does not exist and is not found, how could it have ever come into being?”

20.73 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“An intrinsic nature arisen from a union does not exist.”

“given that all dharmas thus are the nonexistence of an intrinsic nature, ... an intrinsic nature... does not exist.”

20.76 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“all dharmas are in their intrinsic nature nonexistent things,”

“all dharmas are in their intrinsic nature nonexistent things”

20.77 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Venerable Śāriputra, all dharmas are impermanent but not because anything disappears.”

“not because anything disappears.”

20.79 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, it is because something impermanent is a nonexistent thing and has come to an end,”

“Similarly, all dharmas are suffering.”

“suffering is a nonexistent thing and has come to an end.”

“selfless,”

“Something selfless is a nonexistent thing and has come to an end”

20.80 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“all dharmas have no intrinsic nature.”

20.81 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“All dharmas are neither unmoved nor destroyed.”

20.84 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“form has not occasioned anything,”

“because someone to enact them does not exist.”

20.85 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“have not come into being.”

20.86 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form is empty of a basic nature, and what is empty of a basic nature does not arise and does not pass away, and in what does not arise and does not pass away there is no transformation,”

“What is empty of a basic nature does not arise and does not pass away.”

20.87 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“what has not come into being is not form,”

“what has not come into being is not consciousness,”

20.88 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“what has not come into being is the perfection of wisdom, and the perfection of wisdom is what has not come into being,”

“Does what has not come into being give advice and instruction in a perfection of wisdom that has not come into being?”

20.89 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not see ‘what has not come into being as one thing and a bodhisattva as another,’ ”

“What has not come into being and form are not two”

20.91 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“all dharmas”

“an illusion, a mirage,”

“they do not feel cowed by or tremble”

20.92 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they do not then grasp, do not accept, do not base themselves on, and do not settle down on form, and neither do they label anything ‘this is form.’ ”

“When bodhisattva great beings practicing the perfection of wisdom investigate those dharmas like that they do not then grasp, do not accept, do not base themselves on, and do not settle down on form, and neither do they label anything ‘this is form’ ”;

20.96 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“And why? Lord, it is because form is not produced, and the nonproduction of form is not form. Therefore form and nonproduction are not two nor are they divided. And why? Lord, it is because that nonproduction is not one nor is it many.”

“form is not produced, and the nonproduction of form is not form,”

20.100 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, suchness is not produced, and the nonproduction of suchness is not suchness. Therefore, suchness and nonproduction are not two nor are they divided.”

20.102 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, it is because form is impermanent, so a decrease in form is not form. ... Therefore, form and a decrease are not two nor are they divided. And why? Lord, it is because a decrease is not one nor is it many.”

“a decrease in form is not form”;

20.106 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, anything called form is counted as not two,”

“feeling,”

“anything called form is counted as not two.”

21.1 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“then venerable Śāriputra inquired of venerable Subhūti”

“What is a bodhisattva? What is the perfection of wisdom? What is it to investigate?”

“To investigate”

- 21.2 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they are called bodhisattvas because awakening is itself their state of being,”

“And with that awakening they know the aspects of dharmas but they do not settle down on those dharmas.”

- 21.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Whatever the attributes, tokens, and signs on account of which”—

- 21.5 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, that which is called perfection of wisdom has gone far off.”

“is called wisdom gone to the other side.”

- 21.12 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, why do you say, ‘...the nonproduction of form is not form...,’ ”

- 21.13 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, form is empty of form”

“The emptiness of form is not form, and is not production.”

“Venerable Śāriputra, because of this one of many explanations, the nonproduction of form is not form”

21.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, why do you say, ‘It is because a decrease in form is not form,’ ”

21.19 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“not conjoined and not disjoined”—

“have no mark.”

21.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“nonproduction is not one thing and form another; nonproduction itself is form, and form itself is nonproduction.”

21.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“not two.”

21.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they then view the nonproduction of form,”

21.27 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, if form is a nonproduction, up to the buddhadharmas are a nonproduction, then, Venerable Subhūti, will śrāvakas not have already gained śrāvaka awakening,”

“the five awakenings”

“undertake the difficult practices”

“turning the wheel of the Dharma”

21.28 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, I do not accept that an unproduced dharma has an attainment, or a clear realization. I do not accept that which is unproduced becomes a stream enterer. I do not accept that which is unproduced has the result of stream enterer.”

21.29 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, I do not accept that bodhisattvas are undertaking difficult practices.”

“the idea of difficulty”

“bodhisattva great beings do not appropriate and do not apprehend any dharma as anything in any way at all,”

21.30 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, in the absence of production I do not accept that there is the state of a tathāgata,”

“I do not accept that an unproduced dharma attains an unproduced attainment.”

21.31 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Well then, Venerable Subhūti, does an unproduced dharma attain a produced attainment, or does a produced dharma attain an unproduced attainment?”

21.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, I do not accept that a produced dharma attains an unproduced attainment,”

21.34 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“There is an attainment and there is a clear realization, but not in a dual way.”

“attainment and clear realization are labeled by ordinary convention,”

“stream enterer, tathāgata,”

21.35 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, is the unproduced similar to the attainment and clear realization that, as ordinary convention, is formless, cannot be pointed out, does not block, and has only one mark—that is, no mark?”

21.36 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Exactly so, Venerable Śāriputra”

“Venerable Śāriputra, because of this one of many explanations neither is production produced nor is nonproduction produced.”

21.37 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, you are confident in your readiness to say again and again that ‘dharmas are unproduced’? You are also confident in your readiness to say there is no production of unproduced dharmas?”

21.38 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, I have no ready confidence to say again and again that dharmas are unproduced. I have no ready confidence to say there is no production of unproduced dharmas.”

“And why? Because, Venerable Śāriputra, an unproduced dharma, nonproduction, ready confidence, saying something, and a state of production—all those dharmas are not conjoined and not disjoined, are formless, cannot be pointed out, do not obstruct, and have only one mark—that is, no mark.”

21.39 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, is there is no production of saying, is there also no production of ready confidence, and is there also no production of a dharma? Are those dharmas that are the point of departure for a ready confidence to say something also not produced?”

21.40 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“exactly so,”

“There is no production of saying, there is also no production of ready confidence, and there is also no production of a dharma. Those dharmas that are the point of departure for a ready confidence to say something are not produced,”

“there is no production of form,”

21.42 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, just as attainment and clear realization exist as ordinary conventions, similarly,”

“Venerable Śāriputra, it is because ultimately there is no maturation of karma, there is no production, there is no cessation, there is no defilement, and there is no purification.”

21.43 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, is an unproduced dharma produced or is a produced dharma produced?”

21.44 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, I do not accept that an unproduced dharma is produced, nor do I accept that a produced dharma is produced.”

21.45 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, what unproduced dharma do you not accept is produced?”

21.47 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What produced dharma do you not accept is produced?”

21.49 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, is a dharma that has not been produced, produced; or is a dharma that has been produced, produced?”

21.50 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, the unproduced is not produced, and the produced is not produced either,”

“Venerable Śāriputra, it is because both produced and unproduced dharmas are not conjoined and not disjoined because there is no production,”

“there is no production of form,”

“there is no production of the knowledge of all aspects.”

21.51 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, because of this one of many explanations, there is no production of saying, there is also no production of ready confidence, and there is also no production of a dharma; those dharmas that are the point of departure for a ready confidence to say something are not produced.”

21.53 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, form is empty of a basic nature”

21.55 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It has no fixed position inside, it has no fixed position outside, and it cannot be apprehended without both.”

21.62 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“purify the awakening path”

“there is an ordinary... and there is an extraordinary”

21.66 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It does not move from, does not transcend, and does not pass beyond the ordinary world,”

21.78 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“as which the world (as subject) exists,”

“on account of them the world is established”—

“the world is the same as them”—

“on account of them there is something given to the world”—

“on account of them they do not escape the world”—

“they are for the coming into being of the world”—

“they come into being in the world”—

21.79 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“On account of them the world goes free”—

“they eliminate the world”—

“on account of them a world causes an escape”—

“those that are not the world”—

“the world from which they will escape”—

“those who free from the world”—

“those who free in the world”—

21.86 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Excellent, excellent, Venerable Śāriputra. I will object to Venerable Śāriputra in that Venerable Śāriputra has got at just what is meant by expressing the statement as an absolute.”

21.87 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“You should know that the nonexistence of attention is because of the nonexistence of a being; you should know that the emptiness of attention is because of the emptiness of a being; you should know that the isolation of attention is because of the isolation of a being; you should know that the absence of an intrinsic nature in attention is because of the absence of an intrinsic nature in a being; and you should know that there is no full awakening of attention because there is no full awakening of a being.”

21.91 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“I say bodhisattva great beings are not separated from staying in this state or from this attention.”

- 22.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“all the Four Mahārājas stationed in the great billion world systems together with many hundreds of thousands of one hundred million billion gods were assembled in that very retinue,”

- 22.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How should bodhisattva great beings stand in the perfection of wisdom? What is the bodhisattva great beings’ perfection of wisdom? And how should bodhisattva great beings train in the perfection of wisdom?”

- 22.4 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Those who have entered into flawlessness are incapable of producing the thought of unsurpassed, perfect, complete awakening.”

“And yet if they also produce the thought of unsurpassed, perfect, complete awakening I still rejoice in them also.”

- 22.5 18 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, what is the bodhisattva great beings’ perfection of wisdom?”

“Kauśika, here bodhisattva great beings with a thought of awakening connected with the knowledge of all aspects should pay attention to form as impermanent, and they should pay attention to it as suffering, selfless, empty, a disease, a boil,”

“impermanent”

“suffering”

“selfless”

“empty”

“disease”

“boil”

“thorn”

“misfortune”

“dependent”

“headed to destruction”

“by their nature”

“shaky”

“brittle”

“a hazard”

“persecution”

“a headache”

22.8 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they should pay attention to cessations as selfless, calm,”

“isolated”

“emptiness”

“signlessness”

“wishlessness”

“nonenactment”

22.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“perfections,”

22.11 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“putting one part of the picture together with the other parts,”

“Putting one part of the picture together with the other parts,”

“analyze”

“complete”

“This not settling down on... any one part, even while thus making an examination of all the parts of the picture”

“extending”

“The bodhisattva great beings’ thought of the wholesome roots is not touched by the thought of awakening.”

“the thought of the wholesome roots does not exist... in the thought of awakening,”

“the thought of the wholesome roots does not exist in the thought of the wholesome roots, the thought of awakening does not exist in the thought of awakening,”

22.13 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, the thought of the wholesome roots is no thought,”

“inconceivable”

“no thought.”

“Kauśika, this is the bodhisattva great beings’ perfection of wisdom”

22.15 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“I have to feel a sense of appreciation, Lord, and not feel no sense of appreciation”

“advised and instructed”

“taught.”

“made to take them up.”

“made... excited.”

“motivated.”

“caused... to enter into... and established”

22.16 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they should not stand,”

“should stand in the perfection of wisdom.”

22.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form is empty of form,”

22.26 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“not two,”

22.28 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“By way of apprehending something”

“they should not stand in form by way of apprehending something,”

22.31 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they should not stand in buddhahood by way of apprehending something,”

22.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, they thus should not dwell on the idea of form by way of apprehending something, up to... they thus should not dwell on the idea of buddhahood by way of apprehending something”

22.33 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they should not dwell on the idea that form is permanent... they should not dwell on the idea that form is impermanent,”

22.37 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they should not dwell on the idea that the tathāgata, worthy one, perfectly complete buddha is worthy of gifts by way of apprehending something.”

22.38 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“should not stand on the first level... up to the tenth level,”

22.43 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“should not dwell on the idea ‘I will establish infinite, countless beings beyond measure in unsurpassed, perfect, complete awakening’ by way of apprehending something.”

22.44 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“ ‘I will make the five eyes perfect,’ ”

22.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they should not dwell on the idea ‘I will make the eighty minor signs perfect on the body.’ ”

22.50 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“I will, standing on the four legs of miraculous power, become completely absorbed in meditative stabilization,”

22.56 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Then it occurred to [him] to think, ‘Well then, however could bodhisattva great beings stand in the perfection of wisdom?’ ”

22.58 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the tathāgatas have totally nonabiding minds.”

22.61 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“O gods, is what is said incomprehensible?”

“Incomprehensible, Ārya Subhūti!”

22.62 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“not even one syllable is said here,”

“A magically created buddha”

22.63 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“magical creation... a dream... an echo... and a magical illusion,”

22.71 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“O gods, form is not deep and is not subtle.”

“it is because the intrinsic nature of form is not deep and is not subtle,”

22.73 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Well then, in this Dharma teaching has nothing been designated form?”

22.74 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Exactly so, gods, exactly so,”

22.75 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“cannot, without having resorted to this forbearance,”

23.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[Then it occurred to those gods to] think, ‘What would the elder Subhūti accept those listening to the Dharma to be like?’ ”

23.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Gods, I would accept those listening to the Dharma to be like illusory beings,”

23.12 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable monk Subhūti, who will be the recipients of this perfection of wisdom so deep, so hard to behold,”

“hard to understand”

“peaceful”

“sublime”

“subtle”

“private”

“not an object of speculative thought”

“brilliant”

“absolutely noble”

“an object to be known by the learned and wise”

23.13 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“will be the recipients”—

“persons who have seen the truths, or worthy ones with outflows dried up,”

23.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they will not construct the idea that form is empty,”

23.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“so too no being at all will be the recipient of it.”

23.22 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, is it not the case that in this perfection of wisdom the three vehicles... are taught in detail?”

“the ten levels... the assistance,”

“the bodhisattva path”

“the clairvoyances,”

“confident readiness,”

23.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Exactly so, Venerable Śāriputra, exactly so,”

23.25 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because of inner emptiness,”

“because of the emptiness that is the nonexistence of an intrinsic nature,”

24.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“these flowers have been magically created,”

24.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika... these flowers have not come about”

24.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, form also has not come about, and what has not come about is not form.”

24.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Does not contradict designation and gives instruction in the true nature of dharmas”

24.20 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, bodhisattva great beings, having thus understood how all dharmas are mere designations, should train in the perfection of wisdom.”

24.21 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Do not train in form,”

“because they do not see the form in which they train,”

24.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śatakratu... inquired... why do bodhisattva great beings not see form,”

24.26 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“form is empty of form.”

24.27 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, it is because the emptiness of form does not train in the emptiness of form,”

24.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Those who train in the emptiness of form without making a division into two, up to train in the knowledge of all aspects without making a division into two... train in countless, infinite buddhadharmas.”

24.33 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not train in order to increase or decrease form,”

24.34 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[do] not train in order to get hold of or get rid of form”

24.35 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, why do bodhisattva great beings not train in order to get hold of or get rid of form?”

24.36 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“form does not get hold of form,”

“based on... emptiness.”

24.40 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Does not see the production... of form,”

“stopping.”

“acceptance”

“rejection”

“purification”

“defilement”

“increase,”

“decrease.”

24.43 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable monk... where should you look for the perfection of wisdom?”

24.44 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“In Subhūti’s chapter”—

- 24.45 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is it through your noble might, is it through your sustaining power...?”

- 24.47 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the Tathāgata’s sustaining power,”

- 24.48 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable monk Subhūti, given that all dharmas are without anything that sustains them, why do you say ‘this is the Tathāgata’s sustaining power, it is the Tathāgata’s might’?”

- 24.49 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the tathāgata cannot be apprehended in the true nature of dharmas that is without anything that sustains it,”

“nor can the tathāgata be apprehended elsewhere than the true nature of dharmas that is without anything that sustains it.”

“the true nature of dharmas that is without anything that sustains it cannot be apprehended in the tathāgata.”

“nor can the true nature of dharmas that is without anything that sustains it be apprehended elsewhere than the tathāgata.”

24.50 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“suchness”

“true dharmic nature”

“suchness”

“form,”

24.51 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the knowledge of all aspects”

24.52 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The true dharmic nature of the tathāgata is not conjoined with or disjoined from the true dharmic nature of form. ... It is not conjoined with or disjoined from something other than the true dharmic nature of form.”

24.54 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“thus, Kauśika, not being conjoined with and not being disjoined from all dharmas—this is its might, this is its sustaining power,”

24.55 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They also should not look for it in form”—

“and they should not look for it elsewhere than form.”

“all dharmas... are not conjoined, are not disjoined... and have... no mark.”

24.58 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form is not the perfection of wisdom”

“and there is no perfection of wisdom other than form”

24.61 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, it is because all these dharmas do not exist and cannot be apprehended.”

24.63 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom... is great... the perfection of wisdom... is immeasurable... the perfection of wisdom... is infinite... [and] the perfection of wisdom... is limitless.”

24.65 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“you cannot apprehend a prior limit of form”

“you cannot apprehend a later limit”

“you cannot apprehend a middle”

24.67 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“You cannot apprehend a measure of form”—

24.69 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“infinite”

24.71 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“limitless”

24.87 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, where there has been no explanation of anything as a being there will also be no limitlessness of a being.”

“Kauśika, if a tathāgata, worthy one, perfectly complete buddha remaining for as many eons as there are sand particles in the Gaṅgā River were to say the word being again and again,”

24.89 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, from this one of many explanations you should know this perfection of wisdom is unlimited because beings are unlimited.”

25.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Without apprehending any dharma... still they make known the presentation of the three vehicles”—

25.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“But without apprehending the tathāgata as other than the perfection of giving”—

25.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“you... should therefore call them... just tathāgatas.”

25.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the tathāgata... Dīpaṅkara,”

25.6 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Then those gods said to the Lord”—

“It is amazing, Lord, this perfection of wisdom of the bodhisattva great beings, through not appropriating and rejecting form,”

“is favorable to getting hold of the knowledge of all aspects.”

25.7 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Then the Lord, knowing the four retinues of monks, nuns,

“Emptiness becomes a good sustainable position”

“emptiness finds no way to infiltrate emptiness.”

“with which they might infiltrate”

“where infiltration might take place.”

“into which infiltration might take place”

25.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Guarding, protection, and safekeeping”—

25.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“to illustrate, ... if this... were filled with śrāvakas and pratyekabuddhas like a thicket of sugarcane,”

26.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a perfect family”

“magically produce themselves”

26.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“have taken possession of... all the buddhadharmas”;

26.12 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“wholesome dharmas”;

26.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“polite speech”

26.37 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“training perfectly”

26.39 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Has been made available in order to tame... and in order to lessen their conceit”—

26.41 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“bodhisattvas... practicing the ordinary”

“without skillful means”

26.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“without apprehending”

27.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“having borne respectfully in mind this perfection of wisdom written out in book form”

27.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a stūpa be made of the seven precious things”;

27.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Jambudvīpa,”

27.33 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“millionfold world system,”

27.35 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“billionfold world system”

27.37 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“each single being of the beings in as many world systems as there are sand particles in the Gaṅgā River in each of the ten directions”

28.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“engage... in battle”

28.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a great knowledge-mantra... an unsurpassable knowledge-mantra... a knowledge-mantra equal to the unequaled,”

28.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the disk of the moon”

- 28.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“these good qualities in this very life... poisoning will not cause the time of their death... or fire, weapons, or water... up to sickness”;

- 28.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a royal family.”

- 28.18 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“born in the hells, the animal world,”

“have incomplete faculties... missing limbs... [or] be born in”

“a body adorned with the marks”

“pass on... to buddhafiels... [and] bring beings to maturity and purify a buddhafiels,”

- 29.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“religious mendicants... a hundred of them... went back,”

- 29.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Māra... turned back”;

29.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“guard and protect”;

29.15 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Issues forth from... the knowledge of all aspects”

“the perfection of wisdom”

“the knowledge of all aspects is not one thing and the perfection of wisdom another”

“The knowledge of all aspects issues forth from the perfection of wisdom”

“the perfection of wisdom issues forth from the knowledge of all aspects”

“The knowledge of all aspects is not one thing and the perfection of wisdom another”

30.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“all the buddhadharmas are preceded by the perfection of wisdom,”

30.5 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Ānanda, ... have been dedicated to the knowledge of all aspects in a nondual way,”

“gets the name ‘perfection of giving.’ ”

[30.7](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Ānanda, by way of the nonduality of form, in a nonappropriating way, in a nonapprehending way”—

[30.12](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“an immeasurable... morality”

[30.13](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“morality... of śrāvakas and pratyekabuddhas”

[30.16](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“guard, protect, and keep safe”;

[30.30](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the gods have come”;

30.38 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

bodies being infused with energy;

31.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śatakratu, head of the gods”

31.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“filled this Jambudvīpa right to the top with the physical remains of the tathāgatas,”

31.3 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, the perfection of wisdom cannot be apprehended”

“cannot be pointed out”

“does not obstruct”

“has only one mark—that is, no mark”

“It is not a place to be seized or not seized”

“to be increased or reduced”

“to be taken away from or added to”

31.4 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“A dual perfection of wisdom is not available”

“Similarly, a perfection of giving, a perfection of morality,”

“are not two,”

31.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika... is simply to accept suchness as two,”

31.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in the Sudharmā assembly of gods”

31.11 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom has no causal sign”

“has no token, is inexpressible,”

“cannot be talked about”

“is inconceivable”

31.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“this billionfold world system filled right to the top with the physical remains of tathāgatas,”

31.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the tathāgata and the perfection of wisdom are not two”;

31.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is equivalent”;

31.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is equivalent.”

31.19 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a person fearful of rich creditors”;

31.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“complete nirvāṇa”;

31.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the large jewel”;

31.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“as many... world systems as there are sand particles in the Gaṅgā River filled right to the top with the physical remains of tathāgatas,”

31.42 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Gives detailed instruction for the three vehicles, and instruction by way of no causal sign, by way of no production, by way of no stopping,”

31.43 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is not over there or over here, or has stayed up or sunk down,”

31.45 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Replied Śatakratu, “This—that is, the perfection of wisdom—is a great perfection.”

31.55 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Shatters the vajra-like body and imbues the physical remains of the tathāgata with a special power”—

31.57 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Who goes to others and explicates”

31.58 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“ ‘What should I rely on and stay by, whom should I respect, revere, honor, and worship?’ ”

31.60 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, those sons of a good family or daughters of a good family who have entered into the Śrāvaka Vehicle or who have entered into the Pratyekabuddha Vehicle,”

32.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“from establishing one being in the result of stream enterer, but not so much from establishing the beings in Jambudvīpa in the ten wholesome actions.”

32.4 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“written out this perfection of wisdom in book form and bestowed it”

“in this perfection of wisdom are taught the dharmas without outflows,”

32.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“establishing all the beings in Jambudvīpa in the state of a worthy one and a pratyekabuddha’s awakening,”

32.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“written out this perfection of wisdom in book form and bestowed it”

32.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“There, properly paying attention is this: taking up... this perfection of wisdom with an understanding that operates without duality.”

32.18 17 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“There the meaning of the perfection of wisdom is this:”

“not viewing the perfection of wisdom as two and not viewing it as not two.”

“not viewing the perfection of wisdom as a causal sign or as not a causal sign,”

“as brought in or as sent out,”

“as taken away or as added on,”

“as defilement or as purification,”

“as a production or as a cessation,”

“as grasped or as rejected,”

“as stationed or as not stationed,”

“as true or as mistaken,”

“as right or as wrong,”

“as tiny or as not tiny,”

“as a part or as not a part,”

“as a dharma or as not a dharma,”

“as suchness or as not suchness,”

“as the very limit of reality or as not the very limit of reality,”

“this is the meaning of nondual,”

32.20 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in both the meaning and the letter”

32.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“with all the requirements for happiness, all the buddhas in the ten directions”;

32.22 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“without apprehending anything”

“for infinite, incalculable eons by way of apprehending something”;

32.28 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“counterfeit perfection of wisdom.”

32.43 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“immeasurable merit”;

32.56 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in the result of once-returner,”

32.60 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a pratyekabuddha’s awakening,”

32.66 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“unsurpassed, perfect, complete awakening”

32.68 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in the irreversible state”;

“to one”

33.1 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Then the bodhisattva Maitreya said to the... venerable monk Subhūti,”

“in comparison to the bases of meritorious action arisen from”

“the highest.”

“Because all the bases of meritorious action arisen from giving,”

“of those... in the Śrāvaka Vehicle and those... in the Pratyekabuddha Vehicle are made”

“for personal disciplining... a bodhisattva’s... is for disciplining all beings.”

33.4 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“entities and objective supports,”

“the eighteen distinct attributes of a buddha”—

“And if, just like it is with the entities and how it is with the objective supports too, awakening is like that; if thought is like that,”

[33.5](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable monk Subhūti, if those bodhisattva great beings again and again practice the six perfections,”

[33.6](#) 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable monk Subhūti, you should not give an exposition of this doctrine... like this in the presence of bodhisattvas who have newly set out in the vehicle,”

“smidgeon of faith,”

“The explanation... has to be given in the presence of bodhisattvas irreversible...”—

“they will be, venerable monk Subhūti, those whose bases of meritorious action arisen from rejoicing will be dedicated in that way to unsurpassed, perfect, complete awakening,”

[33.7](#) 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The thought that does the rejoicing and dedication”

“is a thought that is extinguished, stopped, nonexistent, and has run out”

“And those entities and those objective supports, those wholesome roots, and those bases of meritorious action arisen from rejoicing are extinguished, stopped, nonexistent, and have run out,”

“Does thought dedicate thought? If thought were to dedicate thought, there would be no coming together of two thoughts”

“The intrinsic nature of thought cannot be dedicated”

33.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“When bodhisattva great beings practicing the perfection of wisdom thus know the perfection of wisdom is a nonexistent thing,”

33.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The bodhisattva Maitreya then asked the elder Subhūti, “Venerable monk Subhūti, when bodhisattva great beings who have newly set out in the vehicle,”

33.10 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“when bodhisattvas... who have newly set out in the vehicle,”

“by way of not apprehending anything.”

33.11 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“And, having heard about those works of Māra from them, no decrease happens and no increase happens,”

“Grasp the bodhisattva lineage”—

[33.12](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Maitreya, bodhisattva great beings who have newly set out in the vehicle should compress together the merit accumulations and the wholesome roots planted by the lord buddhas whose path has come to an end, whose thought constructions and cravings for existence have been cut off,”

[33.16](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“it is a conforming dedication,”

“are extinguished”—

[33.17](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“past, future, and present”

[33.20](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“are aware that the piling up of”

33.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they do not form a knowledge of and do not give validity to those wholesome roots, those accumulations, or those productions of the thought,”

33.27 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“bodhisattvas who are skilled.”

33.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“should reflect deeply as follows: ... those buddhas, those wholesome roots, those accumulations, and those... thoughts”

33.37 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“has not been poisoned.”

33.38 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“has been poisoned.”

33.39 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“I too must dedicate... in this truly dharmic way,”

- [33.41](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“if all the beings that are in the billionfold world system were to obtain the ten wholesome actions... the concentrations, ... the immeasurables, ... the absorptions, and... the clairvoyances.”

- [33.43](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“were to become stream enterers,”

- [33.44](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“this dedication... without attachment creates even more merit than”

- [33.45](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“worthy ones and pratyekabuddhas,”

- [33.47](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“with all the requirements for happiness... for as many eons as there are sand particles in the Gaṅgā River.”

33.48 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if that basis of meritorious action had a physical form it would not fit in even as many world systems as there are sand particles in the Gaṅgā River”

33.52 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a perception that apprehends something,”

33.57 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“all the beings in a billionfold world system”

33.59 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“without grasping, without rejecting, without falsely projecting, without acquiring, and without apprehending,”

“there is no production, cessation, defilement, purification,”

“I also rejoice,”

33.60 8 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“liberation,”

“are not bound, are not freed”;

“are not defiled”

“are not purified”

“are not produced”

“do not appear,”

“do not stop... have not changed places, and have not been destroyed”—

“they are not bound, are not freed, are not defiled, and are not purified, ... are not produced, do not appear, and do not stop, have not changed places, and have not been destroyed.”

33.62 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“practicing the perfections... by way of not apprehending anything”

34.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Turning the wheel of the Dharma that has twelve aspects three times”—

“Lord, how does one stand in the perfection of wisdom?”

34.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom is itself the Teacher and the Teacher is himself the perfection of wisdom.”

34.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What occasioned this inquiry by the venerable monk Śāriputra? What was the catalyst?”

34.4 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“assisted by the perfection of wisdom”

“Dedicate”

“to the knowledge of all aspects”

34.8 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“When the five perfections are assisted by the perfection of giving, they do not get the name perfection.”

“It is not so, Kauśika, it is not so”

34.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how should [they]... find and produce within themselves the perfection of wisdom?”

34.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“So they do not find and produce within themselves form”

34.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how do they find and produce within themselves the perfection of wisdom so that they do not find and produce within themselves form?”

34.12 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, they should find and produce within themselves the perfection of wisdom as the nonenactment, the nonproduction, the noncessation, the nonappearance, the nondestruction, and the nonapprehension of form.”

34.14 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“does not cause any dharma to be gained.”

“It is counted as the perfection of wisdom.”

34.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom... does not cause even the knowledge of all aspects to be gained. It does not apprehend it.”

34.19 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika... it is because the perfection of wisdom does not cause it to be gained as a name, as a causal sign, or as something to be enacted.”

[34.20](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Well then, Lord, how does this perfection of wisdom cause it to be gained?”

[34.21](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom causes it to be gained without apprehending, without asserting, without being stationed on, without forsaking, without settling down on, without grasping, and without rejecting anything at all, but it does not cause any dharma to be gained.”

[34.22](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It is amazing, Lord, ... this perfection of wisdom...”

“nonproduction”

[34.23](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“have such ideas as ‘the perfection of wisdom causes all dharmas to be gained’ or ‘the perfection of wisdom does not cause all dharmas to be gained,’ ... the perfection of wisdom is forsaken,”

34.26 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“I do not have confidence in form.”

34.28 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the perfection of wisdom gives me confidence because form cannot be apprehended,”

34.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Does not make form bigger nor does not make it smaller”—

34.36 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Those bodhisattva great beings with such notions, Lord, are not practicing the the perfection of wisdom.”

“Lord... because... they are not in harmony with the perfection of wisdom as cause”

34.38 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because beings are not produced.”

“because form is not produced, up to... because a buddha is not produced,”

34.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“There is no full awakening”

34.47 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because beings are not endowed with the powers,”

35.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because dharmas are in an inanimate material state”

35.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“hard... to believe in this perfection of wisdom.”

35.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Just how deep, Lord, is this perfection of wisdom in which it is so hard for them to believe?”

35.26 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is not bound and it is not freed,”

“Subhūti... form is not bound and it is not freed.”

“because the nonexistence of an intrinsic nature in form is form.”

35.31 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the prior limit of form is not bound and is not freed.”

“Because the nonexistence of an intrinsic nature in the prior limit is form”

35.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The later limit”

35.33 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“present”

35.36 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“purity,”

“that purity of form is the purity of the result.”

35.37 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“That purity of form is the purity of the result. That purity of the result is the purity of the perfection of wisdom. That purity of the perfection of wisdom is the purity of form.”

“not two, not divided, not separate, and not broken apart.”

35.39 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because of the purity of self, there is the purity of form.”

“because of the purity of self, there is the purity of form.”

35.40 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because of the purity of greed there is the purity of form; because of the purity of form there is the purity of greed. Thus, this purity of greed and the purity of form is not two,”

“is not two.”

35.41 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“hatred, and confusion.”

35.42 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because of the purity of ignorance there is the purity of volitional factors; because of the purity of volitional factors there is the purity of ignorance. Thus, this purity of ignorance and the purity of volitional factors is not two,”

35.43 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because of the purity of the perfection of giving there is the purity of the perfection of morality; because of the purity of the perfection of morality there is the purity of the perfection of giving. Thus, this purity of the perfection of giving and the purity of the perfection of morality is not two,”

35.44 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Subhūti, that purity of the perfection of wisdom is the purity of form. That purity of form is the purity of the knowledge of all aspects. Thus, this purity of the perfection of wisdom, purity of form, and purity of the knowledge of all aspects is not two, not divided, not separate, and not broken apart.”

35.45 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the purity of the knowledge of all aspects,”

“the purity of the knowledge of all aspects is not two”;

35.46 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the purity of the compounded”

“the uncompounded,”

36.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, this purity is deep,”

“Śāriputra, it is deep because it is extremely pure”

36.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, purity is light because it is extremely pure,”

36.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“purity is light because form is extremely pure.”

36.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, purity does not link up.”

36.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śāriputra, form does not link up because it does not change places, so it is pure”

[36.7](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, purity is without defilement”

[36.9](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, there is no obtaining and no clear realization of purity.”

[36.12](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, purity does not come into being.”

[36.14](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, purity does not arise in the desire realm... the form realm... [or] the formless realm.”

[36.15](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because you cannot apprehend the desire realm’s intrinsic nature.”

36.20 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, purity does not know”

36.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because dharmas are inanimate material”—

36.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, purity does not know form.”

36.26 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because it is empty of its own mark”

36.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, the perfection of wisdom does not help nor does it hinder the knowledge of all aspects,”

36.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“extremely pure.”

36.31 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because of the establishment of the dharma-constituent.”

36.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, the purity that is the perfection of wisdom does not assist any dharma,”

36.34 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, form is pure because self is pure”

“because it is extremely pure, Subhūti.”

36.47 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because knowledge is not found and is not discarded, Subhūti.”

36.48 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Nonduality and purity”—

36.50 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the unlimited,”

“because form is unlimited.”

36.51 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“because of the emptiness of what transcends limits and the emptiness of no beginning and no end, Subhūti.”

36.56 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, why is such a realization as that the perfection of wisdom of bodhisattva great beings?”

“Because it is the knowledge of path aspects, Subhūti.”

36.57 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, you cannot apprehend the perfection of wisdom of bodhisattva great beings on this side, on the farther side, or on neither.”

“Because it is extremely pure,” said the Lord.

36.58 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because of the sameness of the three time periods, Subhūti”—

36.60 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they are attached to a name and attached to a causal sign,”

“Subhūti, even though all dharmas are without causal signs and without names”

36.63 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“those who are attached and not attached.”

“Lord, such an excellent exposition and excellent definitive teaching of this perfection of wisdom... to bodhisattva great beings is amazing”—

36.65 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“When... they perceive that form is ‘empty,’ they are attached”

36.68 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Not perceive form as ‘form’ ”—

“Not perceive... dharmas as... ‘dharmas’ ”—

36.70 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Kauśika, it is because the basic nature of form cannot be dedicated”

36.72 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, I will teach you other sorts of attachment even more subtle than those”

36.76 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, the perfection of wisdom is deep.”

“Subhūti, it is because all dharmas are isolated in their basic nature.”

36.77 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom... is unmade and does not cause anything to come into being.”

36.78 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The basic nature of a dharma is not two; it is simply one.”

“is not a basic nature.”

“is unmade.”

“has not caused anything to come into being”

36.79 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Nobody has seen, heard, thought about, been conscious of, or fully awakened to the perfection of wisdom,”

36.80 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom is inconceivable”

“it is not known through form”

37.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is the nonapprehender of all dharmas.”

37.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How do [they]... practice the perfection of wisdom?”

37.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“if they do not practice form,”

37.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“ ‘form is completed’ or ‘not completed,’ ”

37.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“ ‘Form is not attached’ ”

37.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they do not perceive ‘form is not attached.’ ”

37.34 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They do not falsely project form”

“do not falsely project form as ‘mine’ ”

“do not falsely project anything onto form”

“do not falsely project a causal sign of form”

37.36 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the thousand buddhas”

37.39 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya”

37.44 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the perfection of wisdom is pure because form is pure.”

37.46 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, form... is unproduced and unceasing, without defilement and without purification.”

“form is pure,”

37.47 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because space is pure”—

37.49 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“pure... untainted... cannot be grasped... does not say anything... does not converse about anything... cannot be apprehended”—

37.52 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because space does not say anything”—

37.54 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“just like the two sounds of an echo, as an analogy,”

37.55 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because space does not converse about anything”

37.60 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, ... because form is extremely pure, cannot be apprehended, is unproduced and unceasing, and without defilement and without purification”—

37.61 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“pure”

37.63 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“will not contract diseases of the eye,”

37.68 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“In the perfection of wisdom there is no dharma that is produced or ceases, is defiled or purified, or is appropriated or rejected at all”

37.70 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a great jewel”

37.71 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Thus, do not form a notion, and thus do not conceive”—

37.72 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, this perfection of wisdom does not establish any dharma, or teach it.”

37.75 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, whether the tathāgatas arise or whether the tathāgatas do not arise”

37.76 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the wheel of Dharma.”

37.77 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... it is not a second turning of the wheel of Dharma and it is not a first turning either.”

37.78 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“has not been made available in order to turn or not turn any Dharma”

“Given the emptiness that is the nonexistence of an intrinsic nature”

37.80 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom is a great perfection,”

“all dharmas are empty of the intrinsic nature of all dharmas.”

“but still, bodhisattva great beings abiding in this perfection of wisdom fully awaken to unsurpassed, perfect, complete awakening without fully awakening to any dharma at all.”

“will turn the wheel of the Dharma but will not turn or not turn any Dharma.”

“will not see any Dharma at all, and will not not see any Dharma at all either.”

“because a Dharma that will be turned or will not be turned cannot be apprehended.”

“emptiness does not turn it, nor does it not turn it. The signless and the wishless also do not turn it, nor do they not turn it.”

37.81 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“therefore, this teaching of the perfection of wisdom, this illumination,”

“is the teaching of the perfection of wisdom that is perfectly pure.”

“nobody teaches that teaching of the perfection of wisdom.”

“and nobody receives it.”

“nobody has directly realized it.”

“nobody has entered into nirvāṇa either. And in this Dharma teaching there is also nobody who becomes worthy of offerings.”

38.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because space is a nonexistent thing, Subhūti”—

38.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all dharmas are equally nonapprehendable, Subhūti”—

38.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because of not having a name and body”—

38.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because the movement of breath in and out is unfindable”—

- 38.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because applied and sustained thought is unfindable”—

- 38.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because the feeling, perception, volitional factors, and consciousness aggregates are unfindable.”

- 38.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all phenomena do not go away.”

- 38.10 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all dharmas cannot be seized.”

“is not stolen.”

- 38.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all dharmas have come to an end in extreme purity.”

38.12 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all dharmas do not arise and do not stop.”

38.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because death and rebirth are unfindable.”

38.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all dharmas are indestructible in their nature.”

38.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because a dream that has been seen cannot be apprehended.”

38.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This is a perfection without purification... because the presence of defilement cannot be apprehended.”

38.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This is a perfection that does not stand... because all phenomena cannot be apprehended.”

38.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because it is a full awakening to all dharmas as unmistakable suchness.”

38.33 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because the causal sign of greed cannot be apprehended.”

38.34 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because hate is not real.”

38.38 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This perfection of wisdom is a perfection that is not a means of measurement... because all phenomena do not fully arise.”

38.40 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all phenomena are distinct.”

38.43 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because the measure of all phenomena cannot be apprehended.”

38.44 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all phenomena are without attachment like space.”

38.45 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This... is an impermanent perfection

38.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all phenomena are not suitable to be clung to.”

38.47 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This... is a selfless perfection... because all phenomena are not settled down on.”

38.48 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This... is a perfection of the empty... because an intrinsic nature of all phenomena cannot be apprehended.”

38.49 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because all phenomena have no causal sign.”

“without a defining mark.”

38.53 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because the emptiness of emptiness cannot be apprehended.”

38.54 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The great emptiness cannot be apprehended.”

38.61 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This... is a perfection that is the emptiness of a basic nature... because compounded and uncompounded dharmas cannot be apprehended.”

38.82 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This... is a perfection that is giving... because miserliness cannot be apprehended.”

38.88 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This... is a perfection that is the ten powers... because all the aspects of all dharmas cannot be apprehended.”

38.89 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because the knowledge of path aspects is not cowed.”

“a perfection that is fearlessness.”

38.90 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because knowledge is totally unattached and unimpeded.”

“a perfection that is detailed and thorough knowledge.”

38.92 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because it has gone beyond all śrāvaka and pratyekabuddha attributes.”

“a perfection that is the... attributes of a buddha.”

38.94 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This... is a perfection that is self-originated... because it is in control of all dharmas.”

39.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“When practicing the perfection of wisdom [they] do not stand in form, and when they do not stand in form they practice the yoga of form.”

39.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Kauśika, they do not practice the yoga of a bodhisattva’s form, and thus not practicing the yoga of form like that, they practice the yoga of form.”

39.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Do not apprehend form as past,”

39.47 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the meditation on the perfection of wisdom... is completed”—

39.49 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the meditation on the perfection of wisdom... is completed.”

39.52 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not mentally construct and do not conceive of form, do not mentally construct and do not conceive of a causal sign of form, and do not mentally construct and do not conceive of an intrinsic nature of form.”

39.55 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, the perfection of wisdom is an aggregate of the purity of all dharmas”

39.57 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, that... would not give rise to many hindrances would be amazing.”

39.77 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“During the last of the ‘five hundreds’ ”—

40.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“When it takes a really long time to have the confidence to speak”

40.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“when the confidence to speak happens too fast,”

40.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“yawning”

40.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“laughing”—

40.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“While if they yawn while... taking it up”—

40.20 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Attached to each other as friends”—

40.28 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“As many thoughts as they have to leave, they appropriate that many eons of practice.”

“Those... would reject the root of the tree of the knowledge of all aspects.”

“the branches, petals, and leaves”

40.31 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a dog might spurn”

“food”

“food from a servant”

40.33 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“somebody finds an elephant,”

‘the track’

40.35 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the hoofprint left by a bull,”

40.37 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“contractor who wants to build a Vaijayanta palace”

“celestial mansion circle,”

40.44 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the perfection of wisdom does not give confidence to speak”

“is inconceivable”

“is without production and without cessation”

“is without defilement and without purification”

“is without distraction”

“is not something that can be spoken out loud”

“is not part of a conversation”

“is not something that can be talked about”

“cannot be apprehended”

40.47 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“form the notion ‘this deep perfection of wisdom is not an existent thing,’ Subhūti, they should know that this too is the work of Māra.”

40.48 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom is without letters,”

42.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Reveals this world”—

42.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... this deep perfection of wisdom gives birth to a tathāgata’s ten powers,”

42.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the Tathāgata has said that the five aggregates are the world... the perfection of wisdom does not reveal those five aggregates as being destroyed, nor does it reveal them as being really destroyed.”

42.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“If even this very perfection of wisdom does not exist and is not apprehended in this deep perfection of wisdom, how could form ever exist or be apprehended?”

42.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the tathāgatas know those collected thoughts and distracted thoughts of those beings for what they are through the true nature of dharmas.”

42.14 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How do they know those collected thoughts and distracted thoughts?”

“inexhaustible... free from greed... cessation,”

“an abandonment,”

“isolated”

42.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“know a greedy thought... for what it is, a greedy thought,”

42.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, a mind that is greedy is not a mind as it really is,”

42.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“free from hatred... and free from a confusion.”

42.19 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“An inclusive thought... as an inclusive thought”

“Subhūti, here the tathāgatas know that a thought of those... beings is not inclusive, ... that a thought is not constricted,”

“increases,”

“is reduced”;

“pervades,”

“does not pervade.”

“know, thanks to this deep perfection of wisdom,”

“an inclusive thought as an inclusive thought,”

“for what it is,”

42.20 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that has become great.”

“Subhūti, here the tathāgatas view a thought of other beings or other persons as not coming, as not going, as not lasting, as not arising, and as not stopping,”

42.21 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Immeasurable thought”

“view that thought of... beings... as not there, as not interrupted, as not fixed, and as not not fixed,”

“know an immeasurable thought... for what it is.”

42.22 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

"[They] view that thought... as without a mark and separated from an intrinsic nature."

"a thought... that does not show itself."

42.23 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

"Those thoughts... are not even visible to the five eyes"—

"an invisible thought."

42.24 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

"Thoughts that are clear, dull, abridged, and expanded"—

"for what they are."

"Based on form"

42.25 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

"Refers to form"

"Connect this in the same way also with"

"feeling"

42.29 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Subhūti, thanks to this deep perfection of wisdom the tathāgatas know form. How do they know form? They know it just as they know suchness—without distortion, without conceptualization,”

“without a causal sign,”

“without effort,”

“without thought construction,”

“and without apprehending anything,”

42.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“therefore, Subhūti, the suchness of thoughts... that are clear, dull, abridged, and expanded is the suchness of the aggregates, constituents, sense fields, dependent origination,”

43.2 12 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Gods, this perfection of wisdom is deep because it is marked by emptiness.”

“marked by signlessness.”

“marked by wishlessness.”

“marked by the absence of production and stopping”

“marked by the absence of defilement and the absence of purification.”

“marked by the nonexistence of an intrinsic nature.”

“marked by the absence of a foundation.”

“marked by the absence of annihilation and of going on and on forever.”

“marked by the absence of unity and the absence of difference”

“marked by the absence of coming and absence of going”

“marked by space.”

“the Tathāgata uses the conventional label as an ordinary conventional term, but not as an ultimate one”

43.3 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“Gods, the world with its gods and humans cannot alter those marks”

“Gods, a mark does not make a mark into something else”

“A mark does not know a mark.”

“A mark does not know the absence of a mark.”

“The absence of a mark does not know a mark.”

“And the absence of a mark does not know the absence of a mark.”

“Therefore that mark, and that absence of a mark, and also both, do not have... the intrinsic nature of that which might cause knowing.”

“Who might know”

“To whom it might be made known”

43.4 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

“Gods, those marks are not occasioned by form,”

“Because all marks have no mark”—

43.7 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Whether the tathāgatas arise or whether the tathāgatas do not arise,”

“The element of marks simply remains as it really is, the element of no marks. A tathāgata has perfectly and fully awakened to that.”

“Therefore a tathāgata is called a ‘tathāgata.’ ”

43.9 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The Tathāgata has given an exposition of all marks by giving an exposition of the perfection of wisdom”

“Having fully awakened to unsurpassed, perfect, complete awakening... [he] has differentiated all the marks”

43.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The mark of form is something that can show itself,”

43.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“have appreciation and a feeling of gratitude”

43.14 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Fully awakened to all dharmas as not done and not changed”—

“Because there is no body”—

“the Tathāgata’s cognizance of what has not been done, and acknowledgment of what has not been done.”

“Furthermore, Subhūti, thanks to the perfection of wisdom, on account of the force of ultimately not originating, the unmade transcendental knowledge has engaged with all dharmas.”

43.16 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, when all dharmas are not producers and are not seers”

“the perfection of wisdom gives birth”;

“reveals the world.”

43.17 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Exactly so, Subhūti, exactly so!”

“because all dharmas are empty, ring hollow, are in vain... are not producers and are not revealers,”

43.19 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It reveals it, moreover, because form is not seen.”

43.21 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, when a consciousness with form as objective support does not arise” —

“it reveals”

43.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Reveals... [that the world] is inconceivable” —

43.37 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, form is inconceivable, incomparable, immeasurable, uncountable, and equal to the unequaled because it does not appear.”

“all mental and mental factor dharmas are not apprehended”

44.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“it is made available to serve a great purpose,”

44.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This deep perfection of wisdom is made available so that you do not hold on to and do not settle down on form.”

44.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, I too...”

44.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“That knowledge and abandonment of faith-followers, dharma-followers, up to worthy ones, and pratyekabuddhas, is the forbearance of bodhisattvas who have gained forbearance for the nonproduction of all dharmas”

44.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Before they had gone very far disappeared”—

44.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Where did they die, Lord, the bodhisattva great beings who have taken birth here and believe in this deep perfection of wisdom the moment they hear it?”

44.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“have died a human and taken birth as a human”

44.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“having died in other buddhafiels, take birth”

44.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“have died among the Tuṣita gods and taken birth here”

44.19 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“heard or asked about it in the past [and] have taken birth here,”

44.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“get robbed”

44.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the Śrāvaka and the Pratyekabuddha”

45.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the boat on the ocean,”

45.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the pot,”

45.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the ship”

45.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the very old man”

45.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They do not falsely project ‘I am moral, this is morality, this is immorality.’ ”

45.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It is because the perfection of giving has gone to the near shore.”

45.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“reach unsurpassed, complete awakening.”

[45.17](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“knows the near shore and knows the farther shore.”

[46.1](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how should bodhisattva great beings beginning the work train in the perfection of wisdom?”

[46.2](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“should attend on spiritual friends.”

[46.3](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“You should not hold as an absolute,”

[46.4](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“you should not produce a longing for form”

46.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, those bodhisattvas who want unsurpassed, perfect, complete awakening, even while all phenomena are empty of their own marks, are doers of the difficult.”

46.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“ ‘May I for the world’s benefit and happiness... become the protector... refuge... resting place... final ally... island... leader and... support. May I become the benefit and happiness of the world: its protector, refuge, resting place, final ally, island, leader, and support,”

46.12 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how are all phenomena not mingled?”

“The nonconnection... the nonproduction... the noncessation,”

46.13 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The farther shore of form is not form.”

“Subhūti, as form really is, so too are all dharmas.”

46.14 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Will not bodhisattva great beings have indeed fully awakened to the knowledge of all aspects?”

“Lord, on the farther shore of form there is no thought construction whatsoever.”

46.17 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form is delimited by a past and a future.”

“Subhūti, that delimitation of all phenomena by a past and a future... is calm, it is sublime.”

46.21 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form has space as its way of being.”

“The emptiness of form does not go and does not come”

46.22 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, all phenomena have emptiness as their way of being”

“Because they do not pass beyond that way of being”

46.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“have the unborn and unreal as their way of being”—

46.30 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, all phenomena have the limitless”—

“boundless.”

46.31 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“have the absence of being taken away from and the absence of being added to as their way of being.”

46.32 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“have not going and not coming as their way of being.”

“have not bringing in and not sending out as their way of being.”

“have not joining, not not joining, not mingling, and not not mingling as their way of being.”

47.2 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“In their intrinsic nature they are isolated from the elimination of greed,”

“the tokens of greed”

47.10 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that armor is not spliced with form.”

“absolutely do not exist,”

[47.13](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, bodhisattva great beings have not buckled on armor for the sake of only a partial number of beings.”

[47.15](#) 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It is not something that somebody has to meditate on,”

“It is not something that has to be meditated on somewhere,”

“It is not something that has to be meditated on somehow,”

[47.17](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the disintegration of meditation”

[47.20](#) 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, you should look closely at a bodhisattva great being in this deep perfection of wisdom irreversible from progress toward awakening.”

“Is the bodhisattva great being not attached to this deep perfection of wisdom?”

“the perfection of giving,”

“the knowledge of all aspects.”

“what others have said”

47.21 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“not separated from”

“do not tremble,”

“delight in”

“take it up, and bear it in mind.”

47.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Should think carefully about this deep perfection of wisdom”—

47.26 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“with a mindstream inclined to emptiness, tending to emptiness, and heading to emptiness.”

47.27 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“emptiness, signlessness, wishlessness, the unproduced, the unceasing, the absence of defilement, the absence of purification,”

47.28 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

The elder Subhūti inquired, “Lord, do they also think about form?”

47.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

the Lord said, “Subhūti, bodhisattva great beings do not think about form,”

47.30 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“form, feeling,”

“the knowledge of all aspects,”

“Nobody has made the knowledge of all aspects, nobody has made it change. It has not come from anywhere, and is not going anywhere,”

“number,”

48.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the gods,”

“Lord... this deep perfection of wisdom,”

48.4 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Here where the habitual idea of two does not exist is the deep state of dharmas.”

“Because space is deep,”

48.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This doctrine is not taught so form will be taken up or will not be taken up.”

48.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This doctrine is not obstructed by form,”

48.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“takes after the Lord.”

48.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Just that suchness of the Tathāgata is the suchness of all dharmas, and that suchness of all dharmas is the suchness of Subhūti.”

48.17 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The suchness of the Tathāgata is established”

“Is unchanging and undifferentiated”—

“Is not obstructed by anything”—

“there is nothing of which that suchness is not the suchness.”

“And it is never not suchness”—

“is not two”

“and cannot be divided into two”

48.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Just as the suchness of the Tathāgata is not broken apart, is not different, and cannot be apprehended, so too the suchness of all dharmas is not broken apart, is not different, and cannot be apprehended. Similarly, the suchness of the elder Subhūti is not broken apart, is not different, and cannot be apprehended either.”

48.19 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The suchness of the Tathāgata is not other than the suchness of all phenomena, and what is not other than the suchness of all phenomena is never not suchness. It is always suchness. The suchness of the elder Subhūti is like that. Therefore, since it is not something else, even though the elder Subhūti takes after the Tathāgata he does not take after him in anything.”

“Just as the suchness of the Tathāgata is not past, is not future, and is not present,”

“Therefore, [he]... ‘takes after the Tathāgata.’ ”

48.20 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Gods, here you should know the suchness of the Tathāgata that is the same, through the suchness of the past that is the same.”

48.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Gods, thanks to this perfect suchness the Tathāgata... gets to be called Tathāgata.”

48.24 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Shook in six ways”—

“quaked... shook... stirred... resounded... roared... and was disturbed.”

48.26 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Does not take after form, does not take after anything other than form”—

“the suchness of form,”

“other than the suchness of form,”

48.27 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, suchness, unmistaken suchness, unaltered suchness are deep,”

“true nature of dharmas, dharma-constituent, and establishment of dharmas” —

“the certification of dharmas, the very limit of reality, and the inconceivable element” —

“In them you cannot apprehend form, you cannot apprehend the suchness of form.”

48.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Sixty bodhisattvas lacking in what is necessary stopped taking hold of anything and their minds were freed from contamination.

48.31 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“did not enter into secure state,”

48.33 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“emptiness, signlessness, and wishlessness... separated from skillful means... become śrāvakas,”

48.41 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord,” said the elder Śāriputra, “the way I understand the meaning of what you, Lord, have said,”

“Starting from the production of the first thought”

48.45 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Gods! Even though I have fully awakened to all dharmas in all their aspects, still I did not apprehend any dharma that might fully awaken, or through which I might fully awaken, or any dharma I might awaken to.”

“And why? Gods, it is because all dharmas are absolutely pure.”

48.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord... full awakening to unsurpassed, perfect, complete awakening is not hard.”

48.47 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“must be hard”

“If bodhisattva great beings do not believe that dharmas are like space, but still,”

“it would not be hard.”

48.48 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, what do you think, does form turn back from unsurpassed, perfect, complete awakening?”

48.62 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“according to the way things are in the elder Subhūti’s teaching,”

48.65 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, do you accept in suchness there are three bodhisattvas?”

48.67 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“one... or two... or three”

48.73 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how should bodhisattva great beings who want to go forth to unsurpassed, perfect, complete awakening stand?”

48.74 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

"I must produce a balanced thought toward all beings,"

"I must focus on all beings with the thought they are kinsmen, and blood relatives."

48.75 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

"I must also stop killing,"

48.94 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

" 'I should not actualize the very limit of reality,' "

48.98 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

"the good doctrine lasts, welcoming it."

48.99 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

Open this passage

"Form will be without obscuration"

"Even in the past... did not seize form."

"and why?"

"Because even that form that has not been seized, Subhūti, is not form."

49.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“in regard to those suchnesses, they have no doubt at all that they are not each separate and both.”

49.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“All dharmas are without attributes, without tokens, and without signs”

49.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if all dharmas are without attributes,”

49.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... bodhisattva great beings who have turned away from form,”

49.7 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Know what needs to be known”—

“see what needs to be seen”—

“They do not hold that a spectacle or an auspicious sign makes for cleanliness.”

51.7 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, form is deep,”

“why is form deep?”

“Subhūti... just as the suchness of form is deep, so too is form deep,”

51.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, what is the suchness of form like?”

51.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, there is no form in the suchness of form, and there is no suchness of form other than form. The suchness of form is like that.”

51.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Made to turn back from form, and nirvāṇa has been pointed out”—

51.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“fill up as many world systems as there are sand particles in the Gaṅgā River with the wholesome roots appropriated in a single day ... it still would not approach what remains of those wholesome roots even by one hundredth part”

51.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“If... separated from the perfection of wisdom [that bodhisattva] were to... cultivate wisdom”

51.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“this perfection of wisdom is the mother of the bodhisattvas”

51.32 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, the Lord has said, ‘Whatever merit has been accumulated, it is all imaginary,’ so how will a son of a good family or daughter of a good family make a lot of merit?”

“What has been accumulated does not exist,”

“they will not be able to enter into the right view and the secure state of a bodhisattva,”

51.33 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What [they]... have accumulated appears as just empty, appears as just in vain,”

“just ringing hollow?”

“are inseparable from the perfection of wisdom... to that extent they make infinite, incalculable merit.”

51.34 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What are the specific features...?”

51.35 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the incalculable is that which has no enumeration.”

“the infinite”

“the immeasurable”

“A calculable element or an incalculable element”

51.39 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form is also empty so it is infinite, incalculable, and immeasurable.”

51.43 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“an exposition in harmony with what causes a tathāgata’s teaching.”

51.44 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, all phenomena are simply inexpressible?”

[51.46](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, does an inexpressible reality know increase or decrease?”

[51.47](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the knowledge of all aspects come with the good fortune of fully awakening to unsurpassed, perfect, complete awakening?”

[51.48](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they will make a dedication just like unsurpassed, perfect, complete awakening,”

[51.49](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, what is unsurpassed, perfect, complete awakening?”

[51.52](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] should practice the perfection of wisdom like that, by way of no increase or decrease”

51.53 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, do bodhisattva great beings fully awaken to unsurpassed, perfect, complete awakening because of the first production of the thought, or do they fully awaken to unsurpassed, perfect, complete awakening because of a later production of the thought?”

51.54 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the illustration of an oil lamp”

51.59 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The Śuklavipaśyanā level

“the Gotra level”

“the Aṣṭamaka level”

“the Darśana level”

“the Tanū level”

“the Vitarāga level”

“the Kṛtāvin level”

“the Pratyekabuddha level”

“the Bodhisattva level”

“the Buddha level”

51.61 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Will that thought which has stopped be produced again?”

“What has stopped will not be produced. What has been produced is subject to stopping. What is subject to stopping will not stop. It will remain just as suchness does. It will not be unmoved.”

51.67 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, what do you think, is that thought also suchness?”

“It is not, Lord,”

51.68 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is that thought other than suchness?”

“It is not, Lord,”

51.69 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is thought in suchness?”

51.70 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is suchness in thought?”

“They are not, Lord,”

51.71 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Does suchness see suchness?”

“It does not, Lord,”

51.73 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, someone practicing like that is not practicing anything at all”

51.75 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They practice in the ultimate where there are no habitual dualistic ideas.”

51.77 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Has the perception of a causal sign disintegrated because of them?”

“They do not, Lord,”

51.80 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] bring beings to maturity with those... meditative stabilizations,”

- 52.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“When [they]... have become absorbed in the three meditative stabilizations on emptiness, signlessness, and wishlessness in a dream, do they improve on account of the perfection of wisdom?”

- 52.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, if they improve on account of having meditated during the day, they improve in a dream like that as well?”

- 52.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, when bodhisattva great beings have made some karma in a dream is there an accumulation or diminution in their karma?”

- 52.4 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The Lord has said that all phenomena are like a dream, so there is no accumulation or diminution there,”

“you cannot apprehend any phenomenon in a dream that is accumulated or diminished.”

52.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“If it is thought about in a certain way, on waking there is an accumulation or reduction in one’s karma.”

52.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, what would you say about the karma of someone who committed a murder during the day, and someone who dreamed about committing the murder and on waking thought, ‘I killed him. It is excellent that I killed him’?”

52.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, karma does not happen without an objective support; intention does not happen without an objective support.”

52.8 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“exactly so!”

“The intellect engages with the seen, the heard, the thought—something one has been aware of; the intellect does not engage with the unseen, the unheard, the unthought—a thing of which one has not been conscious. There, one intellectual act gets hold of defilement. Another intellectual act gets hold of purification.”

52.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, the Lord has said ‘all karma is isolated and all intention is isolated.’ ”

[52.10](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, ordinary beings, having made a causal sign, pile up karmas.”

[52.11](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Subhūti, if bodhisattva great beings in a dream give gifts,”

“cultivate wisdom,”

[52.12](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable Śāriputra, you should ask this of Maitreya the bodhisattva, the great being,”

[52.14](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Venerable monk Śāriputra, what do you think, will this—the designation ‘Maitreya the bodhisattva great being’—respond with the answer; or will form respond with the answer,”

“all dharmas are not two and cannot be divided into two,”

52.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Son of a good family, have you had direct witness of those dharmas in the way you have explained them to be?”

52.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“I do not directly witness those dharmas in the way I have explained them to be.”

52.18 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Do you see that dharma on account of which you come to be known as a worthy one?”

“Lord, I do not.”

52.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how do bodhisattva great beings complete the perfection of wisdom?”

54.2 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“should understand analytically ‘...empty.’ ”

“one way or the other, when they understand this analytically, such an analytical understanding should be without mental distraction.”

“without mental distraction they do not see the phenomenon that is the phenomenon to be actualized, and,”

“not seeing that phenomenon they do not actualize it,”

“they see [they]... are not joined and are not disjoined.”

54.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How do bodhisattva great beings stand in emptiness but not actualize emptiness?”

54.4 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they remain with the dharmas on the side of awakening, understanding that it is thus the time for mastery, and it is not the time for actualization.”

“Subhūti, when bodhisattva great beings contemplate emptiness furnished with the best of all aspects, they do not contemplate that they should actualize it; rather, they contemplate that they should master it. They contemplate that it is not the time it should be actualized, but rather it is the time it should be mastered. When not in actual meditative equipoise, bodhisattva great beings attach their minds to an objective support and without letting the dharmas on the side of awakening lessen, in the meantime do not actualize the extinction of outflows,”

“Subhūti, when bodhisattva great beings contemplate emptiness furnished with the best of all aspects, they do not contemplate that they should actualize it.”

“they contemplate that it is not the time it should be actualized, but rather it is the time it should be mastered.”

“When not in actual meditative equipoise... [they] attach their minds to an objective support”

54.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“it is the time for the perfection of giving,”

54.12 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, it is amazing! Sugata, it is amazing!”

54.13 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, it is because the bodhisattva great beings do not forsake all beings,”

“I will not forsake these ignorant beings, these beings who are deceived because they perceive doctrines that are not good as good.”

54.19 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Śatakratu, Brahmā, a world protector,”

54.22 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

emptiness... signlessness... wishlessness... not occasioning anything, nonproduction, and the absence of an existent thing,”

“are not like irreversible bodhisattvas who... have stepped onto the irreversible level.”

“having achieved mastery”

“passing beyond the Tanū level,”

54.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Would there then, Lord, be ways in which [they] would be irreversible from awakening?”

54.25 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Levels that they have cleansed or levels that they are cleansing do not appear”

“bodhisattvas who practice for awakening are many,”

“Whether they are levels that have been cleansed or whether they are levels that have not been cleansed”

54.26 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Those bodhisattva great beings... are few”

55.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti ... these bodhisattva great beings who are dwelling isolated from attention connected with śrāvakas ... and pratyekabuddhas ... Subhūti, I have endorsed that as the bodhisattva great beings’ isolation ... If bodhisattva great beings live day and night in this isolation they truly live in isolation.”

55.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“If they live in jungle, upland forest, and frontier retreats, they live...”

55.34 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the perfection of wisdom is like space, unimpeded.”

“Subhūti, the perfection of wisdom is without a mark. The perfection of wisdom’s mark does not exist at all”

55.36 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... all phenomena are isolated from an intrinsic nature, all phenomena are empty of an intrinsic nature.”

55.37 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if all phenomena are isolated from all phenomena, and if all phenomena are empty of all phenomena, Lord, how could there be the defilement and purification of beings?”

55.38 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What do you think, Subhūti, do beings go on grasping at ‘I’ and grasping at ‘mine’ for a long time?”

55.44 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not practice”

“in form”

55.52 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a precious jewel”

55.53 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, given that all attention is separated from an intrinsic nature, that all attention is empty of an intrinsic nature”

“never separated from attention to the knowledge of all aspects,”

“knowledge of all aspects, or attention, or bodhisattva.”

55.54 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, if bodhisattva great beings know this,”

“The perfection of wisdom is empty of an intrinsic nature” —

“It has no increase and it has no decline.”

55.55 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, given that the perfection of wisdom is separated from an intrinsic nature and empty of an intrinsic nature”

55.56 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the perfection of wisdom is not one and it is not two either.”

55.57 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, is it the emptiness of the perfection of wisdom, its state of ringing hollow, being in vain, being a fraud, and being pointless, that practices the perfection of wisdom?”

55.70 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“production or stopping”

55.72 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, is the bodhisattvas’ unsurpassed, perfect, complete awakening prophesied because there will be a production of all the dharmas?”

55.73 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the nonproduction of all the dharmas?”

55.75 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What do you think, Subhūti, do you see that dharma, the dharma of which unsurpassed, perfect, complete awakening is being prophesied?”

56.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, this perfection of wisdom is deep,”

58.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“One way or the other they should turn it over... in such a way that there is no notion of duality and no notion of nonduality.”

58.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“And one way or the other they should turn it over in such a way that awakening will not be in that thought, nor in another thought either.”

58.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, what do you think, do you see that thought that is like an illusion?”

58.14 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The dharma that is extremely isolated will not be existent or nonexistent.”

“Lord, it is because all those dharmas that are defiled or purified do not exist and are not apprehended.”

“And a dharma that is extremely isolated is not something you cultivate and not something you analyze.”

“There is not any dharma that is bringing anything about.”

“Given that it is extremely isolated, how will there be a realization of the isolated by the isolated?”

58.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“exactly so, Subhūti, exactly so!”

58.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The way I understand the meaning of what you, Lord, have said, is that bodhisattva great beings are not those who do what is difficult”

58.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord this course of action where nothing is apprehended is the course of action of bodhisattvas.”

58.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How has this division of cyclic existence into the five forms of life... come about, and how do the categorizations of stream enterer,”

58.31 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the desire-to-do”

“in the hells, animal world, and world of Yama, and as a human and god”

59.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Ah! Those bodhisattva great beings who are practicing this perfection of wisdom make a practice of something really worthwhile.”

59.2 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“make a practice of something that is not worthwhile!”

“do not apprehend even something not worthwhile, so however could they apprehend something really worthwhile?”

59.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It is right to bow down to those bodhisattva great beings... who do not actualize these dharmas as being the same”—

59.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because space is isolated”—

59.20 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, given that no phenomenon is apprehended when they have stood in suchness and practiced for suchness, how will they stand in the knowledge of all aspects?”

59.21 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, given that no phenomenon called ‘a tathāgata’s magical creation’ is apprehended at all,”

“Given that even suchness is not apprehended, what need is there to say more about someone who will stand in suchness.”

“exactly so, Subhūti, exactly so!”

59.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“And why? Subhūti, it is because whether the tathāgatas arise or whether the tathāgatas do not arise,”

60.38 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Ānanda, this deep perfection of wisdom is the entrance into all letters, and the entrance into all for which there are no letters. Ānanda, this deep perfection of wisdom is the gateway to all the dhāraṇīs—the dhāraṇī gateways in which bodhisattva great beings should train.”

61.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, because form is inexhaustible they will accomplish the perfection of wisdom,”

61.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Through form and space being inexhaustible, Subhūti”—

62.40 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Whether the tathāgatas arise or whether they do not arise this true nature of dharmas simply remains.”

62.43 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] do not apprehend inner emptiness as ‘inner emptiness’ ”

“[They] do not apprehend ‘form is empty’ or ‘is not empty,’ ”

63.26 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if the perfections are not different why is the perfection of wisdom said to be the highest... when it comes to the five perfections?”

63.27 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Exactly so, Subhūti, exactly so!”

63.28 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Sumeru”

63.29 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, given that there is no specific feature or variation in any phenomenon for someone who has entered into reality”

“the most excellent.”

63.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Exactly so, Subhūti, exactly so!”

63.31 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“best.”

63.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“precious lady”

63.35 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of wisdom does not take hold of or release any dharma.”

63.38 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, those who do not pay attention to form... do not take hold of form.”

63.40 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, when bodhisattva great beings do not pay attention to form, up to do not pay attention to unsurpassed, perfect, complete awakening, then those bodhisattva great beings’ wholesome roots flourish.”

63.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Those bodhisattva great beings fall back from the perfection of wisdom.”

63.51 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“All phenomena... have not been taken hold of.”

63.52 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the perfection of wisdom is not separated from the perfection of wisdom”

“how, then, is the perfection of wisdom to be accomplished?”

63.53 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] do not settle down on form, nor do they settle down on ‘this is form, this is its form,’ ”

63.54 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“wheel-turning emperor”

[63.55](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“driver”

[63.60](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if the perfection of wisdom does not produce and does not stop any phenomenon,”

[63.61](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, having turned the knowledge of all aspects into an objective support,”

[63.64](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form is not conjoined and not disjoined.”

[63.65](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] should not work with the idea ‘I will stand in form,’ ”

“Form is not situated anywhere.”

63.70 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the door of all,”

63.72 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the master archer”

63.75 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the buddhas... watch over... but they do not apprehend giving, do not apprehend morality, patience... at all.”

63.82 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“When they know the suchness... they will come to know all dharmas in brief and in detail.”

63.85 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the very limit of reality is the limitless.”

63.88 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, all dharmas should be known as not conjoined and not disjoined.”

63.97 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Skilled in singular words”

“skilled in feminine words”

“skilled in the path that has been cut”

“skilled in the path that has not been cut”

63.101 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... they should practice the perfection of wisdom through the calmness of form.”

63.102 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They should accomplish the perfection of wisdom by accomplishing a space-like emptiness.”

63.103 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They should meditate on the perfection of wisdom by meditating on a space-like emptiness.”

63.106 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“With an unbroken, unseparated stream of connected thoughts one after the other”

63.107 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“should meditate... in such a way that mind and mental factor dharmas are not set in motion at all”

63.108 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“who have meditated reach the knowledge of all aspects?”

“no.”

63.109 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Will they without having meditated?”

“no.”

63.110 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Will they, having meditated when they meditated, and without having meditated when they did not meditate?”

63.111 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Will they without having meditated and without having not meditated?”

63.112 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Just as suchness will, Subhūti”—

63.115 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“just as the self element,”

63.119 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the perfection of wisdom cannot be labeled”

63.121 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, what do you think, can a being that is a label be apprehended?”

63.124 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Without taking anything away and without adding anything”—

63.125 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, they should train in those as not produced and not stopping.”

63.126 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Without meditating on and without investigating”

63.128 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Form as empty of form”—

63.129 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Not practicing is the bodhisattvas’ practice of the perfection of wisdom”—

63.131 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“If not practicing is the practice of the perfection of wisdom, how then will bodhisattva great beings who are beginning the work practice the perfection of wisdom?”

63.132 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“bodhisattva great beings beginning the work,”

“starting from the first production of the thought... train in all phenomena as providing no basis for apprehension”

63.137 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord... does the findable provide a basis for not apprehending?”

63.138 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“neither does the findable provide a basis for not apprehending.”

“The sameness of the findable and the unfindable is the unfindable.”

63.139 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How... will... [they] complete level after level, and how... will they reach the knowledge of all aspects?”

63.140 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... a perfection of wisdom cannot be apprehended,”

- [63.141](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How will [they]... make an investigation into... all these dharmas that are without an intrinsic nature?”

“ ‘this is form, this is feeling,’ ”

- [63.142](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... bodhisattvas... who do it in such a way that they apprehend form... do not make an investigation into dharmas,”

- [63.143](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if [they]... do not apprehend form,”

- [63.144](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, bodhisattva great beings do not practice the perfection of wisdom for the sake of form,”

- [63.146](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“unmade, unchanging”

63.147 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How is there an arrangement of three vehicles?”

63.148 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, no arrangement at all can be apprehended in dharmas that are unmade and unchanging”

63.150 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“As an ordinary convention, but not ultimately, I keep these beings... away from seizing on the unreal.”

63.151 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“But Lord, the tathāgatas stood in the ultimate and fully awakened to unsurpassed, perfect, complete awakening.”

“no, Subhūti,”

63.152 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Well then, the tathāgatas stood in a succession of miraculous powers and fully awakened”

63.154 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“but do not stand in the compounded element or the un compounded element,”

63.158 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, there is no distinction... between a tathāgata and a tathāgata’s magical creation,”

“the magical creation does the work,”

63.163 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the true nature of dharmas on account of which the magical creation...”

63.167 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“But has the Lord not complicated the true dharmic nature of all dharmas”

63.168 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, I have taught... dharmas with words and signs.”

63.170 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“There is no settling down to do with names and signs.”

“Subhūti, were a name to settle down on a name, or were a sign to settle down on a sign”—

“emptiness would settle down on emptiness,”

“signlessness”

“Subhūti, all dharmas are thus simply mere names.”

63.175 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, all-knowledge belongs to śrāvakas and pratyekabuddhas, the knowledge of path aspects... to bodhisattva great beings, and the knowledge of all aspects... to tathāgatas, worthy ones, perfectly complete buddhas.”

63.180 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Do bodhisattvas actualize the very limit of reality having stood on a path... or having stood on what is not a bad path?”

63.190 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, that one aspect on account of which... [it] is called
‘knowledge of all aspects’ is thus the calm aspect.”

63.192 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“An abandonment of all residual impression connections”—

63.193 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Before reaching the knowledge of all aspects is there an
uncompounded abandonment of afflictions?”

63.196 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“they still do odd things with their bodies and voices. These are not
even bad in ordinary persons,”

63.197 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if the path is not an existent thing and nirvāṇa is not an existent
thing, why is it taught that ‘this is a stream enterer; this is a once-
returner,’ ”

63.198 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... all of these are categories of the uncompounded.”

63.199 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, does something uncompounded make the categories ‘this is a stream enterer’,”

63.200 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the uncompounded does not make categories,”

“Having taken ordinary convention as the authority, they are simply spoken about, even though ultimately there cannot be categories.”

63.201 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how will there be a later limit of saṃsāra?”

“those for whom an end is demarcated.”

63.202 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if in all dharmas empty of their own marks a prior limit is not apprehended, what need is there to say more about a later limit?”

63.203 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Exactly so, Subhūti, exactly so!”

63.205 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... this perfection of wisdom is, of all dharmas, perfect; therefore, it is called perfection of wisdom.”

63.206 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“with this... all śrāvakas, pratyekabuddhas, bodhisattva great beings, and tathāgatas, worthy ones, perfectly complete buddhas have reached the other side.”

63.207 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Also, Subhūti, with this perfection of wisdom the tathāgata has fully awakened to the fact that all dharmas are not ultimately different; therefore, it is called perfection of wisdom.”

63.208 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“gone into this perfection of wisdom is suchness, and gone into it also is unmistaken suchness.”

63.209 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Neither conjoined with nor disjoined from,”

63.210 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This perfection of wisdom causes the practice of all dharmas, this perfection of wisdom bestows all confidences”

“Because all those who do the stopping, those who will stop, and the way the stopping happens cannot be apprehended in the perfection of wisdom.”

63.211 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Furthermore, Subhūti, bodhisattva great beings should practice the reality of the perfection of wisdom—namely, they should practice the reality of impermanence, the reality of suffering, and the reality of selfless.”

“the good of the knowledge of suffering, the good of the knowledge of origination,”

“the good of the knowledge of mastery, and the good of the knowledge in accord with sound,”

“According to the reality and the mode”—

63.213 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“When... practicing this deep perfection of wisdom’s reality... they should not practice with the idea ‘greed is good for me’ or ‘is bad for me,’ ”

63.214 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They should not practice with the idea ‘form is good for me’ or ‘form is bad for me.’ ”

63.215 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Whether the tathāgatas arise or whether the tathāgatas do not arise”

“the establishment of dharmas,”

“remains”

63.217 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the perfection of wisdom does not do anything good or bad to anything,”

“The perfection of wisdom does not cause any compounded or un compounded dharma at all”

63.218 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“But Lord, the un compounded is good for all noble... is it not?”

63.219 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is not there to be good or bad for anything”

63.220 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the suchness of space.”

63.221 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, having trained in the uncompounded perfection of wisdom, do bodhisattva great beings not reach the knowledge of all aspects?”

63.222 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“but not in a dualistic way.”

63.224 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, does a nondual dharma reach a nondual dharma?”

63.227 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Because neither a dual dharma nor a nondual dharma can be apprehended, the knowledge of all aspects is thus reached by way of not apprehending anything at all.”

64.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Deep, Lord, is the perfection of wisdom,”

64.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, it is because that suchness, on account of which tathāgatas are labeled, is just the suchness... on account of which the suchness of all beings and the suchness of the tathāgatas is labeled.”

64.9 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“standing in this suchness, bodhisattva great beings,”

“are called tathāgatas.”

“the perfection of wisdom.”

64.19 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Candidates for bodhisattva”

64.23 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti... the knowledge of all aspects is a nonexistent thing that is without a defining mark,”

“without a causal sign”

“without effort”

“unproduced”

“and not appearing”

“Subhūti, the objective support of the knowledge of all aspects is a nonexistent thing”

“The dominant factor is mindfulness.”

64.26 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, something that has arisen from a union has no intrinsic nature...”

“And anything arisen from a union with no intrinsic nature is a nonexistent thing.”

“Are the intrinsic nature of a nonexistent thing”—

64.31 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, are phenomena separated from the phenomena themselves?”

64.32 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It is not appropriate that an existent thing knows an existent thing.”

“It is not appropriate that a nonexistent thing knows a nonexistent thing,”

“it is not appropriate that an existent thing knows a nonexistent thing,”

“it is not appropriate that a nonexistent thing knows an existent thing,”

64.34 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, is ordinary convention one thing and the ultimate another?”

“Just that suchness of ordinary convention is the suchness of the ultimate”

65.6 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, true reality is called buddha”

“Also, they are those who have fully awakened to the true Dharma, therefore they are called buddha,”

“there are those who have fully awakened to the true Dharma... have a penetrating realization of true reality, ... [and] have fully awakened to all dharmas as they really are, therefore they are called buddha.”

65.7 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, what is the word awakening for?”

“Subhūti, awakening is a word for emptiness.”

“Also, Subhūti, awakening is a word for mere designation.”

“true reality means awakening.”

“that awakening is a realization that all dharmas are a mere designation and causal sign,”

“that... is the awakening of the lord buddhas, therefore it is called awakening.”

“the lord buddhas have fully awakened to it, therefore it is called awakening.”

65.9 9 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is not to accumulate or to diminish... any dharma.”

“it is not available in the manner of an objective support that has to be accumulated,”

“or that has to be diminished,”

“or that has to be decreased,”

“or that has to be increased,”

“or that has to be produced,”

“or that has to be stopped,”

“or that has to be defiled,”

“or that has to be purified,”

65.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How will... [they] fully grasp the perfection of giving?”

65.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] do not practice the perfection of giving in a dualistic way”

[65.12](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Practice the perfection of giving in a dualistic way”

“Lord, if they do not practice the perfection of giving in a dualistic way”

[65.13](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, those who practice dualistically do not grow and flourish on wholesome roots”

[66.2](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“even bodhisattva great beings who have attended on the lord buddhas, have planted wholesome roots, and have been looked after by spiritual friends will not be able to gain the knowledge of all aspects,”

[69.6](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“do not move from their intrinsic nature”

[69.10](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“can a nonexistent thing fully awaken to a nonexistent thing,”

69.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Seeing sameness like this, not like an existent thing and not like a nonexistent thing either, is clear realization.”

69.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the perfection of wisdom without thought construction.”

69.22 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“To illustrate, Subhūti, worthy ones... having trained on all the paths”—

“do indeed enter into the flawlessness that is a perfect state,”

“will not reach the result of worthy one in a single instant of the path”

“Through the wisdom of the unique single instant”—

“the vajropama meditative stabilization.”

69.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Having beheld all eight levels, pass beyond them with knowledge and seeing,”

69.27 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“On that bodhisattva great beings should accomplish vocalizations, conventional terms, and sounds,”

69.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Do not bring about and do not take away any dharma at all”—

69.31 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“exactly so, Subhūti, exactly so!”

69.32 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Noble Dharma and Vinaya”

69.34 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“noble Dharma and Vinaya”

“perfection of wisdom.”

69.42 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The disintegration of meditation on all dharmas is meditation”

[69.46](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] do not meditate on ‘form is an existent thing’ ”

[69.47](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Someone attached to the two extremes, thinking ‘this is me,’ in reference to an existent thing” —

[69.50](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the perception of form is a duality.”

“To the extent there is an existent thing, to that extent there are volitional factors.”

[70.9](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[they] gain control over the range of all phenomena,”

[70.10](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Here, earlier when I was practicing the bodhisattva’s practice of the six perfections,”

70.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how has a tathāgata, worthy one, perfectly complete buddha,”

70.12 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, were an intrinsic nature of sense objects or of wrong unwholesome dharmas,”

“are not existent things, or nonexistent things, or intrinsically existent things, or dependently existent things”

70.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How... will there be serial action, serial training, and serial practice?”

70.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, here bodhisattva great beings from the very outset have heard from the lord buddhas... that an intrinsic nature... is nonexistent,”

70.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Having [transcended the śrāvaka level and pratyekabuddha level],
they enter,”

70.19 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Starting from the first production of the thought,”

70.45 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Do you think you can apprehend a ‘there-is’ or a ‘there-is-not’ in all
the phenomena that are the nonexistence of an intrinsic nature”

71.4 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Just the absence of an apprehended object is attainment, just the
attainment of the absence of an apprehended object is clear realization.”

“unsurpassed, perfect, complete awakening.”

71.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How will there be the clairvoyances arisen from maturation?”

71.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, when bodhisattva great beings are practicing the perfection of wisdom, how do they complete the six perfections in a single thought?”

71.12 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“when they give gifts it is informed by the perfection of wisdom,”

“Nothing other than”

71.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“not having a dualistic notion”

71.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“When they give gifts with a thought free from causal signs, without outflows, the perfection of maturation is completed.”

71.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This gift you have given is worthless”

73.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how, when all dharmas are like a dream, have nonexistence for their intrinsic nature, and are empty of their own marks,”

73.61 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What is conflict-free meditative stabilization?”

73.62 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“There, what is knowledge from prayer?”

73.64 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“There, what are the four total purities?”

“thoroughly purified basis.”

“thoroughly purified objective support.”

“thoroughly purified mind.”

“thoroughly purified knowledge.”

73.65 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Control over lifespan”

“control over mind”

“control over necessities”

“control over action”

“control over birth”

“control over belief”

“control over prayer”

“control over magical powers”

“control over knowledge”

“control over the doctrine”

73.80 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What are the three things the tathāgatas do not have to guard against?”

73.81 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[The] three applications of mindfulness”

73.84 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“A natural state not robbed of mindfulness”—

73.89 34 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What are the thirty-two major marks of a great person?”

“They have wheel marks on the surfaces of their hands and feet.”

“Feet that are well placed”—

“Hands and feet with connecting webbing”—

“Delicate and soft feet and hands”—

“Stands out prominently in seven ways,”

“They have long toes and fingers.”

“stretched-out heels”

“a big... body”

“and a straight body,”

“Lower legs from the feet up that are not knobby”—

“Body hair that points upward”—

“Calves like the aiṇeya antelope”—

“Tubular and long arms”—

“[Their] private parts are hidden in a sheath.”

“A color like gold”—

“Extremely fine skin”—

“Each strand of body hair grows curling to the right”—

“An ūṛṇā marks their face.”

“[Their] upper body is like a lion’s.”

“[Their] shoulders are well rounded without an indentation at the throat.”

“The part between the collarbones is filled in”—

“They know tastes as tasty.”

“A build like an Indian fig tree”—
 “[They] have an uṣṇīṣa on the top of their head”—
 “A long thin tongue”:
 “The voice of Brahmā”—
 “They have lion-like jaws”
 “Very white teeth,”
 “Even teeth,”
 “Teeth without gaps”—
 “Forty teeth,”
 “Dark blue eyes”—
 “[Their] eyelashes are like those of a cow,”

73.90 13 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)

“Wheels with a thousand spokes, with rims and hubs”—
 “complete in every respect.”
 “the backs of their hands and upper parts of their feet, shoulders, neck, and head”—
 “[It] is not crooked”
 “At seven hasta they are elevated in height.”
 “dirt particles”
 “stick to it.”
 “The call of the kalaviṅka bird”—

“extremely white,”

“are not too long or too short,”

“no spaces between their teeth,”

“the upper and lower eyelashes”

“not entangled, so... [their] eyelashes are like those of a cow.”

73.91 26 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“welcomed and accompanied gurus.”

“listened to the doctrine, strung garlands, visited temples and caityas, and given the gift of servants.”

“It is a sign presaging an extremely large circle of servants.”

“their commitment is firm.”

“It is a sign presaging that they cannot be swayed.”

“their assiduous practice of the four ways of gathering a retinue.”

“by giving”

“consistency between words and deeds,”

“The speedy gathering of a retinue”—

“perfectly prepared hard and soft food and drink.”

“because they have freed convicts condemned to death, have sustained life by giving food and drink and so on, and assiduously practiced abstaining from killing”—

“abstaining from killing”

“the wholesome dharmas they have undertaken,”

“having shown respect, they have made vocations and branches of knowledge available”

“It is a sign presaging a speedy grasp of things.”

“[they] reconciled friends and relatives and did not separate”

“they have avoided society, and accorded an appropriate status to parents and so on, served them, given them gifts, not displeased them,”

“[they] did not speak unkindly,”

“did not belittle others,”

“eloquent and not jarring, and their speech is the same as the roar of a lion,”

“first”—

“at doing”

“parks, assembly halls,”

“they have a build like a fig tree,”

“an uṣṇīṣa on the top of their head,”

“these are signs that presage holding the highest office.”

73.92 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“great person”

73.93 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Eighty minor signs”—

“Lord buddhas have nails with a color like copper”

“are isolated from all conditioned things”

73.95 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Bodhisattva great beings gather beings with those six perfections, by kind words.”

73.96 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“They have gathered beings... with those same six perfections by... beneficial actions.”

73.97 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Become skilled at one syllable accomplishment.”

“Know through one syllable that all have a decline.”

“Meditate on forty-five syllables being included in one syllable.”

“Meditate on one syllable being included in forty-five syllables.”

“All dharmas, Subhūti, being the appearance of that for which there are no letters, are magical creations.”

73.98 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“how do bodhisattva great beings practicing the perfection of wisdom arisen from maturation,”

“a being... and a dharma... cannot be apprehended,”

73.99 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“be connecting them with error?”

73.100 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

the Lord said, “Exactly so, Subhūti, exactly so!”

“Having thus seen that all those dharmas are empty, teach the doctrine to beings,”

“They see that all dharmas are without obscurations”

73.102 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“By way of their not being bound and not being freed”—

“Form’s state of not being bound and not being freed is not form.”

“Are absolutely pure”—

73.104 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Something nonexistent is not located in something nonexistent,”

“Something’s own existence is not located in something nonexistent,”

“And something else’s existence is not located in something nonexistent or in something’s own existence,”

“The lord buddhas, the bodhisattvas, pratyekabuddhas, worthy ones, and all the noble beings understand just that true dharmic nature of dharmas”

“Without going beyond that true dharmic nature of dharmas”—

“Subhūti, the dharma-constituent does not go beyond anything, and suchness and the very limit of reality do not go beyond anything either.”

“Because they have no intrinsic nature that goes beyond anything”

73.105 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if, in the dharma-constituent, there is no going beyond, and in suchness and at the very limit of reality there is no going beyond,”

73.106 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“No, Subhūti,” the Lord replied,

73.107 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if form is not one thing and the dharma-constituent is not another,”

“a detailed presentation of the results”

73.108 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, ... based on conventional truth,”

“an exposition of a detailed presentation of”

“are undifferentiated”—

“not something that can be talked about,”

“name and form are not produced and do not stop, are not defiled and not purified.”

“They are an emptiness of what transcends limits and an emptiness of no beginning and no end.”

73.109 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Subhūti said, “Lord, if the detailed presentation of results is based on conventional truth,”

“simple, ordinary folk,”

“in the result of stream enterer,”

73.110 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“simple... folk,”

Then the Lord said, “Subhūti, were simple, ordinary folk to know the conventional truth or the ultimate truth,”

73.111 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, when they have become habituated to the path”

“does the result appear and do they attain the result?”

73.112 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“No, Subhūti. The result does not appear, and they do not attain the result from having become habituated to the path.”

“Nor, Subhūti, do they attain the result from having not become habituated to the path.”

“A result to be attained with the path does not exist, it will not be attained with what is not the path, and it does not exist on the path either”

“In the dharma-constituent they do not make a presentation of the results by way of apportioning them.”

73.113 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if the compounded element and uncompounded element have not been apportioned,”

73.114 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, ... is the result of stream enterer... compounded or... uncompounded?”

74.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how have... they realized well what marks dharmas as dharmas”

74.3 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how do they meditate on the path of a magical creation?”

“Subhūti, it is based on meditating on a path,”

74.4 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how do bodhisattva great beings realize all dharmas that are nonexistent things”

“Is there any existent thing apprehended in a tathāgata’s magical creation, thanks to which it is defiled and is purified?”

74.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, ... if the five forms of life in saṃsāra from which beings will be liberated do not exist, how is there going to be a bodhisattva’s personal heroic power?”

74.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Then the Lord said, “What do you think, Subhūti,”

74.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, if, just on their own, beings knew that all dharmas are like a dream, up to are like a magical creation,”

74.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The basic nature of all dharmas is name because they point somewhere.”

74.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is signlessness one thing and śrāvaka dharmas another?”

74.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Does that not complicate the dharma-constituent?”

74.47 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, the dharma-constituent would be complicated if there were to be any other dharma not included in the dharma-constituent,”

74.52 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Are aware of all dharmas as they really are, the dharma-constituent,”

74.55 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, if the dharma-constituent were not exactly the same later as it was before, and if it were not like that in between as well,”

75.2 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, having taken the very limit of reality as the measure”

“establish beings at the very limit of reality”

75.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if just the very limit of reality is also the limit of beings”

75.4 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“With skillful means they establish the limit of beings at the very limit of reality without complicating the very limit of reality.”

“are not two.”

75.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What are the skillful means?”

75.6 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, here, starting from the first production of the thought, bodhisattva great beings,”

75.18 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if all phenomena are empty of a basic nature, and if in the emptiness of a basic nature a being is not apprehended, nor are a dharma and a path apprehended,”

“how will bodhisattva great beings,”

“stand in the knowledge of all aspects?”

75.19 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, were all phenomena not empty of a basic nature,”

75.20 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, if inner emptiness were not empty of a basic nature,”

“The emptiness of a basic nature would have been destroyed.”

“that ‘all dharmas are empty of a basic nature’ ”

75.21 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)

“the emptiness of a basic nature does not perish, is not immovable, and is not nonrecurring”

“it does occupy a location,”

“does not stand in a place,”

“does not come from anywhere and does not go anywhere,”

“All dharmas are not established”

“They do not see any dharma at all as obstructing”

“They see all dharmas as not obstructing”

“do not apprehend... a self,”

“the emptiness of a basic nature.”

“In that”—

75.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)

“a tathāgata’s... magically created monk or nun”

75.23 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.
[Open this passage](#)

“Just that error is itself not error.”

“Because of having thought construction as cause”—

“They, furthermore, are not exactly like the ultimate there”

“the applications of mindfulness,”

75.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“That emptiness of a basic nature, furthermore, is the emptiness of a basic nature at the prior limit,”

75.25 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Thus, it is amazing how they practice all dharmas that are the emptiness of a basic nature without complicating the emptiness of a basic nature.”

“form is not one thing and the emptiness of a basic nature another.”

75.26 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Fully awaken to form itself as the knower of all aspects”—

75.27 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“On the contrary, the world together with the gods, together with Māra, together with Brahmā”—

“do not know”

“on account of not knowing,”

“settle down on”

“appropriate form,”

“are not liberated from”

75.28 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“...the emptiness of a basic nature ... [they] do not complicate form with ‘it is empty, or it is not empty.’ ”

75.31 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It is because the ‘this is form,’ and ‘this is emptiness’... that might make that sort of complication have no intrinsic existence”—

75.33 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Bodhisattva great beings do not practice awakening and form within having made a division.”

“They do not practice form having made a division in awakening.”

75.34 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“A practice of taking anything up”—

75.42 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Stand in the basic nature of form”—

75.43 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Moreover, ... simply based on... labeled by way of ordinary convention”

76.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“without apprehending giving, ... a benefactor,”

76.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how, when bodhisattva great beings are practicing the perfection of wisdom, do they make an effort at the awakening path?”

76.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[They] do not disengage from form,”

76.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How will the perfection of wisdom... be accomplished”

76.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Has there been or will there be a real basis of form in the way a foolish ordinary person has settled down on it?”

76.19 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“If something that really existed was there before”—

“there would be the fault.”

76.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, what is the bodhisattva great beings’ path?”

77.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if all dharmas are unproduced, well then, Lord, how will bodhisattva great beings produce a path to awakening?”

77.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“All dharmas have not been produced. How so? All dharmas have not been produced for those who do not occasion anything,”

77.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, whether the tathāgatas arise or whether the tathāgatas do not arise,”

77.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Having said that, the Lord said, “Exactly so, Subhūti,”

77.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, do they reach awakening on that path that has been produced?”

77.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Just awakening is the path, and just the path is awakening.”

77.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if just awakening is the path, and just the path is awakening,”

77.23 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Having asked that, the Lord,

asked him in return, “Subhūti, what do you think, does a buddha reach awakening?”

77.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, here bodhisattva great beings, having completed the six perfections,”

77.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“purify a buddhafiield”

78.1 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, are bodhisattva great beings ‘destined’ or rather ‘not necessarily destined’?”

78.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the śrāvaka group or the pratyekabuddha group”

78.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“He intentionally, with skillful means, appropriated whatever sort of body would be of benefit to beings.”

78.16 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Through a noble action without outflows, do they... take birth in terrible forms of life or...” —

78.27 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“But they have no contact with them at all” —

78.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How could all dharmas be included in the perfection of wisdom?”

78.30 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, ... all dharmas are empty of all dharmas, are they not?”

78.33 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how do [they]... standing in the emptiness of all dharmas find and produce within themselves the perfection of clairvoyance”

[78.34](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

the Lord said, “Subhūti, here bodhisattva great beings practicing the perfection of wisdom see all those world systems,”

[78.51](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“branches of... awakening,”

[79.14](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, will beings pass into complete nirvāṇa on account of knowing suffering or will they pass into complete nirvāṇa on account of suffering?”

[79.15](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“the sameness”

[79.20](#) 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Those dharmas included in the truths or not included in the truths”—

“Subhūti, such a dharma as that, which bodhisattva great beings see, does not exist.”

“Those bodhisattvas standing at the Gotra level do not fall onto a peak”

79.21 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Even though they comprehend suffering, they do not produce any thought with suffering as its objective support”

79.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Awakening is a nonexistent thing.”

80.2 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“unlettered, foolish, ordinary people,”

“That which is not real is just not real”

80.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The path is a nonexistent thing, the result of stream enterer is a nonexistent thing,”

80.7 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, is there some real basis called suchness and unmistakable suchness, that was or is,”

80.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“like a dream”

81.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Brahmā’s melodious voice”

81.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, ... what do you think, those dharmas... are like an illusion, like a dream, ... are they not?”

81.8 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, it is because all these dharmas have been brought into being and are the outcome of intentions”

81.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“But still, Subhūti, all those dharmas establish the path and bring about the path, even though they do not cause a result to be obtained”

[81.10](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The perfection of giving cannot be grasped.”

[81.14](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is the dharma a tathāgata has fully awakened to...”

[81.17](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, there is no clear realization dualistically and there is no clear realization nondualistically either.”

“clear realization.”

[81.18](#) 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, given that dharmas are the nonexistence of an intrinsic nature, what is this ‘sameness of dharmas’?”

[81.19](#) 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is inexpressible”

“Subhūti, here just that is the sameness of dharmas.”

81.20 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, that sameness of dharmas is not within the range of... even tathāgatas.”

81.29 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Makes a presentation of dharmas without moving from the sameness of dharmas”—

81.36 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, is that true nature of dharmas a compounded phenomenon or is it an un-compounded phenomenon?”

81.37 10 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

The Lord said, “Subhūti, it is not a compounded phenomenon and it is not an un-compounded phenomenon either.”

“An un-compounded phenomenon other than a compounded phenomenon cannot be apprehended, and a compounded phenomenon other than an un-compounded phenomenon cannot be apprehended either.”

“are not conjoined”;

“are not disjoined”;

“are formless”;

“cannot be pointed out”;

“do not obstruct”;

“have only one mark—that is, no mark.”

“A tathāgata employs this language according to ordinary convention.”

“in the ultimate there is no physical volitional factor, no verbal volitional factor, and no mental volitional factor,”

82.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, emptiness is not anything at all, there is nothing at all.”

82.3 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, why is it empty?”

“Whatever the perception of it, it is empty of that.”

“magically creates other magical creations”

“is there any real thing there that is not empty?”

82.5 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Subhūti, what do you think, is it concealed...”

“ ‘this is a magical creation; this is an emptiness’ ”

82.9 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“some are magically created by śrāvakas,”

“some are magically created by afflictive emotions”

“and some are magically created by actions”

82.10 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Be it a production or cessation”

82.12 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“It is nirvāṇa—that which has the quality of not coaxing you into believing it is true.”

82.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“According to what you have said, Lord, that ‘not moving from emptiness and not stained by duality either...’ ”

82.14 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“exactly so, Subhūti, exactly so!”

82.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, ... a person who is beginning the work... how should they be advised?”

82.16 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“a thing that really existed before”

“becomes a thing that does not exist later”

“there is no existent thing”

“nor a nonexistent thing”

“there is not something’s own existence”—

“nor any existence from something else”—

“so how will there ever be”

83.1 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Maitreya asked... “Lord, how do bodhisattva great beings practicing the perfection of wisdom who want to train in a bodhisattva’s training train in form?”

“the buddhadharmas.”

83.2 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[they] should train in ‘form is a mere name,’... up to ‘buddhadharmas are a mere name’ ”—

83.3 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, when this—namely, the designationform—is apprehended together with a basis,”

83.4 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“This—namely, form—is a name plucked out of thin air... for this or that basis that is a causal sign of a compounded phenomenon.”

83.5 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, is it not the case that in the absence of the name form, there is no being aware of, realizing, or knowing the name form through a basis that is a causal sign of a compounded phenomenon?”

83.6 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“So then, Maitreya, I will ask you a question,”

“Maitreya, what do you think—without resorting to, without standing on, without having to stand on the designation form for this or that basis that is a causal sign of a compounded phenomenon, do you think this—namely, ‘this is form’—about this or that basis that is a causal sign of a compounded phenomenon?”

83.9 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya, what do you think, do a variety of kinds of words, conventional terms, conventional labels, and designations designate, or conventionally refer to, or label, or apply to this basis that is a causal sign of a compounded phenomenon?”

83.11 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya, what do you think—here, does someone designate... to just that basis that is a causal sign of a compounded phenomenon a name for a basis that is a causal sign of a compounded phenomenon different from it?”

83.13 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Having said that, the noble Maitreya asked him, “In that case, Lord, would it not then be just that basis that is the causal sign of a compounded phenomenon that is apprehended as the form entity?”

83.15 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya, what do you think, ... the form entity, or is it simply merely designated?”

83.17 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Having said that, the noble Maitreya asked him, “Lord, ... if form is simply just a designation, name, conventional term, label, and conventional designation,”

83.18 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Having asked that, the Lord asked him in return, “Maitreya, what do you think, is that form that is simply just a designation, name, conventional term, label, and conventional designation produced or stopped, or defiled or purified?”

83.22 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, does form just not exist at all? Is it without any mark at all?”

83.23 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya, I do not say ‘form just does not exist at all without any mark at all.’ ”

83.24 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“How then, Lord, does form exist?”

83.25 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya, form exists as an ordinary term and convention,”

83.26 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, the way I understand what you have said,”

“inexpressible,”

“Lord, if that inexpressible element ultimately exists, then how can it be a basis that is a causal sign of a compounded phenomenon designated by the name form plucked out of thin air?”

“And if ultimately it does not exist, then how could it be an inexpressible element?”

83.27 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“So then, Maitreya, I will ask you a question,”

“Maitreya, what do you think—when abiding in the correct practice of wisdom connected with the inexpressible element,”

“Lord, I do not apprehend it.”

83.28 6 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Then the Lord said, “From this one of many explanations, Maitreya”—

“You should know that this basis that is a causal sign of a compounded phenomenon is not the inexpressible element, and the inexpressible element is not other than this basis that is a causal sign of a compounded phenomenon.”

“Maitreya, this basis that is a causal sign of a compounded phenomenon... if they are taken to be the inexpressible element, well then, all foolish ordinary people would be in nirvāṇa.”

“Maitreya, if the inexpressible element is taken to be other than this basis that is a causal sign of a compounded phenomenon, well then, given that even the causal sign would not be apprehended,”

“A realization of the inexpressible,”

“element,”

83.30 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if, when bodhisattvas are abiding in the correct practice of wisdom connected with the inexpressible element,”

“not apprehended”

“not apprehended”

83.31 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

Then the Lord said, “Maitreya, that basis that is a causal sign of a compounded phenomenon has no independence or existence at all.”

“Maitreya, when you conceive of that basis that is a causal sign of a compounded phenomenon,”

“it is, Lord,”

83.32 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“If that is so, Maitreya, ... [it] is simply just conceptualization,”

“When they are thus abiding in the nonconceptual element free from conceptualizations, what existence does it... have?”

“What existence can be apprehended?”

83.33 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how many designations for the separate aspects of form should a bodhisattva practicing the perfection of wisdom, involved in skillfully making a differentiation of a dharma, know?”

83.34 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya, ... should know three... modes of form,”

“imaginary form, ... conceptualized form, and ... the true dharmic nature of form,”

“imaginary buddhadharmas, ... conceptualized buddhadharmas, and... the true dharmic nature of buddhadharmas,”

83.35 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“What is imaginary form?”

83.36 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

the Lord said, “Maitreya, based on the designation, name, label, and conventional designation form for this or that basis that is a causal sign of a compounded phenomenon, this imagining that it is the intrinsic nature of form is imaginary form,”

“based on the designation, name, label, and conventional designation form for this or that basis that is a causal sign of a compounded phenomenon,”

83.37 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“that basis which is a causal sign of a compounded phenomenon, an expression dependent on conceptualization established in the true dharmic nature of mere conceptualization,”

“feeling”

83.38 7 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“whether the tathāgatas arise or whether the tathāgatas do not arise,”

“this eternally eternal, constantly constant absence of imaginary form as the intrinsic nature of conceptualized form,”

“The nonexistence of an intrinsic nature,”

“the nonexistence of a self in dharmas”—

“suchness”—

“the very limit of reality”—

“feeling”

83.40 5 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya, view the form that is imaginary as not a material reality,”

“View conceptualized form as a material reality based on the material reality of a conceptualization.”

“But not because it is there under its own power”—

“The true dharmic nature of form... as neither a nonmaterial reality nor a material reality and in the category of the ultimate”—

“buddhadharmas”

83.41 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“this that the Lord has said”

“namely, ‘anything called form is counted as not two,’ ”

83.42 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya, what do you think, is the absence of material reality in imaginary form, or is it not”

83.43 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is then form”

“just the mere designation, name, label, and conventional designation form for it?”

83.45 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya, what do you think, is conceptualized form, the material reality... not form?”

83.46 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“is that imaginary form of just that conceptualized form—that which is not its intrinsic nature, not its defining mark—form?”

83.48 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is that true dharmic nature of form, form in the category of selflessness, form?”

83.49 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Is that true dharmic nature of form that is just that true dharmic nature of form, not form?”

83.50 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“counted as nondual”

“are nondual.”

83.52 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[they] neither comprehend nor do not comprehend form, and just that is their comprehension.”

“abandon... actualize... and cultivate.”

83.54 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya, the nirvāṇa of bodhisattvas is deep, extremely deep.”

83.55 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“why is [it]... deep?”

“It is because the nirvāṇa of bodhisattvas is neither nirvāṇa nor not nirvāṇa; that is why it is called ‘deep, extremely deep.’ ”

83.57 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

The Lord said, “Maitreya, taking the welfare of others as the point of departure, it is not nirvāṇa because they do not totally reject saṃsāra; taking their own welfare as the point of departure, it is not not nirvāṇa because they do not totally reject nirvāṇa.”

83.58 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, if, taking the welfare of others as the point of departure, bodhisattvas do not totally reject saṃsāra... how do they not totally reject nirvāṇa?”

“Lord, if, taking the welfare of others as the point of departure, bodhisattvas do not totally reject saṃsāra, by not totally rejecting saṃsāra how do they not totally reject nirvāṇa?”

83.59 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“[they] do not even conceive of saṃsāra as actually saṃsāra,”

83.60 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Well then, Lord, will it not be the case that just as bodhisattvas standing in the realm without thought construction... have not totally rejected a life in saṃsāra they will similarly not have appropriated it, and just as they have not totally rejected nirvāṇa they will similarly not have appropriated that, either? And Lord, if there is no appropriation, how can there be no rejection?”

83.61 3 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“or ‘do not appropriate’ a life in saṃsāra,”

“Maitreya, I do not say they ‘appropriate’ or ‘do not appropriate’ a life in saṃsāra.”

“emptiness, the realm that gives no basis for apprehending anything”

83.62 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, how in the absence of conceptualization should the collection of marks be viewed?”

83.63 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“The nonduality... of an existent thing and a nonexistent thing”

“Nonelaboration”

83.64 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Lord, are all śrāvakas absolutely with certainty located in nirvāṇa?”

83.65 4 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Many families and dispositions of beings can be found.”

“Strive for a superior qualification, who gain just the superior qualification”—

“Inferior”—

“Understand that it is lacking, are not satisfied just by that”

83.66 2 references to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“...does not take rebirth, so how do they reach it?”

“The Lord has not said... is their rebirth.”

83.67 1 reference to this passage can be found in the commentary *Toh 3808, The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines*.

[Open this passage](#)

“Maitreya, I do not say that their rebirth is dictated by karma and afflictive emotion; I say that theirs is an inconceivable rebirth, magically created and dedicated.”