

འཕགས་པ་ཤེས་རབ་ཀྱི་པ་རོལ་དུ་ཕྱིན་པ་ཁྲི་པ་ཤེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

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

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

Āryadaśasāhasrikāprajñāpāramitānāmamahāyānasūtra

· Toh 11 ·

Degé Kangyur, vol. 31 (shes phyin, khri pa, ga), folios 1.b–91.a, and vol. 32 (shes phyin, khri pa,
nga), folios 92.b–397.a

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Translated by the Padmakara Translation Group
under the patronage and supervision of 84000: Translating the Words of the Buddha

First published 2018

Current version v 1.40.27 (2024)

Generated by 84000 Reading Room v2.23.4

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SUMMARY

s.1

While dwelling at Vulture Peak near Rājagṛha, the Buddha sets in motion the sūtras that are the most extensive of all—the sūtras on the *Prajñāpāramitā*, or “Transcendent Perfection of Wisdom.” Committed to writing around the start of the first millennium, these sūtras were expanded and contracted in the centuries that followed, eventually amounting to twenty-three volumes in the Tibetan Kangyur. Among them, *The Transcendent Perfection of Wisdom in Ten Thousand Lines* is a compact and coherent restatement of the longer versions, uniquely extant in Tibetan translation, without specific commentaries, and rarely studied. While the structure generally follows that of the longer versions, chapters 1–2 conveniently summarize all three hundred and sixty-seven categories of phenomena, causal and fruitional attributes which the sūtra examines in the light of wisdom or discriminative awareness. Chapter 31 and the final chapter 33 conclude with an appraisal of irreversible bodhisattvas, the pitfalls of rejecting this teaching, and the blessings that accrue from committing it to writing.

ac.

ACKNOWLEDGEMENTS

ac.1 Translated by the Padmakara Translation Group under the direction of Jigme Khyentse Rinpoche and Pema Wangyal Rinpoche. The text was translated, introduced, and annotated by Dr. Gyurme Dorje, and edited by Charles Hastings and John Canti with contributions from Greg Seton.

This translation has been completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

ac.2 Work on this text was made possible thanks to generous donations made by Dzongsar Jamyang Khyentse Rinpoche; respectfully and humbly offered by Judy Cole, William Tai, Jie Chi Tai and families; by Shi Jing and family; by Wang Kang Wei and Zhao Yun Qi and family; and by Matthew, Vivian, Ye Kong and family. They are all most gratefully acknowledged.

i.

INTRODUCTION

i.1

The Tibetan Buddhist tradition classifies the discourses delivered by Buddha Śākyamuni in terms of the three turnings of the doctrinal wheel, promulgated at different places and times in the course of his life. Among them, the sūtras of the first turning expound the four noble truths, those of the second turning explain emptiness and the essenceless nature of all phenomena, while those of the third turning elaborate further distinctions between the three essenceless natures.¹ The sūtras of the transcendent perfection of wisdom (*prajñāpāramitā*),² to which the text translated here belongs, are firmly placed by their own assertion³ within the second turning, promulgated at Vulture Peak near Rājagṛha.

i.2

It is in these sūtras that the role of the compassionate bodhisattva with a mind set upon enlightenment achieves preeminence over the śrāvakas and pratyekabuddhas of lesser attainment.⁴ The central message subtly integrates relative truth and ultimate truth, reiterating that great bodhisattva beings should strive to attain manifestly perfect buddhahood in order to eliminate the sufferings of all sentient beings rather than merely terminate cyclic existence for their own sake, even though, from an ultimate perspective, there are no phenomena, no sentient beings, and no attainment of manifestly perfect buddhahood.

i.3

The relentless deconstruction of all conceptual elaborations with respect to phenomena, meditative experiences, and even the causal and fruitional attributes characteristic of the bodhisattva path, which is explicitly emphasized throughout these sūtras, may have been controversial,⁵ but it has given rise to both Madhyamaka dialectics and to the non-analytical meditative pursuits of the Chan (Zen) tradition. In Tibet, on the other hand, the sūtras are generally approached through study of *The Ornament of Clear Realization* and its extensive commentaries, which constitute the Parchin (*phar phyin*) literature—one of the principal subjects of the monastic college curriculum. These treatises elaborate on the eightfold structural progression

of the bodhisattvas' goals, paths, and fruit which are implied, though understated, in all but the recast manuscript of the *Sūtra in Twenty-five Thousand Lines*.

- i.4 Traditional Tibetan accounts hold that, following their promulgation by Śākyamuni, the sūtras were concealed in non-human abodes—the longest *Sūtra in One Billion Lines* among the gandharvas, the *Sūtra in Ten Million Lines* among the devas, and the *Sūtra in One Hundred Thousand Lines* among the nāgas—the last of these being retrieved and revealed by Nāgārjuna from the ocean depths and initially propagated in South India.
- i.5 The extant texts forming this cycle of sūtras are replete with abbreviations, modulations, and other mnemonic features, indicative of an early oral transmission—even today they are read aloud as an act of merit in monastic halls and public gatherings. At the same time, the medium length and longer sūtras explicitly extoll the merits of committing the sūtras to writing, in the form of a book, as an offering for the benefit of posterity.⁶
- i.6 The earliest written version appears to have taken shape around the start of the first millennium, in the age when birch-bark and palm-leaf manuscripts first began to appear in the Indian subcontinent. Contemporary research (Falk 2011, Falk and Karashima 2012) has brought to our attention extant segments and fragments of a birch-bark scroll containing a portion of a generic manuscript of the *Sūtra of the Transcendent Perfection of Wisdom* in the Gāndhārī language, written in Kharoṣṭhī script, which was, by all accounts, retrieved from a stone case in the Bajaur region of the Afghan-Pakistan border. The manuscript has been carbon dated within the range of 25–74 CE.
- i.7 Philological evidence suggests that this manuscript was the forerunner of a later Gāndhārī manuscript translated by Lokakṣema into Chinese, while certain peculiarities of transcription and the presence of conventional mnemonic abbreviations also presuppose an earlier manuscript, which may no longer be extant.⁷ These Kharoṣṭhī scrolls are among the oldest surviving exemplars of all Indic texts, with the exception of the Aśokan rock inscriptions and pillar edicts, and it has been speculated that their source manuscript may even predate the original redaction of the Pāli Canon.⁸
- i.8 Conze (1960: 1–2) outlines the case for the sūtras' South Indian origin among the Pūrvaśāila and Aparāśāila schools of the Mahāsaṅghika order, where the monasteries of Amarāvati and Dhānyakataka each seems to have preserved a version in Prakrit. Other evidence, not least the survival of the Kharoṣṭhī manuscript segments from Bajaur, suggests, on the contrary, that the sūtras were first committed to writing in the northwest. The epigraphic research of Richard Salomon at the University of Washington tends toward the latter view. The Arapacana alphabet found in some of the longer sūtras as a dhāraṇī follows the order of letters and peculiarities of the Kharoṣṭhī

script.⁹ Furthermore, the earliest Chinese translation of the *Eight Thousand Lines* (Taisho 224), dated 179–180 CE, was prepared at Luoyang by Lokakṣema, a Kuṣāṇa monk from the northwest.¹⁰

i.9 The fact that the sūtras were copied, expanded and translated rapidly into other languages suggests that the admonishment to commit them to writing as an act of merit was taken seriously by early proponents of the Great Vehicle. Scholarly opinion differs as to which of the sūtras appeared first. Conze (1960) considers that the first two chapters of the *Verse Summation* and the *Eight Thousand Lines* are the oldest, while Japanese scholars tend to give precedence to the *Adamantine Cutter* (*in Three Hundred Lines*). The latter text was highly influential in the development of Huineng’s *Platform Sūtra* (*Liùzǐ Tánjīng*), and a copy of it is also the world’s oldest extant printed book, dated 868, retrieved by Sir Aurel Stein from Dunhuang and preserved in The British Museum. Schopen (2005: 31–32, 55) puts forward the idea that there was a shift from the oral transmission exemplified in the *Adamantine Cutter* to the written transmission of the *Eight Thousand Lines*.

i.10 The historical evolution of the sūtras within the Indian subcontinent is examined preeminently in Conze (1960: 1–18), who outlines the following four historical phases: (1) the appearance of the medium length *Sūtra in Eight Thousand Lines*, dated 100 BCE–100 CE; (2) the expansion of the longer versions, dated 100–300 CE; (3) the contraction of the shorter versions, dated 300–500 CE; and (4) the appearance of various means for attainment (*sādhana*, *sgrub thabs*) associated with the female deity Prajñāpāramitā, dated 600–1200 CE. This structure may still hold in general, although the reservations of Japanese scholarship concerning the antiquity of the short *Adamantine Cutter* (*in Three Hundred Lines*) should be noted.

i.11 The titles of the various sūtras within the genre are differentiated on the basis of the number of thirty-two syllable “lines” (*śloka*) contained in their original Sanskrit manuscripts. There is also internal numbering, which assists navigation. This takes two forms: the tally of fascicles (*kalāpa*, *bam po*) into which the original bark or palm leaf manuscripts were bundled is indicated at the start of each tome, and the tally of chapters (*parivarta*, *le’u*) which distinguish the content is indicated at the conclusion of each chapter. The present translation emphasizes the divisions of the chapter titles, while encoding the residual tally of fascicles. For example the final fascicle heading of the sūtra, which would read “*Transcendent Perfection of Wisdom in Ten Thousand Lines*. The thirty-fourth fascicle is as follows,” appears encoded as [B34].

i.12 In Tibetan translation, the sūtras of the transcendent perfection of wisdom comprise approximately one fifth of the entire Kangyur, taking up twenty-one volumes of the Lhasa and Urga Kangyurs, twenty-two of the Cone

Kangyur, twenty-three of the Degé and Narthang Kangyurs, and up to twenty-seven of some of the manuscript Kangyurs. In most Kangyurs, this section, known as *Prajñāpāramitā* (*shes phyin*), precedes all the other sūtra divisions—the *Avataṃsaka* (*phal chen*), *Ratnakūṭa* (*dkon brtsegs*) and General Sūtra (*mdo sde*) sections—reflecting the high prestige of the *Transcendent Perfection of Wisdom* within Mahāyāna Buddhism as a whole. In most Kangyurs, including the Degé, the section includes twenty-three distinct texts, foremost among them being the “six mothers” (*yum drug*) and the “eleven children” (*bu bcu gcig*). In some Kangyurs, including those of the Peking family, the section contains only seventeen (the “mothers” and “children”), and the seven other texts usually classed in this genre are found in other divisions.

i.13 The six mothers are the “longer” and “medium” length sūtras, which are said to be distinguished by their structural presentation of all eight aspects of the bodhisattvas’ path, as elucidated in *The Ornament of Clear Realization*. The shorter texts, being terser, do not fully elaborate this structure.¹¹ The six mothers are outlined as follows:

The Transcendent Perfection of Wisdom in One Hundred Thousand Lines (*Śatasāhasrikāprajñāpāramitā*, Toh 8)¹² comprises twelve volumes, twenty-five fascicles, and seventy-two chapters.

The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines (*Pañcaviṃśatisāhasrikāprajñāpāramitā*, Toh 9)¹³ comprises three volumes, seventy-eight fascicles, and seventy-six chapters.

The Transcendent Perfection of Wisdom in Eighteen Thousand Lines (*Aṣṭadaśasāhasrikāprajñāpāramitā*, Toh 10)¹⁴ comprises two and a half volumes, sixty fascicles, and eighty-seven chapters.

The Transcendent Perfection of Wisdom in Ten Thousand Lines (*Daśasāhasrikāprajñāpāramitā*, Toh 11) comprises one and a half volumes, thirty-four fascicles, and thirty-three chapters.

The Transcendent Perfection of Wisdom in Eight Thousand Lines (*Aṣṭasāhasrikāprajñāpāramitā*, Toh 12) comprises one volume, twenty-four fascicles, and thirty-two chapters.

The Verse Summation of the Transcendent Perfection of Wisdom (*Prajñāpāramitā-ratnaguṇasañcayagāthā*, Toh 13) comprises nineteen folios.

i.14 In addition to these Tibetan translations, there are extant Sanskrit manuscripts from Gilgit and Nepal, complete in some cases, partial in others, and Chinese translations representing all of the longer and medium length versions of the sūtra, with the exception of *The Transcendent Perfection of*

Wisdom in Ten Thousand Lines. A bibliographic appraisal of all texts within the cycle can be found in Conze (1960: 31–91), and listings of the corresponding translations into Western languages in Pfandt (1983).

· The Daśasāhasrikāprajñāpāramitā ·

- i.15 *The Transcendent Perfection of Wisdom in Ten Thousand Lines*, which is translated here, uniquely has no extant Sanskrit manuscripts or Chinese translations—the Tibetan version alone is extant—nor are there any extant commentaries of Indo-Tibetan or Sino-Japanese origin. For these reasons, Conze (1960: 46) has even expressed doubt as to its authenticity, suggesting that the sūtra may have been composed in Tibet. This, however, is highly unlikely—in style and content the sūtra is compatible with the three longer versions, and quite dissimilar to the indigenous Tibetan compositions of the ninth century, when it was listed in the Denkarma (*Idan dkar ma*) catalogue.¹⁵ Situ Paṅchen’s catalogue to the Degé Kangyur includes the colophon of this sūtra, indicating that it was translated into Tibetan by Jinamitra, Prajñāvarman, and the translator Yeshé Dé.¹⁶
- i.16 Hikata (1958: ix–lxxxiii) claims that the text is a somewhat erratic version of the three longer sūtras, and yet this is not borne out by a detailed analysis of the sūtra itself, which, as we shall see, may justifiably be regarded as a compact and coherent restatement of the longer versions, having much more in common with them than with *The Eight Thousand Lines*.
- i.17 The pioneering Norwegian Indologist Sten Konow is the only academic to have given serious consideration to our text in his 1941 monograph, which includes a Sanskrit reconstruction and translation of the first two chapters. These particular chapters are of great interest because they conveniently draw together the enumerations of the three hundred and sixty-seven aspects of phenomena, meditative experiences, causal and fruitional attributes, and attainments that form the critique of the sūtras. Konow (1941: 70) compares the list of these phenomena and attributes to those found in other sūtras within the cycle and in other Mahāyāna texts. In particular, with regard to the unusual listing of only seventy-eight minor marks, rather than eighty, he speculates that *The Ten Thousand Lines* “may represent an earlier attempt,” predating the enumerations found in the *Mahāvastu*, *Lalitavistara*, and *Mahāvvyutpatti*, which all appear to have a common source.
- i.18 In the course of translating the present text, we have sought to identify parallel passages in the Dutt (1934) and Kimura (1971–2009) editions of the recast Sanskrit manuscript (which also facilitated the preparation of the trilingual glossary). Other secondary sources have also proved to be essential research tools, including Conze’s *Materials for a Dictionary of the*

Prajñāpāramitā Literature (1973), along with his composite translation from the longer sūtras (1975), and the translations of the renowned Indian treatises of Haribhadra and Vimuktisena contained in Sparham (2006–2012). For appraisals of the transcendent perfection literature in general, readers may also wish to consult Dayal (1932), Conze (1960), Williams (1989), Jamieson (2000), and Brunnholzl (2010), the last of whom, in his introduction, offers important insights from the Tibetan commentarial tradition.

· Structure of the Text ·

- i.19 While the deconstruction of all aspects of conceptual elaboration is explicitly stated throughout the sūtra, the structural progression of the bodhisattva path is largely understood by implication and it is unraveled chiefly with reference to the commentary found in Maitreya's *Ornament of Clear Realization*. The recast Sanskrit manuscript of later provenance, edited in Dutt (1934) and Kimura (1971–2009) presents the entire *Twenty-five Thousand Lines* in that context, and it is on that basis that we can also, by analogy, understand the implied meaning of *The Ten Thousand Lines*.
- i.20 The eight aspects of the bodhisattvas' progression include: three which present the theoretical understandings of the goals to be realized, four which present the practical application of training through which they will be realized, and one which presents the fruit arising from conclusive realization. Together these form the graduated approach of the bodhisattva path that is revered and maintained in all Tibetan traditions, and most exemplary in the lives and teachings of the great Kadampa masters, such as Ngok Loden Sherab. The eight aspects with their seventy topics may be outlined as follows:
- i.21 **I. Understanding of all phenomena (*sarvākārajñāna, rnam mkhyen*).** Its ten topics include (i) setting of the mind on enlightenment, (ii) the instructions concerning its application within the Great Vehicle, (iii) the four aspects of ascertainment on the path of preparation, comprising warmth, peak, acceptance, and supremacy, (iv) the naturally abiding buddha nature which is the basis for attaining the Great Vehicle, (v) the referents through which the Great Vehicle is attained, (vi) the goals attained through the Great Vehicle, (vii) the armor-like attainment, (viii) attainment through engagement, (ix) attainment through the provisions of merit and gnosis, and (x) definitive attainment.
- i.22 **II. Understanding of the aspects of the path (*mārgajñatā, lam gyi rnam pa shes pa nyid*).**

Its eleven topics include (i) essential aspects for understanding the path, (ii) the understanding of the path which is that of the śrāvakas, (iii) the understanding of the path which is that of the pratyekabuddhas, (iv) the beneficial path of insight, which accords with the Great Vehicle, (v) the functions of the path of cultivation, (vi) the aspirational path of cultivation, (vii) the path of cultivation resulting in eulogy, exhortation, and praise, (viii) the path of cultivation resulting in dedication, (ix) the path of cultivation resulting in sympathetic rejoicing, (x) the path of cultivation resulting in attainment, and (ix) the path of meditation resulting in purity.

i.23 **III. Understanding of omniscience (*sarvajñatā, thams cad shes pa nyid*).**

Its nine topics include (i) the basic understanding that discernment leads to non-abiding in phenomenal existence, (ii) the basic understanding that compassion leads to non-abiding in quiescence, (iii) the basic understanding that lack of skillful means leads to distance from the transcendent perfection of wisdom, (iv) the basic understanding that skillful means leads to its proximity, (v) the basic understanding of the discordant factors associated with the fixation of śrāvakas and pratyekabuddhas, (vi) the remedial factors countering those fixations, (vii) training in the aforementioned basic understandings, (viii) training in the sameness of those basic understandings, and (ix) the path of insight which integrates these basic understandings.

i.24 **IV. Clear realization of all phenomena (*sarvākārābhisambodha, rnam kun mngon rdzogs rtogs pa*).**

Its eleven topics include (i) the aspects of the aforementioned three theoretical understandings; (ii) training in those aspects; (iii) the qualities acquired through those trainings, (iv) the defects to be eliminated during training, (v) the defining characteristics of training, (vi) the path of provisions in accord with liberation, (vii) the path of preparation in accord with the aforementioned four degrees of penetration, (viii) the signs of the irreversible bodhisattva trainees, (ix) training in the sameness of phenomenal existence and quiescence, (x) the training associated with the pure realms, and (xi) training in skillful means for the sake of others.

i.25 **V. Culminating clear realization (*mūrdhābhisamaya, rtse mor phyin pa'i mngon rtogs*).**

Its eight topics include (i) the culminating training of warmth on the path of preparation, (ii) the culminating training in the peak on the path of preparation, (iii) the culminating training in acceptance on the path of preparation, (iv) the culminating training in supremacy on the path of preparation, (v) the culminating training on the path of insight, (vi) the

culminating training on the path of cultivation, (vii) the culminating uninterrupted training on the path of cultivation, comprising the adamantine meditative stability, and (viii) the mistaken notions that are to be eliminated.

i.26 **VI. Serial clear realization (*ānupūrvābhisamaya, mthar gyis pa'i mngon rtogs*).**

Its thirteen topics include (i–vi) the serial trainings in the six transcendent perfections of generosity, ethical discipline, tolerance, perseverance, meditative concentration and wisdom; (vii–xii) the serial training in the six recollections of the spiritual teacher, the buddha, the sacred doctrine, the monastic community, ethical discipline, and generosity; and (xiii) the serial training in the realization that phenomena are without essential nature.

i.27 **VII. Instantaneous clear realization (*ekakṣaṇābhisamaya, skad cig ma gcig gis mngon par rtogs pa*).**

Its four topics include (i) instantaneous training in terms of maturation, (ii) instantaneous training in terms of non-maturation, (iii) instantaneous training in terms of the lack of defining characteristics, and (iv) instantaneous training in terms of non-duality.

i.28 **VIII. Fruitional attributes of the buddha body of reality (*dharmakāya, 'bras bu chos sku*).**

Its four topics include (i) the buddha body of essentiality, (ii) the buddha body of gnosis and reality, (iii) the buddha body of perfect resource, and (iv) the buddha body of emanation.

i.29 In terms of *The Ten Thousand Lines*, we can see that the parallel passages of the Sanskrit edition of the recast manuscript, following Dutt and Kimura, suggest that chapters 1–14 pertain to the understanding of all phenomena, chapters 15–18a pertain to the understanding of the aspects of the path, and chapters 18b–19 pertain to the understanding of omniscience. Chapters 20–25a pertain to training in the clear realization of all phenomena, chapters 25b–28a pertain to the training in culminating clear realization and serial clear realization, and chapters 28b–30 pertain to the training in instantaneous clear realization. Chapter 31 explores the indications of irreversible bodhisattvas, chapter 32 pertains to the fruitional attainment of the buddha attributes, and chapter 33 concludes the sūtra with the admonishments that it should be respected, maintained, and entrusted for the sake of posterity.

i.30 In the following summary, the eight aspects appear as subtitles with the same Roman numerals as in the list above. The thirty-three chapters are unevenly distributed among them.

i.31 **I. UNDERSTANDING OF ALL PHENOMENA**

The first fourteen chapters of the text concern the theoretical understanding of all phenomena, which is the first goal to be realized. Śāradvatīputra acts as Lord Buddha's interlocutor in the first nine chapters, with Subhūti making his initial appearance in chapter 10.

i.32 **Chapters 1 and 2**

In response to a question about what is the transcendent perfection of wisdom which bodhisattvas are to perfect, Lord Buddha replies that it is the absence of fixation with respect to all phenomena, all meditative experiences, all causal attributes acquired by bodhisattvas, all fruitional attributes manifested by buddhas, and all attainments up to and including omniscience. along with unconditioned phenomena, such as the abiding nature of all things and the finality of existence, these are all attributes with respect to which a great bodhisattva being should cultivate detachment. Bodhisattvas do perceive such phenomena distinctly, but only on the relative level; in an ultimate sense they consider them to be illusory, in the manner of a dream and so forth.

i.33 **Chapter 3**

Fixation may ensue when those phenomena and attributes are considered as permanent or impermanent, as conducive to happiness or suffering, with self or without self, empty or not empty, with signs or signless, having or lacking aspirations, calm or not calm, void or not void, afflicted or purified, arising or not arising, ceasing or not ceasing, and as entities or non-entities. Deluded minds would view these phenomena and attributes as absolutely existent whereas bodhisattvas should train so as to understand that they are all non-apprehensible—mere designations and conceptualizations.

i.34 **Chapters 4 and 5**

Bodhisattvas do not consider whether or not they are engaged in union with all those phenomena and attributes. Owing to the emptiness of intrinsic defining characteristics, they neither associate anything with nor disassociate anything from anything else. They do not consider whether certain things are connected with other things because nothing is connected with any other thing. Indeed, the nature of phenomena is emptiness—non-arising, non-ceasing, neither afflicted nor purified.

i.35 Bodhisattvas will approach omniscience, attaining complete purity of body, speech, and mind, as well as freedom from afflicted mental states, and then they will bring sentient beings to maturation until they attain manifestly perfect buddhahood. Bodhisattvas who practice the transcendent perfection of wisdom in this manner will perfect all the other transcendent perfections, whereby they will attain genuinely perfect enlightenment. Since phenomena are invariably non-apprehensible and notions about them are also non-apprehensible, how could the designations of phenomena constitute a bodhisattva?

i.36 **Chapter 6**

The term “great bodhisattva being” is meaningless, non-existent like a dream or like the tracks of a bird in the sky. Just as the notions of a buddha’s degenerate morality, mental distraction, stupidity, non-liberation, and misperception are all without foundation, the notion of a great bodhisattva being abiding in the transcendent perfection of wisdom is also non-existent, because all phenomena and attributes are without foundation, neither conjoined nor disjoined, and they are immaterial, unrevealed, and unobstructed. Their only defining characteristic is that they lack defining characteristics. Yet, it is only when bodhisattvas have trained in the transcendent perfection of wisdom without apprehending anything that they will attain omniscience.

i.37 Unskilled bodhisattvas without an authentic teacher will be afraid when they hear this, but, with skill in means, they will discern that all things are impermanent and so on, and will not apprehend them. Attentive without apprehending anything, without dogmatic assumptions, they will discern that all phenomena and attributes are even empty of their own emptiness. So it is that those seeking to perfect the transcendent perfections, to comprehend all phenomena, and to abandon afflicted mental states, as well as all fetters, latent impulses, and obsessions should train in this transcendent perfection of wisdom.

i.38 **Chapter 7**

Authentic spiritual mentors are those who teach, without apprehending anything, that all phenomena are impermanent, and so forth, dedicating their roots of virtue exclusively to omniscience. Encouraging bodhisattvas to cultivate the causal and fruitional attributes, they teach, without apprehending anything, that all things are void.

i.39 However, if bodhisattvas cultivate the transcendent perfections and apprehend them, attentive to the causal and fruitional attributes, they will make assumptions and fall into the hands of others who would dissuade them from their course on the grounds that the transcendent perfections are

the non-canonical fabrications of poets and of malign forces. Māra could even appear in the guise of a buddha to discourage them from practicing the transcendent perfections, or persuade them that they cannot become irreversible bodhisattvas, or even that the attainment of manifestly perfect buddhahood is itself impossible.

i.40 On the other hand, when bodhisattvas teach, without apprehending anything, in order that sentient beings might abandon their nihilist and eternalist views, or their notions concerning phenomena or causal and fruitional attributes—all this indicates that they will have been accepted by an authentic teacher.

i.41 **Chapter 8**

The immaturity of a bodhisattva manifests when those who have previously regressed fail to enter into the maturity of the bodhisattvas. Unskilled in the transcendent perfections, they instead actualize lesser attainments, craving for the teachings because they become fixated on the notions that all phenomena, and causal and fruitional attributes, are impermanent, and so forth.

i.42 On the other hand, skillful bodhisattvas do not make assumptions about anything, even the enlightened mind, because the intrinsic nature of this mind is luminosity, without afflicted mental states, obsessions, fetters, or latent impulses. Just as this natural luminosity of the mind is unchanging and without conceptual notions, so are all phenomena, or causal and fruitional attributes, and attainments unchanging and without conceptual notions. The transcendent perfections are skillfully cultivated by discerning, without apprehending anything, that thoughts of miserliness, degenerate morality, agitation, indolence, distraction, and stupidity are all non-entities. All this characterizes the maturity of great bodhisattva beings who proceed on the path to enlightenment. They cannot be overcome by anyone and will never regress or become impoverished. They will perceive numerous buddhas and listen to their sacred teachings, but without conceptual notions.

i.43 **Chapter 9**

Whenever bodhisattvas practice any of the six transcendent perfections and don the great armor for the sake of all sentient beings, they also engage with all the other five transcendent perfections. Their generosity is characterized by the giver, gift, and recipient being non-apprehensible; their ethical discipline by a lack of fascination with lower attainments; their tolerance by endurance and confidence; their perseverance by indefatigability, relentlessness, and tenacity; their meditative concentration by disinterest in lesser goals; and their wisdom by understanding the illusory nature of all phenomena. When bodhisattvas practice these six transcendent perfections, they achieve and maintain the various meditative states, replete with the appropriate signs of successful practice, and then, attaining omniscience, they arise from these meditative states and communicate them successfully to others.

i.44 When they understand the aspects of emptiness and practice the transcendent perfections without apprehending anything, they do not apprehend the transcendent perfections, or their cultivators. Instead they cultivate all the causal and fruitional attributes in order to put an end to cultivation, and they do so without apprehending anything. Because beings are non-apprehensible, the term “bodhisattva” is understood to be a mere conventional expression, as are all phenomena, causal and fruitional attributes, and attainments. Despite their achievements, they are without any notion whatsoever.

i.45 **Chapter 10**

Bodhisattvas should don the armor of the transcendent perfections, causal and fruitional attributes, and attainments and send forth emanations and resources to benefit sentient beings. In the manner of an illusionist, they offer resources to the needy, they appear to establish others in virtuous actions, they exhibit tolerance when attacked by imaginary assailants, they encourage others to pursue virtuous paths with perseverance, they establish others in meditative concentration, and they do not apprehend anything arising, ceasing, afflicted, or purified. The reality of illusion is the reality of all things. Maintaining the transcendent perfections, they establish sentient beings therein until they too have attained manifestly perfect buddhahood. And yet, bodhisattvas should know that they are seeking a non-existent armor because all phenomena, attributes, bodhisattvas and even the great armor itself are all inherently empty. Omniscience is uncreated and unconditioned, as are the beings for whom bodhisattvas don the great armor. Resembling dreams, all things are unfettered and unliberated.

i.46 **Chapter 11**

Even though bodhisattvas may refine the five eyes until the fruits of arhatship, individual enlightenment, or manifestly perfect buddhahood are attained, they should not dwell upon notions which are all non-apprehensible. Unskilled bodhisattvas who resort to notions of “I” and “mine” will not attain omniscience. The transcendent perfection of wisdom cannot be appropriated, owing to the emptiness of inherent existence. Therefore, bodhisattvas should determine that all things are empty of inherent existence, without mental wandering.

i.47 This spacious and indefinable method of the bodhisattvas, known as the maṇḍala of the meditative stability of non-appropriation, is unknown to others. Owing to the non-appropriation of all things, and the non-existence of transmigration at the time of death, bodhisattvas do not make assumptions. Instead, they determine that, owing to emptiness, the absence of objective referents denotes the transcendent perfection of wisdom. If bodhisattvas are not disheartened when they make this determination, they will never be separated from the transcendent perfection of wisdom. Undertaking this training, they will attain omniscience.

i.48 **Chapter 12**

Unskilled bodhisattvas who engage with phenomena, attributes, notions of permanence, and so forth, will merely engage with mental images and dualistic concepts, and will not be released from cyclic existence. On the other hand, when bodhisattvas skillfully practice the transcendent perfection of wisdom, owing to emptiness they do not engage with anything at all. Since everything has the essential nature of non-entity, they have not appropriated anything.

i.49 There are one hundred and eleven non-acquisitive meditative stabilities of the bodhisattvas through which they will swiftly attain manifestly perfect buddhahood. Without considering or making dualistic assumptions about any of those meditative stabilities, bodhisattvas are naturally absorbed in meditation, and inseparable from them, without conceptual imaginations. So it is that they train in the transcendent perfections, causal and fruitional attributes, without apprehending anything.

i.50 Owing to the utter purity of all things, they do not apprehend anything at all; since nothing arises or ceases, nothing is afflicted or purified. Through adherence to the two extremes of eternalism and nihilism, ordinary people imagine phenomena and attributes that are non-existent, and become fixated on them. They will not attain emancipation from cyclic existence, failing to understand that all things are emptiness, and lacking stability in the transcendent perfections.

i.51 **Chapter 13**

The Great Vehicle will not come to rest anywhere because resting is non-apprehensible. No one will attain emancipation by means of this vehicle because all attributes and attainments associated with this vehicle are non-existent and non-apprehensible, owing to their utter purity. When bodhisattvas practice the transcendent perfection of wisdom in that manner, owing to the fact that all things are non-apprehensible, they will attain emancipation by means of the Great Vehicle in the state of omniscience. This Great Vehicle overpowers and attains emancipation from cyclic existence which is merely imagined, fabricated, and verbally constructed. The Great Vehicle comprises all meditative experiences and causal and fruitional attributes, and it is analogous to space, in that therein motion, rest, direction, shape, color, time, flux, arising, cessation, virtue, non-virtue, sense objects, and so forth, are not discernible. The Great Vehicle accommodates innumerable sentient beings, in the manner of space.

i.52 **Chapter 14**

This Great Vehicle does not apprehend afflicted mental states or their absence, nor does it apprehend notions of permanence and impermanence, self and non-self, and so forth. The term “bodhisattva” designates one who is intent on enlightenment, on the basis of which the indications and signs of the causal and fruitional attributes are known without fixation, but the transcendent perfection of wisdom is far removed from all phenomena, afflicted mental states and opinions, and from the causal and fruitional attributes and attainments.

i.53 Bodhisattvas do not investigate the notions that these are imbued with happiness and suffering because all things are inherently empty—non-arising, non-ceasing, without duality, neither conjoined nor disjoined—and they share a single defining characteristic in that they are all immaterial, unrevealed, unimpeded, and without defining characteristics.

i.54 Once bodhisattvas have developed, without apprehending anything, the notion of sentient beings as their father, mother, or child, with their minds set on genuinely perfect enlightenment, they see that all notions of self and the like are entirely non-existent and non-apprehensible. Relatively speaking, there are attainments and clear realizations, but, ultimately, there are no attainment, no clear realization, no realized beings and no ordinary beings. It is because all phenomena, causal and fruitional attributes and attainments, are empty of inherent existence that bodhisattvas will refine them.

i.55 **II. UNDERSTANDING OF THE ASPECTS OF THE PATH**

The theoretical understanding of the aspects of the bodhisattva path is the focus of the next section of the sūtra, commencing with chapter 15 and continuing through the first part of chapter 18. Here, Śakra and various divine princes in his entourage participate in the dialogue—both telepathically and verbally—alongside Lord Buddha, Subhūti and Śāradvati-putra.

i.56 **Chapter 15**

Bodhisattvas who have cultivated omniscience should be attentive, without apprehending anything, to the notions that all things are impermanent, imbued with suffering, calm, void, and so forth. They should be attentive, without apprehending anything, to the origination of suffering and to the cessation of suffering. They should cultivate the causal and fruitional attributes and practice the transcendent perfections, without apprehending anything. They discern that the concepts of “I” and “mine” and even thoughts of dedication are utterly non-existent and non-apprehensible in the enlightened mind. This is the transcendent perfection of wisdom, which is non-referential in all respects. Bodhisattvas should not dwell on anything or on any notion that they should perfect the transcendent perfections and establish countless beings in genuinely perfect enlightenment.

i.57 Just as when, in a dream, a buddha is seen teaching, nothing at all is said or heard by anyone, so all things are like dreams—the enlightenment of the buddhas is inexpressible. No one who seeks to actualize the fruits of attainment can do so without accepting that phenomena are non-arising.

i.58 **Chapter 16**

The sacred doctrine, those who teach it, and sentient beings who receive it all resemble a magical display, a dream, and so on. This transcendent perfection of wisdom, which is so profound, so hard to discern, and so hard to realize will be received by irreversible bodhisattvas who do not construe the notion that things are empty, signless, aspirationless, non-arising, unceasing, void, and calm. There is no one to receive this transcendent perfection of wisdom because nothing at all is expressed and there are no beings who will receive it. The three vehicles, the nature of all phenomena, and attributes and attainments have been taught, but exclusively without apprehending anything, owing to the aspects of emptiness.

i.59 When bodhisattvas have heard this transcendent perfection of wisdom, there are malign forces which will seek to harm them, but to no avail, because all things are without inherent existence. Since they cultivate thoughts of loving kindness, compassion, empathetic joy, and equanimity toward all sentient beings, without apprehending anything, they will not die in unfavorable circumstances because they furnish all sentient beings with

genuine happiness and gain their respect. In dependence on such bodhisattvas the ten virtuous actions, meditative experiences, causal and fruitional attributes, and attainments become manifest.

i.60 **Chapter 17**

The transcendent perfection of wisdom sheds light and dispels the blindness of afflicted mental states and all false views owing to its utter purity. It secures happiness, demonstrating the path to those who go astray. It is omniscience, the mother of bodhisattvas, because it generates all buddha attributes. Just as the blind cannot get around without a guide, the five other transcendent perfections have no scope to attain omniscience unguided by the transcendent perfection of wisdom. Yet, this transcendent perfection of wisdom is actualized owing to the non-actualization of all things because they are non-arising, non-apprehensible, and do not disintegrate. Nothing at all will be attained because the transcendent perfection of wisdom does not establish anything at all in an apprehending manner, not even omniscience. Despite that, bodhisattvas do not undervalue the transcendent perfection of wisdom. Those who retain it will never be separated from omniscience. Those who commit it to writing in the form of a book and make offerings to it will accrue advantages in this life and the next. They will always be protected, everyone will rejoice in them, and they will be capable of warding off all refutations.

i.61 **Chapter 18a**

Since bodhisattvas have come into this world, having made offerings to innumerable buddhas, when they see or hear the transcendent perfection of wisdom they will realize it in a signless, non-dual, and non-focusing manner. All phenomena, causal and fruitional attributes, and attainments are neither fettered nor liberated, since their natural expression remains unchanged. All things are pure owing to the indivisible purity of sentient beings and afflicted mental states. This purity is not subject to affliction due to the natural luminosity of all phenomena, attributes, and attainments. It is neither attained nor manifestly realized, and it has not been actualized. Nor is this purity cognizant of anything, due to the emptiness of inherent existence. The transcendent perfection of wisdom neither helps nor hinders omniscience and it does not appropriate anything at all.¹⁷

i.62 **III. UNDERSTANDING OF OMNISCIENCE**

The theoretical understanding of omniscience is the focus of the next section of the sūtra, commencing with the second part of chapter 18 and continuing through chapter 19.

i.63 **Chapter 18b**

Skillful bodhisattvas, on account of emptiness, are without dualistic perceptions and conceptual notions. If they were to cognize their own minds, causal and fruitional attributes, and attainments, and dedicate these to genuinely perfect enlightenment in a self-conscious manner, they would be incapable of practicing the transcendent perfection of wisdom without attachment. Rather, they delight others, discerning the sameness of all things, inattentive to conceptual notions, and forsaking all limits of attachment. Since the transcendent perfection of wisdom is unfabricated and unconditioned, there is no one at all who can attain manifestly perfect buddhahood. When bodhisattvas know this, they will abandon all the limits of attachment.

i.64 **Chapter 19**

The transcendent perfection of wisdom is an agent that has no actions because it is non-apprehensible. Bodhisattvas who are not disheartened and who do not turn away from genuinely perfect enlightenment will achieve that which is difficult because this cultivation of the transcendent perfections is like cultivating space. In space, no phenomena, attributes, or attainments are discerned. Those bodhisattvas who would don protective armor, seeking to liberate beings from cyclic existence, are actually seeking to buttress the sky and they acquire great perseverance. Whenever they practice without making assumptions, they discern that phenomena are like a dream, and so on.

i.65 This transcendent perfection of wisdom is absolutely pure. Through it bodhisattvas attain manifestly perfect buddhahood, and turn the wheel of the sacred doctrine, even though nothing at all is set in motion or reversed because, in emptiness, there is nothing apprehensible, nothing that arises or ceases, nothing that is afflicted or purified, and nothing that is to be retained or forsaken. All things are invariably unactualized because emptiness, signlessness, and aspirationlessness do not set in motion or reverse anything at all.

i.66 **IV. CLEAR REALIZATION OF ALL PHENOMENA**

After the three theoretical sections of the sūtra, the next four concern their practical implementation through training. Among them, the fourth section, entitled “Clear Realization of all Phenomena,” commences from chapter 20 and continues through the first part of chapter 25. It integrates all the aforementioned categories of phenomena, meditative experiences, and the causal and fruitional attributes from the perspective of training.

i.67 **Chapter 20**

The transcendent perfection of wisdom is infinite, void, beyond limitations, non-existent, inexpressible, dreamlike, empty, without defining characteristics, and so forth—all owing to its non-apprehension. For the sake of the world, the buddhas have expressed it in conventional terms, but that is not the case in ultimate reality. For instance, the defining characteristics of the five aggregates are respectively their materiality, emotional experience, comprehensibility, conditioning, and particularizing intrinsic awareness. The defining characteristic of the six transcendent perfections are respectively renunciation, non-involvement, imperturbability, uncrushability, undistractedness, and non-fixation. The defining characteristic of the meditative experiences is non-disturbance, and so on. However, the tathāgatas attain manifestly perfect buddhahood in the absence of all these defining characteristics.

i.68 **Chapter 21**

This transcendent perfection of wisdom is established by means of great deeds, unappraisable deeds, innumerable deeds, and deeds that are equal to the unequalled. Just as a king may delegate all his royal duties to senior ministers, relinquishing responsibility so that he has few concerns, in the same way all things are subsumed within the transcendent perfection of wisdom, and implemented by it. This is profound, hard to discern, and hard to realize! Bodhisattvas who have come to accept that phenomena are non-arising have this superior understanding. Anyone who has committed this profound transcendent perfection of wisdom to writing will swiftly attain genuinely perfect buddhahood.

i.69 Just as shipwrecked people without a life raft will die without reaching the ocean shore and those who have one will safely reach dry land, bodhisattvas who do not commit it to writing will regress, without reaching the maturity of the bodhisattvas. However, if they relentlessly persevere until genuinely perfect enlightenment is attained, and commit this profound transcendent perfection of wisdom to writing and train earnestly in it, they will not regress. Having brought sentient beings to maturity, they will attain manifestly perfect buddhahood.

i.70 Briefly stated, unskilled bodhisattvas think in a dualistic manner, making assumptions about the six transcendent perfections although there are no such concepts. Skilled bodhisattvas who practice the six transcendent perfections without resorting to notions of “I” and “mine” do not make assumptions about the transcendent perfections. Without regression, they will attain genuinely perfect enlightenment.

i.71 **Chapter 22**

Those bodhisattvas who strive toward genuinely perfect enlightenment are engaged in a difficult task, inasmuch as all things are empty of their own defining characteristics. Even so, having understood that all things are like an illusion and dreamlike, they set out toward genuinely perfect enlightenment for the benefit, well-being, and happiness of all worlds as a sanctuary, a protector, a refuge, an ally, an island, a torch-bearer, a lamp, a helmsman, a guide, and a support. This cultivation of the transcendent perfection of wisdom is the non-cultivation of phenomena, attributes, and attainments.

i.72 Bodhisattvas of irreversible realization should investigate everything without fixation. They will not be swayed by the pointless words of others or captivated by afflicted mental states. They will not be separated from the other transcendent perfections and will not be afraid when they hear this profound transcendent perfection of wisdom. Their minds will not be averted from genuinely perfect enlightenment. They will delight in hearing this profound transcendent perfection of wisdom and retain it in the appropriate manner. When these bodhisattvas are successful in their practice, their realization will be irreversible.

i.73 **Chapter 23**

This profound transcendent perfection of wisdom is hard to realize, for which reason the mind of the buddhas is inclined toward carefree inaction and not toward teaching. Manifestly perfect buddhahood has not been attained by anyone, anywhere. This is the profundity of all things, in which habitual ideas of duality do not at all exist. Just as the real nature of the buddhas is unobstructed, undifferentiated, non-particular, and without duality, so is the real nature of all things.

i.74 Just as a wingless bird will be mortally injured on its descent, it is inevitable that unskilled bodhisattvas who lack the transcendent perfection of wisdom will regress. On the other hand, skillful bodhisattvas whose minds are imbued with great compassion, and who cultivate emptiness, signlessness, and aspirationlessness, enter into the maturity of the bodhisattvas, without conceptualizing or apprehending anything, and attain manifestly perfect buddhahood.

i.75 It may seem that genuinely perfect enlightenment is easy to manifest because all things are empty of their own essential nature. However, this is exactly why it is hard to bring forth genuinely perfect enlightenment. Once bodhisattvas accept that all things resemble space, they will attain manifestly perfect buddhahood, but if it were easy for them to do so, bodhisattvas who don the protective armor would not regress.

i.76 **Chapter 24**

Bodhisattvas who wish to attain genuinely perfect enlightenment should cultivate equanimity with respect to all sentient beings, addressing them with gentle words. They should cultivate an attitude free from enmity, regarding all sentient beings as their close relatives or peers. They should abstain from non-virtuous actions and encourage others to do so. They should engage in meditative experiences, and rejoice in others who do so. They should cultivate the causal and fruitional attributes, and rejoice in others who do so—all without apprehending anything.

i.77 Moreover, bodhisattvas should comprehend suffering, abandon the origin of suffering, actualize the cessation of suffering, and cultivate the path that leads to the cessation of suffering, and they should rejoice in others who do so. They should bring sentient beings to maturation, refine the buddhafiels,¹⁸ and rejoice in others who do likewise.

i.78 **Chapter 25a**

Bodhisattvas should determine that phenomena and cyclic existence are empty, but they should do so with an unwavering mind. Just as a heroic man can escort relatives safely home through a terrifying wilderness by the power of discernment, bodhisattvas who have achieved and maintain a state of mind imbued with the four immeasurable aspirations and the six transcendent perfections will continue to search for omniscience, and even though they are established in emptiness, signlessness, and aspirationlessness, they will not be swayed into regression without perfecting the attainment of omniscience.

i.79 Bodhisattvas analyze the causal and fruitional attributes, resolving to attain manifestly perfect buddhahood for the sake of sentient beings who mistakenly continue to apprehend phenomena, but they will not actualize the finality of existence, through which they would regress to lesser attainments. Even though there are many bodhisattvas engaged in the pursuit of enlightenment, few of them have precisely investigated the six transcendent perfections on the irreversible level and avoided regression.

i.80 **V. CULMINATING CLEAR REALIZATION**

The fifth section of the sūtra, “Culminating Clear Realization,” includes the four trainings on the path of preparation (warmth, peak, acceptance and supremacy), as well as the training on the paths of insight and cultivation, ending with the adamantine meditative stability and the elimination of mistaken notions. It extends from the second part of chapter 25 through to the end of chapter 27.

i.81 **Chapter 25b**

When bodhisattvas train in the real nature of all things, they do train in the causal and fruitional attributes, and they will swiftly attain the level of an irreversible bodhisattva. Only bodhisattvas who wish to liberate all sentient beings from cyclic existence can undertake this training, and when they have done so, they will never be disadvantaged or separated from the sacred doctrine. They become absorbed in meditative experiences, but on arising from these, they will not linger in blissful states. Instead, they will refine all the fruitional attributes, without regression.

i.82 Bodhisattvas who wish to become a protector and refuge to all those sentient beings who are unprotected and without a refuge, who wish to become an ally of those who are without allies, who wish to become an eye to the blind, who wish to become a lamp for sentient beings who are immersed in the darkness of fundamental ignorance, who wish to attain genuinely perfect buddhahood, who wish to roar the lion's roar of the completely perfect buddhas, and so forth, should all train in this profound transcendent perfection of wisdom, and swiftly attain manifestly perfect buddhahood.

i.83 **Chapter 26**

Those bodhisattvas will never regress from genuinely perfect enlightenment, but, seeing the sufferings of cyclic existence, they will resolve to benefit the whole world and alleviate its sufferings. Abandoning all thoughts, concepts, and imaginations, in one sense they do not in the slightest achieve anything difficult because they do not apprehend anything that could be actualized.

i.84 However, the astonishing singular difficulty is not that they do not regress to lower attainments, but that they don the armor that resolves to establish innumerable sentient beings in buddhahood, while those beings whom they would guide are utterly non-apprehensible. Bodhisattvas who, for the sake of sentient beings, think they should don the armor of great compassion would as well think they should seek to do battle with space. If, when this is explained they are not discouraged, then they are practicing the transcendent perfection of wisdom, and, free from doubt, they will gradually come to rest on the irreversible levels, and attain omniscience.

i.85 **Chapter 27**

Bodhisattvas who practice each one of the transcendent perfections acquire each of the other transcendent perfections through physical, verbal, and mental acts of loving kindness, and through abstinence, courage, persistence, lack of enmity, and an attitude that regards gifts and recipients in a non-dualistic, non-focusing, and illusion-like manner. They may enter into and arise from their meditative experiences sequentially, or they may

enter into the meditative stability known as the yawning lion, in which the formless absorptions and meditative concentrations are reversed. Abiding in this meditative stability, they attain the sameness of all things.

i.86 **VI. SERIAL CLEAR REALIZATION**

The sixth section of the sūtra, “Serial Clear Realization,” includes the serial trainings in the six transcendent perfections, the serial trainings in the six recollections, and the serial training in the realization that phenomena are without essential nature.

This section is omitted from this version of the sūtra, which continues instead with section seven, “Instantaneous Clear Realization.”

i.87 **VII. INSTANTANEOUS CLEAR REALIZATION**

This has four topics: maturation, non-maturation, lack of defining characteristics, and non-duality.

i.88 **Chapter 28a**

Bodhisattvas practice the transcendent perfections for the sake of all sentient beings, assuming the five aggregates which are dreamlike, without essential nature, and without defining characteristics. They perfect all meditative experiences and all causal and fruitional attributes, and then, participating in cyclic existence for the sake of all sentient beings, they are untainted by the defects of cyclic existence. Understanding that all things are without defining characteristics, they go on to attain omniscience. Owing to the emptiness of essential nature and the emptiness of ultimate reality, they do not conceptualize and they come to accept that phenomena are non-arising. Having brought sentient beings to maturation, they will attain manifestly perfect buddhahood by means of instantaneous wisdom. Well trained in emptiness, they do not apprehend anything at all apart from emptiness. All apprehension of phenomena, causal and fruitional attributes, and attainments constitutes the immaturity of the bodhisattvas. The absence of all apprehension constitutes the maturity of the bodhisattvas. The bodhisattvas who practice the transcendent perfection of wisdom perceive that all things are gathered within it, but do not apprehend anything, owing to non-duality. All things are undifferentiated, without defining characteristics, and subject neither to arising nor cessation.

i.89 **VIII. FRUITIONAL BUDDHA BODY OF REALITY**

The last section of the sūtra, concerning the fruitional buddha body of reality, comprises the buddha body of essentiality, the buddha body of gnosis and reality, the buddha body of perfect resource, and the buddha body of emanation. It extends from the second part of chapter 28 through to the end of chapter 30.

i.90 **Chapter 28b**

Investigating conditioned phenomena through emptiness, bodhisattvas teach ordinary people who grasp dreams as reality that all phenomena are empty of notions of “I” and “mine.” Since all phenomena arise from dependent origination, and are grasped erroneously through the maturation of past actions, what other cause can there be for their perception of non-entities as entities? Skillful bodhisattvas cause sentient beings to engage successively with each of the six transcendent perfections and then to turn away from states of indulgence to enter into the expanse of final nirvāṇa, or at least to become established in the causal and fruitional attributes. Although all things are dreamlike non-entities, abiding in the six transcendent perfections, bodhisattvas attract sentient beings by their practice of the six transcendent perfections.

i.91 **Chapter 29**

Bodhisattvas attract sentient beings with the mundane and supramundane gifts of the sacred doctrine. The former concerns mundane phenomena and meditative experiences. The latter establishes sentient beings through skill in means in the causal and fruitional attributes, and attainments, so that they renounce afflicted mental states, and all propensities for rebirth. Once bodhisattvas have attained omniscience, they will be called buddhas.

i.92 When bodhisattvas practice the six transcendent perfections, they attract sentient beings and establish them on the bodhisattva levels, releasing them from erroneous views. When the relative truth is taken as the standard, they systematically present the various fruits, but not so in ultimate truth because all things are without arising, without cessation, without affliction and without purification. This reality of emptiness is non-conceptual and indescribable. Owing to emptiness, they do not become fixated on anything at all, and they do not train in anything except emptiness, signlessness and aspirationlessness. In this way they undertake training—realizing the four noble truths, comprehending the twelve links of dependent origination, and refining the causal and fruitional attributes.

i.93 **Chapter 30**

Bodhisattvas correctly perceive the real properties of all phenomena: For example, physical forms resemble a mass of insubstantial foam, feelings are like a fleeting bubble of water, perceptions resemble a mirage, formative predispositions resemble a hollow plantain tree, and consciousness resembles an army conjured up by an illusionist. The defining characteristic of suffering is harm, the defining characteristic of the origin of suffering is production, the defining characteristic of cessation is quiescence, and the defining characteristic of the path is emancipation.

i.94 Bodhisattvas do not apprehend anything outside the expanse of reality; and yet, owing to their skill in means, they continue to practice the transcendent perfections and encourage others to do so. If all things were not empty of inherent existence, the bodhisattvas would not demonstrate to sentient beings that all things are empty of inherent existence. The emptiness of inherent existence is the natural expression of all things. Abiding therein, they strive toward genuinely perfect enlightenment, training in order to liberate sentient beings. Having perfected those paths and brought sentient beings to maturity, they will attain manifestly perfect buddhahood.

i.95 **Chapter 31**

At this point the text returns to the discussion found in the aforementioned fourth section on the training in the clear realization of all phenomena (see chapter 7). Irreversible bodhisattvas have turned away from all mundane phenomena and lesser attainments but not from the causal and fruitional attributes. They do not cause others to doubt the discipline of the sacred doctrine, nor do they maintain a sense of supremacy. They will not be disadvantaged and they will always practice the transcendent perfections, cultivating them for the sake of sentient beings and dedicating their merits without apprehending anything. Their physical, verbal, and mental actions are gentle, without hostility toward any sentient being, and imbued with loving kindness. Entering into the maturity of the bodhisattvas, they never cultivate thoughts of miserliness, degenerate morality, indolence, distraction, or delusion. If Māra seeks to deceive and dissuade them by conjuring up negative images of bodhisattvas suffering in the hells, or by denouncing the bodhisattva path as a poetic fabrication, their minds will not be alienated and they will not turn back from genuinely perfect enlightenment.

i.96 Having accepted that phenomena are non-arising, they understand that all things are indeed equal to space and empty of intrinsic defining characteristics, but nonetheless they don the armor which is equal to space and empty of intrinsic defining characteristics, and attain manifestly perfect buddhahood in order to emancipate sentient beings from cyclic existence. Irreversible bodhisattvas would even relinquish their own lives for the sake of acquiring the sacred doctrine, but they would not relinquish the doctrine that all phenomena are empty.

i.97 **Chapter 32**

The penultimate chapter comes back to the final section on the fruitional attributes and buddha bodies. Among the transcendent perfections and the causal and fruitional attributes, there is nothing at all in which bodhisattvas

should not train because without training, they cannot attain omniscience. If sentient beings already knew that all things are empty of inherent existence, bodhisattvas would not undertake training and attain omniscience. It is because they do not know that bodhisattvas do indeed undertake training and attain manifestly perfect buddhahood. Thinking that, fixation besides, there is nothing at all which can be apprehended, they see sentient beings grasping that which does not exist, and, through skill in means, release them, encouraging them to practice the transcendent perfections and abide in the fruits of attainment.

i.98 After perfecting the six transcendent perfections, along with the causal and fruitional attributes, bodhisattvas will themselves attain manifestly perfect buddhahood by means of wisdom that is instantaneously endowed with adamant meditative stability. They purify the negativity of body, speech, and mind. Seized by great compassion, they may even take birth in lower realms for the sake of sentient beings, but remain untainted by any defects. Without apprehending anything at all, they abide in the emptiness of non-apprehension and attain manifestly perfect buddhahood. This is the second promulgation of the doctrinal wheel by the buddhas in the world, which was comprehended by innumerable sentient beings.

i.99 **Chapter 33**

The conclusion of the whole sūtra comes in the form of a dialogue between Lord Buddha and Ānanda, the compiler of the sūtras. The corresponding passages are found in the third section of the recast Sanskrit manuscript. Those who dismiss or spurn this transcendent perfection of wisdom on the grounds that it is not the Vinaya, but unorthodox and non-canonical, will endure the great sufferings of the hells and other inferior realms. By contrast, the merits of those who retain this transcendent perfection of wisdom, commit it to writing, and communicate it to others are extolled above all else. As long as this transcendent perfection of wisdom is active in the world, so long will the buddhas reside in the world, and so long will sentient beings behold the buddhas, listen to this transcendent perfection of wisdom, and commit it to writing.

· Notes on this publication ·

i.100 Although 84000's general preference is to avoid the use of square brackets to indicate words or phrases added in the translation as an aid to understanding and readability, an exception has been made in the case of this text. The most frequent reason for their use here is to provide, in passages dealing with a series of previously enumerated elements under discussion, a reference to what those elements are that is missing in the taut

phrasing of the Tibetan (and, we may assume, the original Sanskrit). Although these added phrases are arguably included in the text's meaning, if not its actual words, they have been left in square brackets to avoid confusing readers who might wish to read the translation along with the original, as well as to facilitate close comparison of the different *Transcendent Perfection of Wisdom* sūtras.

i.101 References to the parallel passages in the recast Sanskrit manuscript, mentioned above, have been left embedded throughout the underlying database file of this translation, e.g. [cf. Dutt: 142] or [cf. Kimura II-III: 18], but have been rendered invisible in this display. The database file is available on request to scholars and researchers.

The Translation

**The Noble Mahāyāna Sūtra
The Transcendent Perfection of Wisdom in Ten
Thousand Lines**

1.

Chapter 1

THE CONTEXT

[V31] [F.1.b] [B1]

1.1 Homage to all the buddhas and bodhisattvas!

1.2 Thus did I hear at one time. The Blessed One¹⁹ was residing at Vulture Peak near Rājagṛha with a large monastic gathering comprising many thousands of fully ordained monks. All of them were arhats who had attained the cessation of contaminants and were without afflicted mental states, fully controlled, their minds thoroughly liberated, their wisdom well liberated, thoroughbreds, mighty nāgas, their tasks accomplished, their work completed, their burdens relinquished, their own objectives already fulfilled, the fetters binding them to the rebirth process completely severed, their minds thoroughly liberated through their genuine understanding, having perfected the highest of all mental faculties, with the exception of one person—the venerable Ānanda, a disciple who had merely entered the stream. Also present were some five hundred fully ordained nuns, laymen, and laywomen, all of whom had seen the truth.²⁰

1.3 There, too, were many thousands of great bodhisattva beings, all of whom had mastered the dhāraṇīs and attained the meditative stabilities,²¹ and were abiding in emptiness, their perceptual range being one of signlessness, their aspirations free from discrimination, their attainments the acceptance of sameness and inspired eloquence that was unimpeded. Indeed they all had the five extrasensory powers²² and captivating speech. Their ethical conduct was without artificiality and they had no thoughts of ulterior profit, acquisition, or fame.

1.4 They could teach the sacred doctrine, free from worldliness. They had perfected their acceptance of the profound nature of phenomena; they had acquired assurance and completely gone beyond demonic activities. Liberated from all obscurations associated with past actions, they had

accumulated merits by teaching the sacred doctrine, extensively accumulating their aspirations over countless eons. [F.2.a] Their speech was honest with a smiling demeanor, their countenances without frowns of anger. They possessed the assurance that overwhelms endless assemblies. They were skilled in their emancipation from cyclic existence, as they had demonstrated for many tens of millions of eons.

1.5 They regarded phenomena as a magical display, a mirage, a dream, the moon reflected in water, an optical aberration, empty space, an echo, a castle in the sky, or a phantom, and they were endowed with immeasurable assurance. They were skilled in comprehending the mental attitudes and interests of all sentient beings, and the knowledge that engages in subtlety.²³ Toward all sentient beings their attitude was without any animosity and imbued with great tolerance. They were skilled in definitively introducing them to the nature of reality. They held them in their aspirations for infinite buddhafiels. At all times they uninterruptedly actualized the meditative stability that recollects the buddhas of countless world systems. They were well-versed in questioning the innumerable buddhas, and skillful in the abandoning of afflicted mental states motivated by diverse mistaken views. They were all bodhisattvas who knew how to actualize one hundred thousand emanational displays by means of their meditative stability.

1.6 Among them were the following:²⁴ the great being Bhadrāpāla, along with Ratnākara, Sārthavāha, Naradatta, Grahadatta,²⁵ Varuṇadatta, Indradatta, Uttaramati, Viśeṣamati, Vardhamānamati, Amoghadarśin, Susaṃprasthita, Suvikrāntavikrāmin, Nityodyukta, Anikṣiptadhura, Sūryagarbha, Candragarbha, Anupamacintin, Avalokiteśvara, Mañjuśrī, Ratnamudrāhastā, the bodhisattva Nityokṣiptahastā and the great bodhisattva being Maitreya, [F.2.b] heading many thousands of accompanying bodhisattvas, all of whom were youthful in appearance.

1.7 At that time, the Blessed One outshone Śakra, Brahmā, and all the worldly protectors. Then, in the presence of these four assemblies, he demonstrated multiple miraculous forms, vivid, brilliant and distinct, which were emanated through his magical abilities. Also, from all the pores of his body, an effulgence of light rays shone forth—many hundreds of billion trillions in number.

1.8 Thereupon, the venerable Śāradvatīputra, who was present within the assembly, observed those miraculous forms emanated through the miraculous abilities of the Tathāgata. He was delighted. He rejoiced. His extreme joy gave rise to such delight and contentment that, rising from his seat, with his upper robe over one shoulder, he rested his right knee on the ground and placed his hands together in the gesture of homage, facing in

the direction of Blessed One, while asking the Blessed One as follows: “If I might be permitted to request the Reverend Lord to pronounce on them, may I put certain questions to the Reverend Lord?”

The Blessed One then replied to the venerable Śāradvatīputra, “Śāradvatīputra, since you always have had opportunities to question the Tathāgata, you may ask whatever you wish, and you should be satisfied with the answers to your questions.”

1.9 The venerable Śāradvatīputra then asked the Blessed One, “Reverend Lord, with regard to that which is called the transcendent perfection of wisdom,²⁶ Reverend Lord, what exactly is the transcendent perfection of wisdom of the bodhisattvas? By perfecting what sacred doctrine do bodhisattvas perfect the transcendent perfection of wisdom and swiftly attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment?” [F.3.a]

Thereupon, the Blessed One inspired the venerable Śāradvatīputra with the words, “Excellent, Śāradvatīputra! Excellent! Excellent! Through the blessings of the Tathāgata you have made a splendid request. You have had an excellent idea! To that end, you should listen carefully, keep my words in mind, and I shall teach the transcendent perfection of wisdom.”

“Reverend Lord, so be it!” he replied.

1.10 So it was that the venerable Śāradvatīputra listened to the Blessed One, and the Lord replied, “Śāradvatīputra, that which is called the transcendent perfection of wisdom is the absence of fixation with respect to all things. Śāradvatīputra, bodhisattvas who are without fixation perfect the transcendent perfection of wisdom, and will indeed swiftly attain manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment.”

1.11 Then he asked, “Reverend Lord, what are all those things on which great bodhisattva beings²⁷ should not be fixated?”

The Blessed One replied, “Śāradvatīputra, the expression ‘all things’ denotes the following: the five psycho-physical aggregates, the twelve sense fields, the eighteen sensory elements, the four noble truths, the twelve links of dependent origination, the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the emptiness that is a gateway to liberation, the signlessness that is a gateway to liberation, the aspirationlessness that is a gateway to liberation, the four meditative concentrations, the four immeasurable aspirations, the four formless meditative absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the nine contemplations of impurity, the ten recollections, the six aspects of perception, [F.3.b] the knowledge of phenomena, the subsequent knowledge, the knowledge of other minds, the

knowledge of relative appearances, the knowledge of suffering, the knowledge of the origin of suffering, the knowledge of the cessation of suffering, the knowledge of the path, the knowledge of the extinction of contaminants, the knowledge that contaminants will not be regenerated, the knowledge that is definitive, and similarly, the meditative stability endowed with ideation and scrutiny, the meditative stability free from ideation and merely endowed with scrutiny, the meditative stability free from both ideation and scrutiny, the faculties that will enable knowledge of all that is unknown, the faculties that acquire the knowledge of all things, the faculties endowed with the knowledge of all things, the eight sense fields of mastery, the ten sense fields of total consummation, the eighteen aspects of emptiness, the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, and likewise, the understanding of all phenomena, the understanding of the aspects of the path, the understanding of omniscience, the six transcendent perfections, the five extrasensory powers,²⁸ the five eyes, the thirty-two major marks of a superior man, and the eighty excellent minor marks.²⁹ All these are the things on which great bodhisattva beings should not be fixated. One who is without fixation perfects the transcendent perfection of wisdom and will also swiftly attain manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment.”

1.12 Then the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord, what are the ‘five psycho-physical aggregates’ and likewise [those other phenomena], up to and including the ‘twelve links of dependent origination’? What are the ‘four applications of mindfulness’, and likewise [those other causal attributes] up to and including the ‘noble eightfold path’? What is the ‘emptiness that is a gateway to liberation,’ and likewise [those other attainments], up to and including ‘omniscience’? What are the ‘six transcendent perfections,’ [F.4.a] and likewise [those other fruitional attributes], up to and including the ‘eighty minor marks’?”

1.13 Thereupon, the Blessed One addressed the venerable Śāradvatīputra as follows: “Śāradvatīputra, the ‘five psycho-physical aggregates’ comprise (1) physical forms, (2) feelings, (3) perceptions, (4) formative predispositions, and (5) consciousness.

1.14 “If you ask what are the ‘twelve sense fields,’ they comprise six that are inner and six that are outer. These are called the twelve sense fields. Among them, if you ask what are the ‘six inner sense fields,’ they comprise (1) the sense field of the eyes, (2) the sense field of the ears, (3) the sense field of the

nose, (4) the sense field of the tongue, (5) the sense field of the body, and (6) the sense field of the mental faculty. These are called the six inner sense fields.

1.15 “Then, if you ask what are the ‘six outer sense fields,’ they comprise (7) the sense field of sights, (8) the sense field of sounds, (9) the sense field of odors, (10) the sense field of tastes, (11) the sense field of tangibles, and (12) the sense field of mental phenomena. These are called the six outer sense fields.³⁰

1.16 “If you ask what are the ‘eighteen sensory elements,’ they comprise (1) the sensory element of the eyes, (2) the sensory element of sights, and (3) the sensory element of visual consciousness; (4) the sensory element of the ears, (5) the sensory element of sounds, and (6) the sensory element of auditory consciousness; (7) the sensory element of the nose, (8) the sensory element of odors, and (9) the sensory element of olfactory consciousness; (10) the sensory element of the tongue, (11) the sensory element of tastes, and (12) the sensory element of gustatory consciousness; (13) the sensory element of the body, (14) the sensory element of tangibles, and (15) the sensory element of tactile consciousness; and (16) the sensory element of the mental faculty, (17) the sensory element of mental phenomena, and (18) the sensory element of mental consciousness. These are called the eighteen sensory elements.³¹

1.17 “If you ask what are the ‘four noble truths,’ they comprise (1) the noble truth of suffering, (2) the noble truth of the origin of suffering, (3) the noble truth of the cessation of suffering, and (4) the noble truth of the path. These are called the four noble truths.³²

1.18 “If you ask what are the ‘twelve links of dependent origination,’ they comprise (1) fundamental ignorance, contingent on which (2) formative predispositions arise; (3) consciousness, which arises contingent on formative predispositions; (4) name and form, which arise contingent on consciousness; (5) the six sense fields, which arise contingent on name and form; (6) sensory contact, which arises contingent on the six sense fields; (7) sensation, which arises contingent on sensory contact; [F.4.b] (8) craving, which arises contingent on sensation; (9) grasping, which arises contingent on craving; (10) the rebirth process, which arises contingent on grasping; (11) actual birth, which arises contingent on the rebirth process; and (12) aging and death, along with sorrow, lamentation, suffering, mental discomfort, and agitation, which all arise contingent on actual birth. It is in this way that these great corporeal aggregates, exclusively endowed with suffering, arise.

1.19 “Conversely, through the cessation of fundamental ignorance, formative predispositions cease. Through the cessation of formative predispositions, consciousness ceases. Through the cessation of consciousness, name and

form cease. Through the cessation of name and form, the six sense fields cease. Through the cessation of the six sense fields, sensory contact ceases. Through the cessation of sensory contact, sensation ceases. Through the cessation of sensation, craving ceases. Through the cessation of craving, grasping ceases. Through the cessation of grasping, the rebirth process ceases. Through the cessation of the rebirth process, actual birth ceases. Through the cessation of actual birth, aging and death cease; and through the cessation of aging and death, sorrow, lamentation, suffering, mental discomfort, and agitation all cease. It is in this way that these corporeal aggregates, exclusively endowed with suffering, cease.

“These two processes are respectively said to follow and reverse the sequence in which the twelve links of dependent origination arise.³³

1.20 “If you ask what are the ‘four applications of mindfulness,’ they comprise (1) the application of mindfulness which, with regard to the physical body, observes the physical body; (2) the application of mindfulness which, with regard to feelings, observes feelings; (3) the application of mindfulness which, with regard to the mind, observes the mind; and (4) the application of mindfulness which, with regard to phenomena, observes phenomena. These are called the four applications of mindfulness.³⁴

1.21 “If you ask what are the ‘four correct exertions,’ (1) great bodhisattva beings resolve, struggle, strive, persevere with tenacity, and rightly aspire that negative and non-virtuous attributes which have not yet arisen might not be developed; (2) they resolve, struggle, strive, persevere with tenacity, and rightly aspire that negative and non-virtuous attributes which have previously arisen might be renounced; [F.5.a] (3) they resolve, struggle, strive, persevere with tenacity, and rightly aspire that virtuous attributes which have not yet arisen might be developed; and (4) they resolve, struggle, strive, persevere with tenacity, and rightly aspire that virtuous attributes which have previously arisen might remain, be unforgotten, flourish, and reach complete perfection in the future, through cultivation. These are called the four correct exertions.

1.22 “If you ask what are the ‘four supports for miraculous abilities,’ they comprise (1) the support for miraculous ability combining the meditative stability of resolution with the formative force of exertion, (2) the support for miraculous ability combining the meditative stability of perseverance with the formative force of exertion, (3) the support for miraculous ability combining the meditative stability of mind with the formative force of exertion, and (4) the support for miraculous ability combining the meditative stability of scrutiny with the formative force of exertion. These are called the four supports for miraculous ability.

- 1.23 “If you ask what are the ‘five faculties,’ they comprise (1) the faculty of faith, (2) the faculty of perseverance, (3) the faculty of recollection, (4) the faculty of meditative stability, and (5) the faculty of wisdom. These are called the five faculties.
- 1.24 “If you ask what are the ‘five powers,’ they similarly comprise (1) the power of faith, (2) the power of perseverance, (3) the power of recollection, (4) the power of meditative stability, and (5) the power of wisdom. These are called the five powers.
- 1.25 “If you ask what are the ‘seven branches of enlightenment,’ they comprise (1) the branch of enlightenment that entails correct recollection, (2) the branch of enlightenment that entails correct doctrinal analysis, (3) the branch of enlightenment that entails correct perseverance, (4) the branch of enlightenment that entails correct delight, (5) the branch of enlightenment that entails correct mental and physical refinement, (6) the branch of enlightenment that entails correct meditative stability, and (7) the branch of enlightenment that entails correct equanimity. These are called the seven branches of enlightenment.
- 1.26 “If you ask what is the ‘noble eightfold path,’ it comprises (1) correct view, (2) correct ideation, (3) correct speech, (4) correct action, [F.5.b] (5) correct livelihood, (6) correct effort, (7) correct recollection, and (8) correct meditative stability. These are the branches of the noble eightfold path.
- 1.27 “If you ask what is ‘emptiness as a gateway to liberation,’ the state of mind which discerns that all things are empty of their own defining characteristics is emptiness as a gateway to liberation. This is called emptiness as a gateway to liberation.
- 1.28 “If you ask what is ‘signlessness as a gateway to liberation,’ the state of mind which discerns in all respects that all things are signless in terms of their own defining characteristics is signlessness as a gateway to liberation. This is called signlessness as a gateway to liberation.
- 1.29 “If you ask what is ‘aspirationlessness as a gateway to liberation,’ the state of mind in which all things are not formed, and there is nothing to be formed, is aspirationlessness as a gateway to liberation. This is called aspirationlessness as a gateway to liberation.³⁵
- 1.30 “If you ask what are the ‘four meditative concentrations,’ they are as follows: (1) Bodhisattvas achieve and maintain the first meditative concentration where there is freedom from desires, and freedom from negative and non-virtuous attributes, while ideation and scrutiny are present, alongside the joy and bliss that arise from freedom. (2) They achieve and maintain the second meditative concentration where there is an intense inner clarity, free from both ideation and scrutiny, the absence of ideation and scrutiny being due to one-pointed mental focus, while the joy and bliss

that arise from meditative stability are present. (3) They achieve and maintain the third meditative concentration where joy is absent, abiding in equanimity due to the absence of attachment to joy, while both mindfulness and alertness are present and bliss is experienced by the body. This is what sublime beings describe as 'mindful, blissful, abiding in bliss, and equanimous.' (4) They achieve and maintain the fourth meditative concentration where even that sense of bliss is abandoned and former states of suffering have also been eliminated. Here, neither suffering nor bliss is present because blissful and unhappy states of mind have both subsided, [F.6.a] while equanimity and mindfulness are utterly pure. These are called the four meditative concentrations.³⁶

1.31 "If you ask what are the 'four immeasurable aspirations,' they comprise (1) loving kindness, (2) compassion, (3) empathetic joy, and (4) equanimity. These are called the four immeasurable aspirations.

1.32 "If you ask what are the 'four formless meditative absorptions,' they comprise (1) the meditative absorption of the sense field of infinite space, (2) the meditative absorption of the sense field of infinite consciousness, (3) the meditative absorption of the sense field of nothing-at-all, and (4) the meditative absorption of neither perception nor non-perception. These are called the four formless meditative absorptions.

1.33 "If you ask what constitute the 'eight aspects of liberation,' they are as follows: (1) The first aspect of liberation ensues when corporeal beings observe physical forms [in order to compose the mind]. (2) The second aspect of liberation ensues when formless beings endowed with internal perception observe external physical forms. (3) The third aspect of liberation ensues when beings are inclined toward pleasant states. (4) The fourth aspect of liberation ensues when the perceptions of physical forms have been completely transcended in all respects, when the perceptions of obstructed phenomena have subsided, and the mind does not engage with diverse perceptions, so that one achieves and abides in the sense field of infinite space, thinking, 'Space is infinite.' (5) The fifth aspect of liberation ensues when the sense field of infinite space has been completely transcended in all respects, and when one achieves and abides in the sense field of infinite consciousness, thinking, 'Consciousness is infinite.' (6) The sixth aspect of liberation ensues when the sense field of infinite consciousness has been completely transcended in all respects, and one achieves and abides in the sense field of nothing-at-all, thinking, 'There is nothing at all.' (7) The seventh aspect of liberation ensues when the sense field of nothing-at-all has been completely transcended in all respects, and one achieves and abides in the sense field of neither perception nor non-perception. (8) The eighth aspect of liberation ensues when the sense field of neither perception

nor non-perception has been completely transcended in all respects, and one achieves and abides in the cessation of all perceptions and feelings. These are called the eight aspects of liberation.³⁷ [F.6.b]

1.34

“If you ask what are the ‘nine serial steps of meditative absorption,’ they are as follows: (1) The first meditative absorption ensues when one achieves and maintains the first meditative concentration, that is to say, when there is freedom from desires, and freedom from negative and non-virtuous attributes, while ideation and scrutiny are present, alongside the joy and bliss that arise from freedom. (2) The second meditative absorption ensues when one achieves and maintains the second meditative concentration, that is to say, when there is an intense inner clarity, free from both ideation and scrutiny, the absence of ideation and scrutiny being due to one-pointed mental focus, while the joy and bliss that arise from meditative stability are present. (3) The third meditative absorption ensues when one achieves and maintains the third meditative concentration, that is to say, when one abides in equanimity due to the absence of attachment to joy, while both mindfulness and alertness are present, and bliss is still experienced by the body. This is what sublime beings describe as ‘mindful, blissful, abiding in bliss, and equanimous.’ (4) The fourth meditative absorption ensues when one achieves and maintains the fourth meditative concentration, that is to say, when even that sense of bliss is abandoned and former states of suffering have also been eliminated. Here, neither suffering nor bliss is present because blissful and unhappy states of mind have both subsided, while equanimity and mindfulness are utterly pure. (5) The fifth meditative absorption ensues when the perceptions of physical forms have been completely transcended in all respects, when the perceptions of obstructed, material phenomena have subsided, and the mind does not engage with diverse perceptions, so that one achieves and abides in the sense field of infinite space, thinking, ‘Space is infinite.’ (6) The sixth meditative absorption ensues when the sense field of infinite space has been completely transcended in all respects, and when one achieves and abides in the sense field of infinite consciousness, thinking, ‘Consciousness is infinite.’ (7) The seventh meditative absorption ensues when the sense field of infinite consciousness has been completely transcended in all respects, and one achieves and abides in the sense field of nothing-at-all, thinking, ‘There is nothing at all.’ [F.7.a] (8) The eighth meditative absorption ensues when the sense field of nothing-at-all has been completely transcended in all respects, and one achieves and abides in the sense field of neither perception nor non-perception. (9) The ninth meditative absorption ensues when the sense field of neither perception nor non-perception has been completely transcended

in all respects, and one achieves and abides in the cessation of all perceptions and feelings. These are called the nine serial steps of meditative absorption.³⁸

1.35 “If you ask what are the ‘nine contemplations of impurity,’ they are as follows: (1) contemplation of a bloated corpse, (2) contemplation of a worm-infested corpse, (3) contemplation of a bloody corpse, (4) contemplation of a putrefied corpse, (5) contemplation of a blue-black corpse, (6) contemplation of a devoured corpse, (7) contemplation of a dismembered corpse, (8) contemplation of a skeleton, and (9) contemplation of an immolated corpse. These are called the nine contemplations of impurity.

1.36 “If you ask what are the ‘ten recollections,’ they are as follows: (1) recollection of the Buddha, (2) recollection of the Dharma, (3) recollection of the Saṅgha, (4) recollection of ethical discipline, (5) recollection of renunciation, (6) recollection of the god realms, (7) recollection of quiescence, (8) recollection of respiration, (9) recollection of physicality, and (10) recollection of death. These are called the ten recollections.³⁹

1.37 “If you ask what are the ‘six aspects of perception,’ they are as follows: (1) perception of impermanence, (2) perception of suffering, (3) perception of non-self, (4) perception of unattractiveness, (5) perception of death, and (6) perception of disinterest in all mundane things. These are called the six aspects of perception.

1.38 “If you ask what is the ‘knowledge of phenomena,’ it is the limited understanding that the five psycho-physical aggregates are to be purified. This is called knowledge of phenomena.

1.39 “If you ask what is ‘subsequent knowledge,’ it is the understanding that the eye is impermanent, and, likewise, it is the understanding that the ears, nose, tongue, body, mental faculty, sights, sounds, odors, tastes, tangibles, and mental phenomena are all impermanent. [F.7.b] This is called subsequent knowledge.

1.40 “If you ask what is the ‘knowledge of other minds,’ it is the absence of doubt with regard to phenomena associated with the minds and mental states of other sentient beings and other individuals. This is called knowledge of other minds.

1.41 “If you ask what is the ‘knowledge of relative appearances,’ it is the understanding of the aspects of the path. This is called the knowledge of relative appearances.

1.42 “If you ask what is the ‘knowledge of suffering,’ it is the understanding of how suffering arises and endures. That is called the knowledge of suffering.

1.43 “If you ask what is the ‘knowledge of the origin of suffering,’ it is the understanding that the origin of suffering is to be abandoned. This is called knowledge of the origin of suffering.

- 1.44 “If you ask what is the ‘knowledge of the cessation of suffering,’ it is the understanding that suffering has ceased. This is called knowledge of the cessation of suffering.
- 1.45 “If you ask what is the ‘knowledge of the path,’ it is the understanding of the noble eightfold path. This is called knowledge of the path leading to the cessation of suffering.
- 1.46 “If you ask what is the ‘knowledge of the extinction of contaminants,’ it is the understanding that desire, hatred, and delusion have ended. This is called the extinction of contaminants.
- 1.47 “If you ask what is the ‘knowledge that contaminants will not be regenerated,’ it is the understanding that one will not subsequently be reborn among the living beings of phenomenal existence. This is called the knowledge that contaminants will not be regenerated.
- 1.48 “If you ask what is the ‘knowledge that is definitive,’ it is the tathāgatas’ gnosis of omniscience. This is called the knowledge that is definitive.⁴⁰
- 1.49 “If you ask what are the ‘faculties that will enable knowledge of all that is unknown,’ they comprise the faculty of faith, the faculty of perseverance, the faculty of recollection, the faculty of meditative stability, and the faculty of wisdom, which individual trainees who have not attained actual realization acquire. These are called the faculties that will enable knowledge of all that is unknown.⁴¹
- 1.50 “If you ask what are the ‘faculties that acquire the knowledge of all things,’ they comprise the faculty of faith, the faculty of perseverance, the faculty of recollection, the faculty of meditative stability, and the faculty of wisdom, of which individual trainees who have attained actual realization partake. These are called the faculties that acquire the knowledge of all things.[F.8.a]
- 1.51 “If you ask what are the ‘faculties endowed with the knowledge of all things,’ they comprise the faculty of faith, the faculty of perseverance, the faculty of recollection, the faculty of meditative stability, and the faculty of wisdom, of which tathāgatas, arhats, genuinely perfect buddhas partake. These are called the faculties endowed with the knowledge of all things.⁴²
- 1.52 “If you ask what is the ‘meditative stability endowed with ideation and scrutiny,’ it denotes the first meditative concentration which is achieved and maintained when there is freedom from desires, and freedom from negative and non-virtuous attributes, while joy and bliss are present. This is called the meditative stability endowed with ideation and scrutiny.
- 1.53 “If you ask what is the ‘meditative stability free from ideation and merely endowed with scrutiny,’ it denotes the interval between the first and second meditative concentrations. This is called the meditative stability free from ideation and merely endowed with scrutiny.

1.54 “If you ask what is the ‘meditative stability free from both ideation and scrutiny,’ it denotes the meditative absorptions, starting from the first meditative concentration and continuing as far as the sense field of neither perception nor non-perception. This is called the meditative stability free from both ideation and scrutiny.

1.55 “If you ask what are the ‘eight sense fields of mastery,’ they are as follows:⁴³ (1) The first sense field of mastery refers to the [miraculous] perceptual transformation that ensues when one who perceives inner forms regards lesser external forms,⁴⁴ along with excellent colors and inferior colors, understands these forms, having attained mastery over them, and sees them, having attained mastery over them. (2) The second sense field of mastery refers to the [miraculous] perceptual transformation that ensues when one who perceives inner formlessness regards greater external forms, along with excellent colors and inferior colors, understands these forms, having attained mastery over them, and sees them, having attained mastery over them. (3) The third sense field of mastery [refers to the miraculous perceptual transformation that] ensues when one who perceives inner formlessness regards blue external forms, blue colors, blue appearances, and blue reflections, such as [F.8.b] the blue [form], the blue color, the blue appearance, and the blue reflection of the flax blossom or excellent blue cloth from Vārāṇasī. In the same way, one who perceives inner formlessness regards blue external forms, blue colors, blue appearances, and blue reflections, [and understands these forms, having attained mastery over them, and sees them, having attained mastery over them].⁴⁵ (4) The fourth sense field of mastery [refers to the miraculous perceptual transformation that] ensues when one who perceives inner formlessness regards yellow external forms, yellow colors, yellow appearances, and yellow reflections, such as the yellow [form], yellow color, yellow appearance, and yellow reflection of the cassia flower or excellent yellow cloth from Vārāṇasī. In the same way, one who perceives inner formlessness regards yellow external forms, yellow colors, yellow appearances, and yellow reflections, [and understands these forms, having attained mastery over them, and sees them, having attained mastery over them]. (5) The fifth sense field of mastery [refers to the miraculous perceptual transformation that] ensues when one who perceives inner formlessness regards red external forms, red colors, red appearances, and red reflections, such as the red [form], red color, red appearance, and red reflection of the pentapetes flower or excellent red cloth from Vārāṇasī. In the same way, one who perceives inner formlessness regards red external forms, red colors, red appearances, and red reflections, [and understands these forms, having attained mastery over them, and sees them, having attained mastery over them]. (6) The sixth sense field of

mastery [refers to the miraculous perceptual transformation that] ensues when one who perceives inner formlessness regards white external forms, white colors, white appearances, and white reflections, such as the white [form], white color, white appearance, and white reflection of the [morning] star Venus [or excellent white cloth from Vārāṇasī]. In the same way, one who perceives inner formlessness regards white external forms, white colors, white appearances, and white reflections, [and understands these forms, having attained mastery over them, and sees them, having attained mastery over them]. (7) The seventh sense field of mastery ensues when the perceptions of physical forms have been completely transcended in all respects, when the perceptions of obstructed, material phenomena have subsided, [F.9.a] and the mind does not engage with diverse perceptions, so that one achieves and abides in the sense field of infinite space, thinking, 'Space is infinite.' (8) The eighth sense field of mastery ensues when the sense field of infinite space has been completely transcended in all respects, and when one achieves and abides in the sense field of infinite consciousness, thinking, 'Consciousness is infinite.'⁴⁶ These are called the eight sense fields of mastery.

1.56 "If you ask what are the 'ten sense fields of total consummation,' they comprise (1) the total consummation of the earth element, (2) the total consummation of the water element, (3) the total consummation of the fire element, (4) the total consummation of the wind element, (5) the total consummation of the space element, (6) the total consummation of blueness, (7) the total consummation of yellowness, (8) the total consummation of redness, (9) the total consummation of whiteness, and (10) the total consummation of consciousness. These are called the ten sense fields of total consummation. [Through these successive meditative stabilities] (1) considering all elements to be present in the earth element, all of them are transformed into a single element, which is exclusively the earth element; (2) considering all elements to be present in the water element, all of them are transformed into a single element, which is exclusively the water element; (3) considering all elements to be present in the fire element, all of them are transformed into a single element, which is exclusively the fire element; (4) considering all elements to be present in the wind element, all of them are transformed into a single element, which is exclusively the wind element; (5) considering all elements to be present in the space element, all of them are then transformed into a single element, which is exclusively the space element; (6) considering all elements to be present in blueness, all of them are transformed into blueness; (7) considering all elements to be present in yellowness, all of them are transformed exclusively into yellowness; (8) considering all elements to be present in redness, all of them are transformed

exclusively into redness; (9) considering all elements to be present in whiteness, all of them are transformed exclusively into whiteness; and (10) considering all elements to be present in consciousness, [F.9.b] all of them are transformed exclusively into consciousness. In this way, earth, water, fire, wind, space, blueness, yellowness, redness, whiteness, and consciousness are all transformed exclusively into a single element. These are called the sense fields of total consummation. It is because they intensify the production of their respective elements to the point of consummation that they are called sense fields of total consummation, and they are also known as sense fields of total consummation because each element is respectively transformed into all the others.⁴⁷

1.57 “If you ask what are the ‘eighteen aspects of emptiness,’ they comprise (1) emptiness of internal phenomena, (2) emptiness of external phenomena, (3) emptiness of both external and internal phenomena, (4) emptiness of emptiness, (5) emptiness of great extent, (6) emptiness of ultimate reality, (7) emptiness of conditioned phenomena, (8) emptiness of unconditioned phenomena, (9) emptiness of the unlimited, (10) emptiness of that which has neither beginning nor end, (11) emptiness of non-dispersal, (12) emptiness of inherent existence, (13) emptiness of intrinsic defining characteristics, (14) emptiness of all things, (15) emptiness of non-apprehension, (16) emptiness of non-entities, (17) emptiness of essential nature, and (18) emptiness of the essential nature of non-entities.⁴⁸

1.58 “If, among them, you ask what is the ‘emptiness of internal phenomena,’ the term ‘internal phenomena’ comprises the eyes, ears, nose, tongue, body, and mental faculty. Among them, the eyes are empty of the eyes because they do not endure and they do not disintegrate. If you ask why, it is because that is their very nature. Similarly, the ears, the nose, the tongue, the body, and the mental faculty are, respectively, empty of [the ears, the nose, the tongue, the body, and] the mental faculty, because they do not endure and they do not disintegrate. If you ask why, it is because that is their very nature. That is what is called the emptiness of internal phenomena.

1.59 “If you ask what is the ‘emptiness of external phenomena,’ the term ‘external phenomena’ comprises sights, sounds, odors, tastes, tangibles, and mental phenomena. Among them, sights are empty of sights because they do not endure and they do not disintegrate. [F.10.a] If you ask why, it is because that is their very nature. Similarly, sounds, odors, tangibles, and mental phenomena are, respectively, empty of [sounds, odors, tangibles, and] mental phenomena, because they do not endure and they do not disintegrate. If you ask why, that is because it is their very nature. That is called the emptiness of external phenomena.

- 1.60 “If you ask what is the ‘emptiness of both external and internal phenomena,’ the term ‘external and internal phenomena’ comprises the six inner sense fields and the six outer sense fields. Among them, internal phenomena are empty of internal phenomena because they do not endure and they do not disintegrate. If you ask why, it is because that is their very nature. External phenomena are also empty of external phenomena because they do not endure and they do not disintegrate. If you ask why, it is because it is their very nature. That is called the emptiness of external and internal phenomena.
- 1.61 “If you ask what is the ‘emptiness of emptiness,’ that emptiness which is the emptiness of all phenomena is also empty of the emptiness of all phenomena because it does not endure and does not disintegrate. If you ask why, it is because it is its very nature. That is called the emptiness of emptiness.
- 1.62 “If you ask what is the ‘emptiness of great extent,’ the eastern direction is empty of the eastern direction because it does not endure and does not disintegrate. If you ask why, it is because that is its very nature. The southern, western, northern, and four intermediate directions—all eight—are also similarly empty of themselves, and the zenith is empty of the zenith, while the nadir is empty of the nadir, because they do not endure and do not disintegrate. If you ask why, it is because it is their very nature. That is called the emptiness of great extent.
- 1.63 “If you ask what is the ‘emptiness of ultimate reality,’ the term ‘ultimate reality’ denotes nirvāṇa in the context of the ‘emptiness of ultimate reality.’ In this regard, nirvāṇa is empty of nirvāṇa because it does not endure and does not disintegrate. If you ask why, it is because it is its very nature. That is called the emptiness of ultimate reality. [F.10.b]
- 1.64 “If you ask what is the ‘emptiness of conditioned phenomena,’ this refers to the world system of desire, the world system of form, and the world system of formlessness, among which the world system of desire is empty of the world system of desire, and similarly, the world system of form is empty of the world system of form, and the world system of formlessness is empty of the world system of formlessness because they do not endure and do not disintegrate. If you ask why, it is because it is their very nature. That is called the emptiness of conditioned phenomena.
- 1.65 “If you ask what is the ‘emptiness of unconditioned phenomena,’ the term ‘unconditioned phenomena’ denotes anything that does not arise, that does not abide, that does not disintegrate, and that does not change into something else. In this regard, unconditioned phenomena are empty of

- unconditioned phenomena because they do not endure and do not disintegrate. If you ask why, it is because it is their very nature. That is called the emptiness of unconditioned phenomena.
- 1.66 “If you ask what is the ‘emptiness of the unlimited,’ the arising of anything [which has no limits] is utterly non-apprehensible because it does not endure and does not disintegrate. If you ask why, it is because it is its very nature. That is called the emptiness of the unlimited.
- 1.67 “If you ask what is the ‘emptiness of that which has neither beginning nor end,’ the coming to pass of anything [in cyclic existence that has no beginning or end] is utterly non-apprehensible because it does not endure and does not disintegrate. If you ask why, it is because it is its very nature. That is called the emptiness of that which has neither beginning nor end.
- 1.68 “If you ask what is the ‘emptiness of non-dispersal,’ this denotes anything in which there is no dispersion. [Things are empty of non-dispersal] because they do not endure and do not disintegrate. If you ask why, it is because it is their very nature. That is called the emptiness of non-dispersal.
- 1.69 “If you ask what is the ‘emptiness of inherent existence,’ this denotes the true nature of all conditioned and unconditioned phenomena, which is not created by the śrāvakas, not created by the pratyekabuddhas, and not fashioned by the lord buddhas. [Inherent existence is empty of inherent existence] because it does not endure and does not disintegrate. If you ask why, it is because that is its very nature. That is called the emptiness of inherent existence. [F.11.a]
- 1.70 “If you ask what is the ‘emptiness of all intrinsic defining characteristics,’ this denotes the intrinsic defining characteristic of physical forms, which is the capacity to assume physical forms; the intrinsic defining characteristic of feelings, which is emotional experience; the intrinsic defining characteristic of perceptions, which is comprehensibility; the intrinsic defining characteristic of formative predispositions which is conditioning; and the intrinsic defining characteristic of consciousness, which is cognizance. It applies to the defining characteristics of conditioned phenomena [such as these], and similarly extends as far as the defining characteristics of unconditioned phenomena. All these intrinsic defining characteristics are empty of their own intrinsic defining characteristics because they do not endure and do not disintegrate. If you ask why, it is because it is their very nature. That is called the emptiness of intrinsic defining characteristics.
- 1.71 “If you ask what is the ‘emptiness of all things,’ the term ‘all things’ denotes the five psycho-physical aggregates, the twelve sense fields, the eighteen sensory elements, corporeal phenomena, formless phenomena, conditioned phenomena, and unconditioned phenomena. All such things are

- empty of all things because they do not endure and do not disintegrate. If you ask why, it is because it is their very nature. That is called the emptiness of all things.
- 1.72 “If you ask what is the ‘emptiness of non-apprehension,’ it is that which does not apprehend any phenomena at all. [Non-apprehension is empty of non-apprehension] because it does not endure and does not disintegrate. If you ask why, it is because that is its very nature. That is called the emptiness of non-apprehension.
- 1.73 “If you ask what is the ‘emptiness of non-entities,’ it is the non-apprehension of any entity, in anything whatsoever. This is called the emptiness of non-entities.
- 1.74 “If you ask what is the ‘emptiness of essential nature,’ it is the absence of any essential nature with respect to anything originating from combinations [of causes and conditions]. That is called the emptiness of essential nature.
- 1.75 “If you ask what is the ‘emptiness of the essential nature of non-entities,’ it [too] is the absence of any essential nature in anything originating from combinations [of causes and conditions]. That is called the emptiness of the essential nature of non-entities.
- 1.76 “Moreover, Śāradvatīputra, entities are empty of entities. [F.11.b] Non-entities are empty of non-entities. Essential nature is empty of essential nature. Extraneous entities are empty of extraneous entities.⁴⁹
- 1.77 “If you ask what are entities, the term ‘entities’ denotes the five psycho-physical aggregates, which comprise physical forms, feelings, perceptions, formative predispositions, and consciousness. In this regard, entities are empty of entities.
- 1.78 “If you ask in what way non-entities are empty of non-entities, the term ‘non-entities’ denotes unconditioned phenomena. In this regard unconditioned phenomena are empty of unconditioned phenomena. Similarly, non-entities are empty of non-entities.⁵⁰
- 1.79 “If you ask in what way the essential nature is empty of the essential nature, the essential nature of all phenomena is not created by being known, it is not created by being seen, and it is not created by anything at all. In this way, the essential nature is said to be empty of the essential nature.⁵¹
- 1.80 “If you ask in what way extraneous entities are empty of extraneous entities, whether the tathāgatas have appeared or whether the tathāgatas have not appeared, the abiding nature of all things, the expanse of reality, the maturity with respect to all things, the real nature, the incontrovertible real nature, the inalienable real nature, and the finality of existence—all of these continue to abide. Anything that is empty of phenomena extraneous to these attributes may be called an extraneous entity that is empty of extraneous entities.

- 1.81 “Śāradvatīputra! These are all attributes with respect to which a great bodhisattva being should cultivate detachment. One who is without fixation will reach the transcendent perfection of wisdom, and swiftly attain manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment.”⁵²
- 1.82 *This completes the first chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “The Context.”*⁵³ [B2]

2.

Chapter 2

ALL PHENOMENA

2.1

Then, once again, the Blessed One addressed the venerable Śāradvatīputra in the following words, “Śāradvatīputra, if you ask what are the ‘ten powers of the tathāgatas,’ they are as follows: [F.12.a] (1) definitive knowledge that things which are possible are indeed possible;⁵⁴ (2) definitive knowledge that things which are impossible are indeed impossible; (3) definitive knowledge, through possibilities and causes, of the maturation of past, future, and present actions, and of those who undertake such actions; (4) definitive knowledge of multiple world systems and diverse dispositions; (5) definitive knowledge of the diversity of inclinations and the multiplicity of inclinations that other sentient beings and other individuals have; (6) definitive knowledge of whether the acumen of other sentient beings and other individuals is supreme or not; (7) definitive knowledge of the paths that lead anywhere; (8) definitive knowledge of all the afflicted and purified mental states and their emergence, with respect to the faculties, powers, branches of enlightenment, aspects of liberation, meditative concentrations, meditative stabilities, and formless absorptions; (9) definitive knowledge of the recollection of multiple past abodes, and of the transference of consciousness at the death and birth of all sentient beings; and (10) definitive knowledge that through one’s own extrasensory powers one has actualized, achieved, and maintained in this very lifetime the liberation of mind and the liberation of wisdom in the state that is free from contaminants because all contaminants have ceased, and so one can say, ‘My rebirths have come to an end. I have practiced chastity. I have fulfilled my duties. I will experience no other rebirths apart from this one.’⁵⁵ Śāradvatīputra, these are called the ten powers of the tathāgatas.

2.2

“Śāradvatīputra, if you ask what are the ‘four assurances’ [proclaimed by the tathāgatas], they are as follows:

- “ (1) When I claim to have attained genuinely perfect buddhahood, if some virtuous ascetic, brāhmin, god, demon, Brahmā, or anyone else should say that I have not attained manifestly perfect buddhahood with respect to these particular phenomena here, [F.12.b] I would correctly disregard that reason for contradicting me, based on their worldly doctrines. By correctly disregarding that reason, I have found happiness and abide therein. To have attained this absence of trepidation is to have attained fearlessness. I claim my exalted place as a great leader. I will rightly roar the lion’s roar in the midst of the assembly! I will turn the wheel of Brahmā which has not previously been turned [in the world] in conformity with the sacred doctrine by any virtuous ascetic, brāhmin, god, demon, Brahmā, or anyone else!
- 2.3 “ (2) When I claim I am one whose contaminants have ceased, if some virtuous ascetic, brāhmin, god, demon, Brahmā, or anyone else should say that these particular contaminants of mine have not ceased, I would correctly disregard that reason for contradicting me, based on their worldly doctrines. By correctly disregarding that reason, I have found happiness and abide therein. To have attained this absence of trepidation is to have attained fearlessness. I claim my exalted place as a great leader. I will rightly roar the lion’s roar in the midst of the assembly! I will turn the wheel of Brahmā which has not previously been turned in the world in conformity with the sacred doctrine by any virtuous ascetic, brāhmin, god, demon, Brahmā, or anyone else!
- 2.4 “ (3) When I claim to have explained those things which cause obstacles on the path, if some virtuous ascetic, brāhmin, god, demon, Brahmā, or anyone else should insist in this respect that even though one might depend on those things, there will be no obstacles and that that would be impossible, I would correctly disregard that reason for contradicting me, based on their worldly doctrines. By correctly disregarding that reason, I have found happiness and abide therein. To have attained this absence of trepidation is to have attained fearlessness. I claim my exalted place as a great leader. I will rightly roar the lion’s roar in the midst of the assembly! I will turn the wheel of Brahmā which has not previously been turned in the world in conformity with the sacred doctrine by any virtuous ascetic, brāhmin, god, demon, Brahmā, or anyone else! [F.13.a]
- 2.5 “ (4) When I claim to have explained the path through which suffering will genuinely cease, having ascertained that śrāvakas will find it conducive to the attainment of sublime emancipation, if some virtuous ascetic, brāhmin, god, demon, Brahmā, or anyone else in the world should say in this respect that even if one practices this path, it will not be conducive to emancipation, that suffering will not cease, and that that is impossible, I would correctly disregard that reason for contradicting me, based on their worldly doctrines.

By correctly disregarding that reason, I have found happiness and abide therein. To have attained this absence of trepidation is to have attained fearlessness. I claim my exalted place as a great leader. I will rightly roar the lion's roar in the midst of the assembly! I will turn the wheel of Brahmā which has not previously been turned in the world in conformity with the sacred doctrine by any virtuous ascetic, brāhmin, god, demon, Brahmā, or anyone else! These are called the four assurances.⁵⁶

2.6 "If you ask what are the 'four kinds of exact knowledge,' they comprise (1) exact knowledge of meanings, (2) exact knowledge of dharmas, (3) exact knowledge of their language and lexical explanations, and (4) exact knowledge of their eloquent expression.

2.7 "If you ask what is 'great loving kindness,' it is an action in which the tathāgatas engage on behalf of all sentient beings, treating enemies and friends identically. That is called great loving kindness. If you ask what is 'great compassion,' it is unstinting loving kindness toward all sentient beings, when there are actually no sentient beings. That is called great compassion.⁵⁷

2.8 "If you ask what are the 'eighteen distinct qualities of the buddhas,' they are as follows: (1) The tathāgatas are without clumsiness; (2) they are not noisy; (3) they are without false memories; (4) they are without differentiating perceptions; (5) they are without uncomposed minds; (6) they are without the indifference that lacks discernment; (7) they do not degenerate in their resolution; (8) they do not degenerate in their perseverance; (9) they do not degenerate in their recollection; (10) they do not degenerate in their meditative stability; [F.13.b] (11) they do not degenerate in their wisdom; (12) they do not degenerate in their liberation, nor in their perception of liberating gnosis; (13) all the activities of their bodies are preceded by gnosis and followed by gnosis; (14) all the activities of their speech are preceded by pristine cognition and followed by gnosis; (15) all the activities of their minds are preceded by gnosis and followed by gnosis; (16) they engage in the perception of gnosis which is unobstructed and unimpeded with respect to the past; (17) they engage in the perception of gnosis which is unobstructed and unimpeded with respect to the future; and (18) they engage in the perception of gnosis which is unobstructed and unimpeded with respect to the present. These are called the eighteen distinct qualities of the buddhas.⁵⁸

2.9 "If you ask what is the 'understanding of all phenomena,' it is the partial understanding of selflessness with respect to personal identity⁵⁹ that śrāvakas and pratyekabuddhas acquire with reference to the twelve sense fields. That is called the understanding of all phenomena.

- 2.10 “If you ask what is the ‘understanding of the aspects of the path,’ it is the emancipation from cyclic existence that bodhisattvas acquire through the path of the bodhisattvas, inasmuch as they are not attracted by the vehicles of the śrāvakas and pratyekabuddhas, even though they understand the paths of all three vehicles. That is called the understanding of the aspects of the path.
- 2.11 “If you ask what is the ‘understanding of omniscience,’ it is the knowledge that the tathāgatas have, without hesitation, with regard to all things, in all their aspects, throughout all the three times. That is called omniscience.⁶⁰
- 2.12 “If you ask what are the ‘six transcendent perfections,’ they comprise (1) the transcendent perfection of generosity, (2) the transcendent perfection of ethical discipline, (3) the transcendent perfection of tolerance, (4) the transcendent perfection of perseverance, (5) the transcendent perfection of meditative concentration, and (6) the transcendent perfection of wisdom. These are called the six transcendent perfections.⁶¹
- 2.13 “If you ask what are the ‘six extrasensory powers,’ they comprise (1) the extrasensory power realizing knowledge of [miraculous] activities, (2) the extrasensory power realizing knowledge of divine clairvoyance, (3) the extrasensory power realizing knowledge of divine clairaudience, [F.14.a] (4) the extrasensory power realizing knowledge of other minds, (5) the extrasensory power realizing knowledge of recollection of past lives, and (6) the extrasensory power realizing knowledge of the cessation of contaminants. These are called the six extrasensory powers.⁶²
- 2.14 “If you ask what are the ‘five eyes,’ they comprise (1) the eye of flesh, (2) the eye of divine clairvoyance, (3) the eye of wisdom, (4) the eye of the sacred doctrine, and (5) the eye of the Buddha. These are called the five eyes.⁶³
- 2.15 “If you ask what are the ‘thirty-two major marks of a superior man that the tathāgatas possess,’ they are as follows:⁶⁴
- 2.16 (1) The Blessed One has feet that are well positioned. In this regard, ‘excellent positioning of the feet’ means that the soles of his two feet entirely touch the ground. Just as when the long, evenly balanced base of a basket is placed on level ground, the bottom of the base entirely touches the ground, in the same way, the Blessed One is endowed with feet that are well positioned.
- (2) The Blessed One has feet that are marked with the motif of the wheel. In this regard, the expression ‘marked with the motif of the wheel’ denotes the perfectly formed motif of a wheel with a thousand spokes, a hub, and a circumference, which elegantly appears on the soles of his two feet.

- 2.17 (3) The Blessed One has hands and feet that are tender and soft. In this regard, 'the tenderness and softness of his hands and feet' means that, unlike those of human beings, they resemble tree cotton or shrub cotton.⁶⁵
- (4) The Blessed One has long toes and fingers. In this regard, 'long toes and fingers' means that the fingers of his hands and the toes of his feet are exceedingly long, unlike those of other human beings.
- 2.18 (5) The Blessed One is endowed with hands and feet that are webbed. In fact, his hands and feet are prominently webbed, [F.14.b] unlike those of other human beings.
- (6) The Blessed One is endowed with broad heels. In this regard, 'broad heels' means that the bases of his two heels are broad, unlike those of other human beings.
- 2.19 (7) The Blessed One is endowed with inconspicuous ankle bones, In this regard, 'the inconspicuousness of his ankle bones' means that, being endowed with broad heels, he is also endowed with inconspicuous ankle bones, unlike those of other human beings.
- (8) The Blessed One is endowed with calves resembling those of an antelope. In this regard, 'calves resembling those of an antelope' means that his calves are slender and tapered, just like those of Śarabha Aṇeya, the king of ungulates.
- 2.20 (9) The Blessed One is endowed with arms that reach down to his knees when standing, without bending down. In this regard, the expression 'arms that reach down to his knees when standing, without bending down' means that when the Blessed One is standing upright, the palms of both hands can touch and probe around his kneecaps, without him having to bend down.
- (10) The Blessed One is endowed with a contracted male organ. In this regard, the 'contractedness of his male organ' means that he resembles a thoroughbred elephant or a thoroughbred steed of noble breed.
- 2.21 (11) The Blessed One is endowed with hairs that grow finely and distinctly, curling to the right. In this regard, the expression 'hairs that grow finely and distinctly, curling to the right' means that from each of the pores of his skin a single hair finely grows, bluish black in color, curling softly into rings, lustrous and curling to the right.
- (12) The Blessed One is endowed with body hairs that point upwards. In this regard, the 'pointing upwards of his body hairs' means that the hair that grows from his head and the hairs of his body point upwards and finely grow, bluish black in color, all curling softly into rings, lustrous and curling to the right.[F.15.a]
- 2.22 (13) The Blessed One is endowed with delicate, soft, and lustrous skin. In this regard, the expression 'delicate, soft, and lustrous skin' means that neither water nor dust adhere to his body, or settle upon it.

- (14) The Blessed One is endowed with a golden complexion. This means that his physical form is elegant, fine, and beautiful to behold, just like an offering post fashioned of finest gold that is adorned with various gemstones, for which reason it is said to resemble the color of gold.
- 2.23 (15) The Blessed One is endowed with seven prominent parts. In this regard, the expression ‘seven prominent parts’ means that the two prominent [backs of] his legs are elegant, fine, beautiful to behold, and filled out with flesh and blood. Similarly, the two prominent [backs of] his arms are elegant, fine, beautiful to behold, and filled out with flesh and blood. There are also two prominent parts at his shoulders and one prominent part at the nape of his neck, which are elegant, fine, beautiful to behold, and filled out with flesh and blood.
- (16) The Blessed One is endowed with amply curved shoulders.
- 2.24 (17) The Blessed One is endowed with collarbones that are well covered.
- (18) The Blessed One is born with an extremely upright posture.
- 2.25 (19) The Blessed One is endowed with a girth like the banyan tree. In that regard, the expression ‘endowed with a girth like the banyan tree’ means that the width of his body is proportionate to its length, and its length is proportionate to its width. That is designated as a ‘girth like the banyan tree.’
- (20) The Blessed One is endowed with lion-like cheeks.
- 2.26 (21) The Blessed One is endowed with forty teeth.
- (22) The Blessed One is endowed with close-fitting teeth.
- 2.27 (23) The Blessed One is endowed with teeth whose tips are long, sharp, and white.
- (24) The Blessed One is endowed with a superior organ of taste. This means that within his straight throat he has a gullet that is straight and not crooked, enabling him to swallow without hesitation.
- 2.28 (25) The Blessed One is endowed with a long and slender tongue. In this regard, the expression ‘long and slender tongue’ means that, when the Tathāgata wishes, his tongue can protrude from his mouth, [F.15.b] and is capable of touching and probing around his nostrils, eye sockets, and ears, and it can even cover his whole face, as far as the hairline.
- (26) The Blessed One is endowed with the divine voice of Brahmā.
- 2.29 (27) The Blessed One is endowed with wide eyes and bovine eyelashes.
- (28) The Blessed One is endowed with deep blue eyes.
- 2.30 (29) The Blessed One is endowed with completely perfect eyeballs.
- (30) The Blessed One is endowed with the splendor of an aureole of light, extending a full arm span.⁶⁶
- 2.31 (31) The Blessed One is endowed with a visage that resembles the full moon.

- (32) The Blessed One is endowed with a hair ringlet that grows between his eyebrows, and which is as soft as cotton, and white as a water lily, the moon, a conch, the filament of a lotus, the milk of a cow, and hoar-frost.
- 2.32 (33) The Blessed One is endowed with a crown extension. These are called the thirty-two marks of a superior man that the tathāgatas possess.
- 2.33 “If you ask what are the ‘eighty minor marks,’ they are as follows:⁶⁷
- 2.34 (1) The lord buddhas are endowed with copper-colored nails.⁶⁸
- (2) Their bodies are firm, like that of Nārāyaṇa.⁶⁹
- 2.35 (3) Their kneecaps are elegant.⁷⁰
- (4) Their bodies are clean.⁷¹
- 2.36 (5) Their bodies are soft.⁷²
- (6) Their bodies are supple.⁷³
- 2.37 (7) Their bodies are lustrous.⁷⁴
- (8) Their bodies do not slouch.⁷⁵
- 2.38 (9) Their fingers and toes are compact.⁷⁶
- (10) The lord buddhas have round fingers and toes.⁷⁷
- 2.39 (11) Their fingers and toes are tapering.⁷⁸
- (12) Their blood vessels and nerves are inconspicuous.⁷⁹
- 2.40 (13) Their ankles are inconspicuous.⁸⁰
- (14) Their body is well formed.⁸¹
- 2.41 (15) Their body is well proportioned.⁸²
- (16) Their senses are completely purified.⁸³
- 2.42 (17) Their understanding is perfectly pure.⁸⁴
- (18) Their behavior is perfect.⁸⁵
- 2.43 (19) The lord buddhas are endowed with splendor and intelligence.⁸⁶
- (20) They are worthy of beholding.⁸⁷ [F.16.a]
- 2.44 (21) Their mouth is not too wide.⁸⁸
- (22) Their mouth is without blemish.⁸⁹
- 2.45 (23) Their lips are red like the balsam fruit.⁹⁰
- (24) Their mouth is compact.⁹¹
- 2.46 (25) Their voice is deep [like the trumpet of an elephant or the rolling of thunder].⁹²
- (26) Their navel is deep.⁹³
- 2.47 (27) Their navel is well rounded.⁹⁴
- (28) Their navel curls to the right.⁹⁵
- 2.48 (29) Their arms and legs are compact.⁹⁶
- (30) The lord buddhas are endowed with [well-proportioned] arms and legs, as intended.⁹⁷
- 2.49 (31) Their palms are even.⁹⁸
- (32) The lines of their palms are unbroken.⁹⁹
- 2.50 (33) The lines of their palms are extended.¹⁰⁰

- (34) Their body is immaculate and without unpleasant odors.¹⁰¹
- 2.51 (35) Their complexion is radiant.¹⁰²
- (36) Their [sense faculties]—the ‘gates to the sense fields’—are excellent.¹⁰³
- 2.52 (37) Their face is moonlike.¹⁰⁴
- (38) They speak first.¹⁰⁵
- 2.53 (39) Their face is without frowns of anger.¹⁰⁶
- (40) The pores of their body all emit a pleasant odor.¹⁰⁷
- 2.54 (41) Their mouth is fragrant.¹⁰⁸
- (42) Their gait is that of a lion.¹⁰⁹
- 2.55 (43) Their gait is that of a mighty elephant.
- (44) Their gait is that of a swan.
- 2.56 (45) Their head is [large], similar to a parasol.¹¹⁰
- (46) Their speech is sweet and fully perfected.¹¹¹
- 2.57 (47) They are endowed with sharp eye-teeth.¹¹²
- (48) Their nose is prominent.¹¹³
- 2.58 (49) Their tongue is red.¹¹⁴
- (50) The lord buddhas have a tongue that is slender and large.¹¹⁵
- 2.59 (51) Their body hairs are bluish black.¹¹⁶
- (52) Their body hairs are clean.¹¹⁷
- 2.60 (53) Their eyes are wide.¹¹⁸
- (54) Their orifices are without deterioration.¹¹⁹
- 2.61 (55) Their palms and soles are red.¹²⁰
- (56) Their navel does not protrude.¹²¹
- 2.62 (57) Their abdomen is not misshapen.¹²²
- (58) Their abdomen is slender.¹²³
- 2.63 (59) The lord buddhas have an abdomen that is unwrinkled.¹²⁴
- (60) Their joints are elegant.¹²⁵
- 2.64 (61) Their joints are extended.¹²⁶
- (62) Their hands and feet are utterly pure.¹²⁷
- 2.65 (63) They have a symmetrical aureole of light, extending a full arm span.¹²⁸
- (64) Their luminosity radiates as they walk.¹²⁹ [F.16.b]
- 2.66 (65) They satisfy whichever gods and humans encounter them.¹³⁰
- (66) They are never mistreated though visible to all creatures.
- 2.67 (67) They instruct sentient beings.
- (68) Their speech is pervasive, in conformity with their assembly, but it does not extend outside their assembly.
- 2.68 (69) Their torso resembles that of a lion.¹³¹
- (70) The joints of their bodies are well articulated.¹³²
- 2.69 (71) The pinnacle of their crown cannot be seen.¹³³
- (72) The hair of their heads is bluish black, soft, and long.¹³⁴

- 2.70 (73) The hair of their heads is not dishevelled.¹³⁵
 (74) The hairs of their heads point upwards, finely and curling into locks.¹³⁶
- 2.71 (75) The hair of their heads is untangled.¹³⁷
 (76) Their hearts are excellently adorned with the *śrīvatsa* motif.¹³⁸
- 2.72 (77) The markings on their palms and soles blaze with splendor.¹³⁹
 (78) The lord buddhas are endowed with markings, as if they were drawn in the colors of vermilion, realgar, minium, indigo bark, and verdigris.¹⁴⁰
 “These are called the eighty minor marks.”
- 2.73 Then the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord, if great bodhisattva beings should not cultivate fixation on all these phenomena, consequently do bodhisattvas not consider all these things to be distinct? That is to say, if bodhisattvas do not consider those phenomena that are virtuous, those that are non-virtuous, those that are specific, those that are non-specific, those that are mundane, those that are supramundane, those that are contaminated, those that are uncontaminated, those that are conditioned, those that are unconditioned, those that are common, and do not those that are uncommon, [F.17.a] how then will the path of enlightenment be attained, and if it is not attained, how will omniscience be acquired?”
- 2.74 Then the Blessed One addressed the venerable Śāradvatīputra as follows: “Śāradvatīputra, bodhisattvas do perceive all such phenomena distinctly, but that pertains to the relative truth, not the ultimate truth.”
- 2.75 “Reverend Lord, in what way does that pertain to the relative but not the ultimate truth?” he asked.
 The Blessed One responded, “Śāradvatīputra, whenever a bodhisattva considers which of those things constitute mundane virtuous phenomena, they include the following: respect for one’s father, respect for one’s mother, respect for a virtuous ascetic, respect for a brāhmin, acts of service undertaken on behalf of a clan chieftain, meritorious deeds originating from generosity, meritorious deeds originating from ethical discipline and meditation, merits endowed with service, merits endowed with skillful means, the paths associated with the ten virtuous actions, the mundane contemplation of a bloated corpse, the contemplation of a worm-infested corpse, the contemplation of a bloody corpse, the contemplation of a putrefied corpse, the contemplation of a blue-black corpse, the contemplation of a devoured corpse, the contemplation of a dismembered corpse, the contemplation of a skeleton, the contemplation of an immolated corpse, and likewise, the four meditative concentrations, the four immeasurable aspirations, the four formless meditative absorptions, the recollection of the Buddha, the recollection of the Dharma, the recollection of

the Saṅgha, the recollection of ethical discipline, the recollection of renunciation, the recollection of the god realms, the recollection of quiescence, the recollection of respiration, and the recollection of death. [F.17.b] These are considered to be mundane virtuous phenomena.¹⁴¹

2.76 “When a bodhisattva considers which things constitute non-virtuous phenomena, they include the following: the slaying of living creatures, theft, sexual misconduct, lying, slander, verbal abuse, irresponsible chatter, covetousness, malice, wrong views, anger, enmity, hypocrisy, annoyance, violence, jealousy, miserliness, and pride. These are considered to be non-virtuous phenomena.

2.77 “When a bodhisattva considers which things constitute non-specific phenomena, they include the following: non-specific physical actions, non-specific verbal actions, non-specific mental actions, the non-specific four primary elements, the non-specific five sense organs, the non-specific five psycho-physical aggregates, the twelve sense fields, the eighteen sensory elements, and the maturation of past actions. These are considered to be non-specific phenomena.

2.78 “When a bodhisattva considers which things constitute supramundane phenomena,¹⁴² they include the following: the four applications of mindfulness, the four correct exertions, the four supports for miraculous abilities, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the three gateways to liberation, the faculties that will enable knowledge of all that is unknown, the faculties that acquire the knowledge of all things, the faculties endowed with the knowledge of all things, the meditative stability endowed with ideation and scrutiny, the meditative stability free from ideation and merely endowed with scrutiny, the meditative stability free from both ideation and scrutiny, the [eighteen] aspects of emptiness (starting from the emptiness of internal phenomena and ending with the emptiness of the essential nature of non-entities), the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. [F.18.a] These are considered to be supramundane phenomena.

2.79 “Then, if you ask what constitutes contaminated phenomena, they include the following: the five psycho-physical aggregates which are encompassed in the three world systems, the twelve sense fields, the eighteen sensory elements, the four meditative concentrations, the four immeasurable aspirations, and the four formless meditative absorptions. These are called contaminated phenomena.

- 2.80 “If you ask what constitutes uncontaminated phenomena, they include the following: the four applications of mindfulness, and likewise all those [aforementioned causal and fruitional] attributes, up to and including the eighteen distinct qualities of the buddhas. These are uncontaminated phenomena.
- 2.81 “If you ask what constitutes conditioned phenomena, they include the following: the world system of desire, the world system of form, the world system of formlessness, and likewise, the five psycho-physical aggregates, the four meditative concentrations, the four immeasurable aspirations, the four formless meditative absorptions, and similarly, all those [aforementioned] attributes extending from the four applications of mindfulness, up to and including the eighteen distinct qualities of the buddhas. These constitute conditioned phenomena.
- 2.82 “If you ask what constitutes unconditioned phenomena, they include the following: Non-arising, non-abiding, non-disintegration, and non-transformation with respect to all things, and similarly, the cessation of desire, the cessation of hatred, the cessation of delusion, the abiding of phenomena in the real nature, reality, the expanse of reality, maturity with respect to all things, the real nature, the unmistakable real nature, the inalienable real nature, and the finality of existence. These are called unconditioned phenomena.
- 2.83 “If you ask what constitutes common phenomena, they include the following: the four meditative concentrations, the four immeasurable aspirations, the four formless meditative absorptions, and the [first] five extrasensory powers. These are common phenomena from the perspective of ordinary persons.
- 2.84 “If you ask what constitutes uncommon phenomena from the perspective of ordinary persons, they include the following: the thirty-seven aspects of enlightenment, [F.18.b] the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, the three gateways to liberation, and [all the aforementioned attributes], up to and including the eighteen distinct qualities of the buddhas. These are called uncommon phenomena.
- 2.85 “Śāradvatīputra, although bodhisattvas see all these phenomena distinctly from the perspective of the relative truth, they do not become fixated on them as ultimately real. If you ask in what way they do not become fixated, Śāradvatīputra, it is as if someone were to see the corps of elephants, cavalry, chariots, and infantry without becoming fixated on the notion, ‘This is an army.’ Śāradvatīputra, in the same way, great bodhisattva beings perceive all phenomena distinctly, but do not become fixated on them.¹⁴³

- 2.86 “Śāradvatīputra, just as when someone afflicted by intense heat perceives various mirage-like images, moving in the manner of waves, but does not become fixated on the notion that this mirage is actually water, in the same way, Śāradvatīputra, great bodhisattva beings perceive all things distinctly but do not become fixated on them.
- 2.87 “Śāradvatīputra, just as when someone perceives diverse visual imagery in a dream, but on awakening does not become fixated on the notion that that visual imagery actually exists, in the same way, Śāradvatīputra, great bodhisattva beings perceive all things distinctly but do not become fixated on them.”
- 2.88 “Śāradvatīputra, just as when someone perceives the moon reflected in water, but does not become fixated on the notion that these reflections are actually the moon, in the same way, Śāradvatīputra, great bodhisattva beings perceive all things distinctly but do not become fixated on all things as entities.
- 2.89 “Śāradvatīputra, just as when someone perceives an optical aberration, but does not become fixated on these perceptions as entities, in the same way, Śāradvatīputra, [F.19.a] great bodhisattva beings perceive all things distinctly but do not become fixated on all things as entities.
- 2.90 “Śāradvatīputra, just as when someone moves through space by the power of miraculous abilities, but does not become fixated on the notion that this is space, in the same way, Śāradvatīputra, when great bodhisattva beings investigate all things, they do not become fixated on the entirety of these phenomena.
- 2.91 “Śāradvatīputra, just as when someone hears the sound of an echo, but does not become fixated on the notion that this is sound, in the same way, Śāradvatīputra, great bodhisattva beings perceive all things distinctly, but they do not become fixated on them.
- 2.92 “Śāradvatīputra, just as when someone sees a gandharva castle in the sky, but does not become fixated on the notion that this is actually a castle, in the same way, Śāradvatīputra, great bodhisattva beings perceive all things distinctly, but they do not become fixated on them.
- 2.93 “Śāradvatīputra, just as when someone sees the reflection of their face in a mirror, but does not become fixated on the notion that it is actually their face, in the same way, Śāradvatīputra, great bodhisattva beings perceive all phenomena distinctly, but they do not become fixated on them.
- 2.94 “Śāradvatīputra, it is in this manner that great bodhisattva beings perceive all things distinctly, but do not become fixated on those phenomena. One who is without fixation on anything will reach the transcendent perfection of wisdom, and swiftly attain manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment.”

2.95 *This completes the second chapter from "The Transcendent Perfection of Wisdom in Ten Thousand Lines," entitled "All Phenomena."¹⁴⁴*

3.

Chapter 3

NON-FIXATION

3.1 Then, the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord, what is the fixation of a bodhisattva?”

The Blessed One replied, “Śāradvatīputra, [F.19.b] fixation denotes the views that bodhisattvas might adopt with regard to all things, and the deluded mindsets which they might have.”

3.2 Then he asked, “Lord, what views might great bodhisattva beings adopt with respect to all things?”

The Blessed One replied, “Śāradvatīputra, there are views that concern the psycho-physical aggregates, the sensory elements, the sense fields, the noble truths, and dependent origination. Similarly, there are views concerning the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, and liberation. Similarly, there are views concerning the meditative concentrations, the immeasurable aspirations, and the formless absorptions. Similarly, there is a view concerning the contemplations [of impurity], a view concerning the recollections, a view concerning the aspects of perception, a view concerning the modes of knowledge, a view concerning the meditative stabilities, a view concerning the faculties, a view concerning the sense fields of mastery, and a view concerning the aspects of emptiness. Similarly, there are views concerning the ten powers of a tathāgata, the assurances, the kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, the understanding of all phenomena, the understanding of the aspects of the path, [and omniscience]. Similarly, there is a view concerning the transcendent perfections, a view concerning the extrasensory powers, a view concerning

the eyes,¹⁴⁵ a view concerning the major marks, and a view concerning the minor marks. Śāradvatīputra, these are the views that great bodhisattva beings might adopt, with respect to all things.”

3.3 Then he asked, “Lord, what are the deluded mindsets that great bodhisattva beings might have with respect to all things?”

The Blessed One replied, “Śāradvatīputra, with regard to [those phenomena] that commence from the five psycho-physical aggregates and extend as far as the link [of dependent origination known as] aging and death, and likewise with regard to those commencing from the four applications of mindfulness and [F.20.a] extending as far as the noble eightfold path, and likewise with regard to those commencing from the three gateways to liberation and extending as far as the emptiness of the essential nature of non-entities, and likewise with regard to those commencing from the ten powers of the tathāgatas and extending as far as omniscience, and likewise with regard to those commencing from the six transcendent perfections and extending as far as the eighty minor marks—when one views them as permanent or impermanent, as conducive to happiness or suffering, as a self or not a self, empty or not empty, with signs or signless, having aspirations or without aspirations, calm or not calm, void or not void, afflicted or purified, arising or not arising, ceasing or not ceasing, and as entities or non-entities, and when one apprehends, defines, and engages in ideation and scrutiny with respect to them, that is called the deluded mind which great bodhisattva beings might have with respect to all things.

3.4 “Moreover, Śāradvatīputra, whenever a great bodhisattva being holds the view that these are virtuous phenomena, these are non-virtuous phenomena, these are specific phenomena, these are non-specific phenomena, these are mundane phenomena, these are supramundane phenomena, these are contaminated phenomena, these are uncontaminated phenomena, these are conditioned phenomena, these are unconditioned phenomena, these are common phenomena, or these are uncommon phenomena, and then apprehends, defines, and engages in ideation and scrutiny with respect to them, that, Śāradvatīputra, is called the deluded mind which great bodhisattva beings might have with respect to all things. If you ask why, it is because there are no sentient beings, because sentient beings are non-apprehensible, [F.20.b] because sentient beings are non-arising, because sentient beings are unceasing, and because sentient beings are in fact emptiness. The same goes for living organisms, lives, living creatures, individuals, humankind, human beings, actors, creators, petitioners, instigators, experiencers, experiencing subjects, and knowers,¹⁴⁶

because they are not perceived, because they are non-apprehensible, because they are non-arising, because they are unceasing, and because they are in fact emptiness.

3.5 “Indeed, all phenomena are non-arising, unceasing, empty, unmoving, vacuous, without a self, non-originated, uncreated, unconditioned, and without creator or actor. If you ask why, it is the case that these physical forms are merely names, and the same also goes for feelings, perceptions, formative predispositions, and consciousness. Indeed, the same applies to [all the remaining phenomenological categories] as far as the [dependent link of aging and death].

3.6 “Similarly, these four applications of mindfulness are merely names, and the same applies to [all the remaining causal attributes] up to and including the noble eightfold path. These three gateways to liberation are merely names, and the same applies to [all the remaining meditative experiences], up to and including the emptiness of the essential nature of non-entities. These ten powers of the tathāgatas are merely names, and the same applies to [all the remaining fruitional attributes and attainments], up to and including omniscience. These six transcendent perfections are merely names, and the same applies to [all the remaining fruitional attributes], up to and including the eighty minor marks.

3.7 “Śāradvatīputra! With regard to those things, which are merely names, are there any that are absolutely existent?”

“There are none, Lord!” he replied.

3.8 “Śāradvatīputra!” said the Blessed One, “If one were to view these as absolutely existent, and apprehend them [dualistically], define them, and engage in ideation and scrutiny with respect to them, do you think that this would not be tantamount to the [aforementioned] views that bodhisattvas might adopt, and to the deluded minds which they might have?” [F.21.a]

“Yes it would, Lord!” he replied.

3.9 Then the Blessed One said, “Śāradvatīputra! For these reasons you should understand that the views bodhisattvas might adopt and the deluded minds which they might have are both designated as ‘fixation’.”

3.10 Thereupon, the venerable Śāradvatīputra asked the Blessed One as follows: “Reverend Lord, how are all these things, commencing from the five psycho-physical aggregates and extending as far as the eighty minor marks, reduced, in the end, to mere names?”

The Blessed One replied, “Śāradvatīputra, the ‘five psycho-physical aggregates’ are merely conceptualized. Anything that is conceptualized is subject neither to arising, nor to cessation, and only conventionally

designated by names and symbols.¹⁴⁷ Even the names of the psycho-physical aggregates do not exist internally, nor do they exist externally, and nor do they abide between these two.

3.11 “Śāradvatīputra, the ‘six inner sense fields’ are, in the end, merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the six inner sense fields do not exist internally, nor do they exist externally, and nor do they abide between these two.

3.12 “Śāradvatīputra, the ‘six outer sense fields’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the six outer sense fields do not exist internally, nor do they exist externally, [F.21.b] and nor do they abide between these two.

3.13 “Śāradvatīputra, the ‘eighteen sensory elements’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the sensory elements do not exist internally, nor do they exist externally, and nor do they abide between these two.

3.14 “Śāradvatīputra, the ‘four noble truths’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the noble truths do not exist internally, nor do they exist externally, and nor do they abide between these two.

3.15 “Śāradvatīputra, the ‘twelve links of dependent origination’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the links of dependent origination do not exist internally, nor do they exist externally, and nor do they abide between these two.

3.16 “Śāradvatīputra, the ‘four applications of mindfulness’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the applications of mindfulness do not exist internally, nor do they exist externally, and nor do they abide between these two.

3.17 “Śāradvatīputra, the ‘four correct exertions’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the correct exertions do not exist internally, nor do they exist externally, and nor do they abide between these two.

3.18 “Śāradvatīputra, the ‘four supports for miraculous ability’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the

- names of the supports for miraculous ability do not exist internally, nor do they exist externally, and nor do they abide between these two.
- 3.19 “Śāradvatīputra, [F.22.a] the ‘five faculties’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the five faculties do not exist internally, nor do they exist externally, and nor do they abide between these two.
- 3.20 “Śāradvatīputra, the ‘five powers’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the five powers do not exist internally, nor do they exist externally, and nor do they abide between these two.
- 3.21 “Śāradvatīputra, the ‘seven branches of enlightenment’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the branches of enlightenment do not exist internally, nor do they exist externally, and nor do they abide between these two.
- 3.22 “Śāradvatīputra, the ‘noble eightfold path’ is merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the name of the noble eightfold path does not exist internally, nor does it exist externally, and nor does it abide between these two.
- 3.23 “Śāradvatīputra, the ‘three gateways to liberation’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the gateways to liberation do not exist internally, nor do they exist externally, and nor do they abide between these two.
- 3.24 “Śāradvatīputra, the ‘four meditative concentrations’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, [F.22.b] and is only conventionally designated by names and symbols. Even the names of the meditative concentrations do not exist internally, nor do they exist externally, and nor do they abide between these two.
- 3.25 “Śāradvatīputra, the ‘four immeasurable aspirations’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the immeasurable aspirations do not exist internally, nor do they exist externally, and nor do they abide between these two.
- 3.26 “Śāradvatīputra, the ‘four formless meditative absorptions’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the

- names of the formless meditative absorptions do not exist internally, nor do they exist externally, and nor do they abide between these two.
- 3.27 “Śāradvatīputra, the ‘eight aspects of liberation’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the aspects of liberation do not exist internally, nor do they exist externally, and nor do they abide between these two.
- 3.28 “Śāradvatīputra, the ‘nine serial steps of meditative absorption’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the serial steps of meditative absorption do not exist internally, nor do they exist externally, and nor do they abide between these two.
- 3.29 “Śāradvatīputra, the ‘nine contemplations of impurity’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, [F.23.a] and is only conventionally designated by names and symbols. Even the names of the contemplations [of impurity] do not exist internally, nor do they exist externally, and nor do they abide between these two.
- 3.30 “Śāradvatīputra, the ‘ten recollections’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the recollections do not exist internally, nor do they exist externally, and nor do they abide between these two.
- 3.31 “Śāradvatīputra, the ‘six aspects of perception’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the six aspects of perception do not exist internally, nor do they exist externally, and nor do they abide between these two.
- 3.32 “Śāradvatīputra, the ‘ten aspects of knowledge’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the aspects of knowledge do not exist internally, nor do they exist externally, and nor do they abide between these two.
- 3.33 “Śāradvatīputra, the ‘three meditative stabilities’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the meditative stabilities do not exist internally, nor do they exist externally, and nor do they abide between these two.
- 3.34 “Śāradvatīputra, the ‘three faculties’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the [three] faculties do

not exist internally, nor do they exist externally, and nor do they abide between these two.

3.35 “Śāradvatīputra, the ‘eight sense fields of mastery’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the sense fields of mastery do not exist internally, nor do they exist externally, and nor do they abide between these two.[F.23.b]

3.36 “Śāradvatīputra, the ‘ten sense fields of total consummation’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the sense fields of total consummation do not exist internally, nor do they exist externally, and nor do they abide between these two.[B3]

3.37 “Śāradvatīputra, the ‘eighteen aspects of emptiness’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the aspects of emptiness do not exist internally, nor do they exist externally, and nor do they abide between these two.

3.38 “Śāradvatīputra, the ‘ten powers of the tathāgatas’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the ten powers of the tathāgatas do not exist internally, nor do they exist externally, and nor do they abide between these two.

3.39 “Śāradvatīputra, the ‘four assurances’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the assurances do not exist internally, nor do they exist externally, and nor do they abide between these two.

3.40 “Śāradvatīputra, [F.24.a] the ‘four kinds of exact knowledge’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of these kinds of exact knowledge do not exist internally, nor do they exist externally, and nor do they abide between these two.

3.41 “Śāradvatīputra, ‘great loving kindness’ is merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the name of great loving kindness does not exist internally, nor does it exist externally, and nor does it abide between these two.

3.42 “Śāradvatīputra, ‘great compassion’ is merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the name of great compassion does

not exist internally, nor does it exist externally, and nor does it abide between these two.

3.43 “Śāradvatīputra, the ‘eighteen distinct qualities of the buddhas’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the eighteen distinct qualities of the buddhas do not exist internally, nor do they exist externally, and nor do they abide between these two.

3.44 “Śāradvatīputra, the ‘understanding of all phenomena, the understanding of the aspects of the path, and the understanding of omniscience’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the understanding of all phenomena, the understanding of the aspects of the path, and the understanding of omniscience do not exist internally, [F.24.b] nor do they exist externally, and nor do they abide between these two.

3.45 “Śāradvatīputra, the ‘six transcendent perfections’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the six transcendent perfections do not exist internally, nor do they exist externally, and nor do they abide between these two.

3.46 “Śāradvatīputra, the ‘six extrasensory powers’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the extrasensory powers do not exist internally, nor do they exist externally, and nor do they abide between these two

3.47 “Śāradvatīputra, the ‘five eyes’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the five eyes do not exist internally, nor do they exist externally, and nor do they abide between these two.

3.48 “Śāradvatīputra, the ‘thirty-two major marks of a superior man’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the names of the thirty-two major marks of a superior man do not exist internally, nor do they exist externally, and nor do they abide between these two.

3.49 “Śāradvatīputra, the ‘eighty excellent minor marks’ are merely conceptualized. Anything that is conceptualized neither arises nor ceases, and is only conventionally designated by names and symbols. Even the

names of the eighty excellent minor marks do not exist internally, nor do they exist externally, and nor do they abide between these two.

3.50 “Śāradvatīputra, great bodhisattva beings [F.25.a] who practice the transcendent perfection of wisdom should train accordingly in those things which are conceptualized as names and symbols. Great bodhisattva beings should understand in that manner those phenomena which are conceptualized as names and symbols. By understanding those phenomena which are conceptualized as names and symbols, they will not become fixated on physical forms. They will not become fixated on feelings, perceptions, formative predispositions, and consciousness, and similarly, they will not become fixated on [any other phenomena], up to and including [the dependent link] of aging and death. Likewise, they will not become fixated on the four applications of mindfulness, and similarly, they will not become fixated on [any of the other causal attributes] up to and including the noble eightfold path. Likewise, they will not become fixated on the three gateways to liberation, and similarly, they will not become fixated on [any other attainments], up to and including the emptiness of the essential nature of non-entities. Likewise, they will not become fixated on the ten powers of the tathāgatas, and similarly, they will not become fixated on [any of the other fruitional attributes], up to and including omniscience. Likewise, they will not become fixated on the six transcendent perfections, and similarly, they will not become fixated on [any of the other fruitional attributes], up to and including the eighty minor marks.”

3.51 Thereupon, the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord, if all phenomena are merely conceptualized and merely nominal, would it not follow, Reverend Lord, that all things have an essential nature of non-entity, or that even the attributes of the bodhisattvas would have an essential nature of non-entity, or that all things as far as enlightenment would have an essential nature of non-entity, or, if that were the case, that the practice of chastity would also become a non-entity, the path of the bodhisattvas would become a non-entity, even the six transcendent perfections would become non-entities, [F.25.b] and the clear realizations of the doctrine that great bodhisattva beings have would also be non-existent? Indeed, I say that liberation from suffering would also be non-existent.”

3.52 Thereupon, the Blessed One replied to the venerable Śāradvatīputra as follows: “Śāradvatīputra, do you think that one is liberated by perceiving physical forms as entities?”

“No Lord!” he replied.

3.53 “Śāradvatīputra, do you think that one is liberated by perceiving feelings, perceptions, formative predispositions, and consciousness as entities?”

- “No Lord!” he replied.
- 3.54 “Śāradvatīputra, do you think that one is liberated by perceiving the eyes as an entity?”
- “No Lord!” he replied.
- 3.55 “Śāradvatīputra, do you think that one is liberated by perceiving the ears, the nose, the tongue, the body, and the mental faculty as entities?”
- “No Lord!” he replied.
- 3.56 “Śāradvatīputra, do you think that one is liberated by perceiving sights as entities?”
- “No Lord!” he replied.
- 3.57 “Śāradvatīputra, do you think that one is liberated by perceiving sounds, odors, tastes, tangibles, and mental phenomena as entities?”
- “No Lord!” he replied.
- 3.58 “Śāradvatīputra, do you think that one is liberated by perceiving the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness as entities?”
- “No Lord!” he replied.
- 3.59 “Śāradvatīputra, do you think that one is liberated by perceiving the sensory element of the ears, the sensory element of sounds, and the sensory element of auditory consciousness as entities?”
- “No Lord!” he replied.
- 3.60 “Śāradvatīputra, do you think that one is liberated by by perceiving the sensory element of the nose, the sensory element of odors, and the sensory element of olfactory consciousness as entities?” [F.26.a]
- “No Lord!” he replied.
- 3.61 “Śāradvatīputra, do you think that one is liberated by perceiving the sensory element of the tongue, the sensory element of tastes, and the sensory element of gustatory consciousness as entities?”
- “No Lord!” he replied.
- 3.62 “Śāradvatīputra, do you think that one is liberated by perceiving the sensory element of the body, the sensory element of tangibles, and the sensory element of tactile consciousness as entities?”
- “No Lord!” he replied.
- 3.63 “Śāradvatīputra, do you think that one is liberated by perceiving the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness as entities?”
- “No Lord!” he replied.
- 3.64 “Śāradvatīputra, do you think that one is liberated by perceiving the noble truths, and in the same vein, [all the aforementioned phenomena] up to and including the [dependent link of] aging and death as entities?”
- “No Lord!” he replied.

- 3.65 “Śāradvatīputra, do you think that one is liberated by perceiving the applications of mindfulness, and in the same vein, [all the aforementioned causal attributes] as far as the noble eightfold path as entities?”
“No Lord!” he replied.
- 3.66 “Śāradvatīputra, do you think that one is liberated by perceiving the gateways to liberation, and in the same vein, [all the aforementioned attainments], up to and including the eighteen aspects of emptiness as entities?”
“No Lord!” he replied.
- 3.67 “[Śāradvatīputra,] do you think that one is liberated by perceiving the ten powers of the tathāgatas, and in the same vein, [all the aforementioned fruitional attributes], up to and including omniscience as entities?”
“No Lord!” he replied.
- 3.68 “Śāradvatīputra, do you think that one is liberated by perceiving the six transcendent perfections, and in the same vein, [all the aforementioned fruitional attributes], up to and including the eighty minor marks as entities?”
“No Lord!” he replied.
- 3.69 “Śāradvatīputra, do you think that one is liberated by perceiving physical forms as non-entities?”[F.26.b]
“No Lord!” he replied.
- 3.70 “Śāradvatīputra, do you think that one is liberated by perceiving feelings, perceptions, formative predispositions, and consciousness as non-entities?”
“No Lord!” he replied.
- 3.71 “Śāradvatīputra, do you think that is liberated by perceiving the eyes as a non-entity?”
“No Lord!” he replied.
- 3.72 “Śāradvatīputra, do you think that one is liberated by perceiving the ears, the nose, the tongue, the body, and the mental faculty as non-entities?”
“No Lord!” he replied.
- 3.73 “Śāradvatīputra, do you think that one is liberated by perceiving sights as non-entities?”
“No Lord!” he replied.
- 3.74 “Śāradvatīputra, do you think that one is liberated by perceiving sounds, odors, tastes, tangibles, and mental phenomena as non-entities?”
“No Lord!” he replied.
- 3.75 “Śāradvatīputra, do you think that one is liberated by perceiving the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness as non-entities?”
“No Lord!” he replied.

- 3.76 “Śāradvatīputra, do you think that one is liberated by perceiving the sensory element of the ears, the sensory element of sounds, and the sensory element of auditory consciousness as non-entities?”
“No Lord!” he replied.
- 3.77 “Śāradvatīputra, do you think that one is liberated by perceiving the sensory element of the nose, the sensory element of odors, and the sensory element of olfactory consciousness as non-entities?”
“No Lord!” he replied.
- 3.78 “Śāradvatīputra, do you think that one is liberated by perceiving the sensory element of the tongue, the sensory element of tastes, and the sensory element of gustatory consciousness as non-entities?”
“No Lord!” he replied.
- 3.79 “Śāradvatīputra, do you think that one is liberated by perceiving the sensory element of the body, the sensory element of tangibles, [F.27.a] and the sensory element of tactile consciousness as non-entities?”
“No Lord!” he replied.
- 3.80 “Śāradvatīputra, do you think that one is liberated by perceiving the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness as non-entities?”
“No Lord!” he replied.
- 3.81 “Śāradvatīputra, do you think that one is liberated by perceiving the noble truths, and in the same vein, [all the other aforementioned phenomena], up to and including the [dependent link of] aging and death, as non-entities?”
“No Lord!” he replied.
- 3.82 “Śāradvatīputra, do you think that one is liberated by perceiving the applications of mindfulness, and in the same vein, [all the other aforementioned causal attributes], up to and including the noble eightfold path, as non-entities?”
“No Lord!” he replied.
- 3.83 “Śāradvatīputra, do you think that one is liberated by perceiving the gateways to liberation, and in the same vein, [all the other aforementioned attainments], up to and including the emptiness of the essential nature of non-entities, as non-entities?”
“No Lord!” he replied.
- 3.84 “Śāradvatīputra, do you think that one is liberated by perceiving the ten powers of the tathāgatas, and in the same vein, [all the other aforementioned fruitional attributes], up to and including omniscience, as non-entities?”
“No Lord!” he replied.

- 3.85 “Śāradvatīputra, do you think that one is liberated by perceiving the six transcendent perfections, and in the same vein, [all the other aforementioned fruitional attributes], up to and including the eighty minor marks, as non-entities?”
“No Lord!” he replied.
- 3.86 “Śāradvatīputra, do you think that one is liberated by perceiving physical forms as entities and non-entities?”
“No Lord!” he replied.
- 3.87 “Do you think that one is liberated by perceiving feelings, perceptions, formative predispositions, and consciousness as entities and non-entities?”[F.27.b]
“No Lord!” he replied.
- 3.88 “Śāradvatīputra, do you think that one is liberated by perceiving the eyes as an entity and a non-entity?”
“No Lord!” he replied.
- 3.89 “Śāradvatīputra, do you think that one is liberated by perceiving the ears, the nose, the tongue, the body, and the mental faculty as entities and non-entities?”
“No Lord!” he replied.
- 3.90 “Śāradvatīputra, do you think that one is liberated by perceiving sights as entities and non-entities?”
“No Lord!” he replied.
- 3.91 “Śāradvatīputra, do you think that one is liberated by perceiving sounds, odors, tastes, tangibles, and mental phenomena as entities and non-entities?”
“No Lord!” he replied.
- 3.92 “Śāradvatīputra, do you think that one is liberated by perceiving the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness as entities and non-entities?”
“No Lord!” he replied.
- 3.93 “Śāradvatīputra, do you think that one is liberated by perceiving the sensory element of the ears, the sensory element of sounds, and the sensory element of auditory consciousness as entities and non-entities?”
“No Lord!” he replied.
- 3.94 “Śāradvatīputra, do you think that one is liberated by perceiving the sensory element of the nose, the sensory element of odors, and the sensory element of olfactory consciousness as entities and non-entities?”
“No Lord!” he replied.
- 3.95 “Śāradvatīputra, do you think that one is liberated by perceiving the sensory element of the tongue, the sensory element of tastes, and the sensory element of gustatory consciousness as entities and non-entities?”

- “No Lord!” he replied.
- 3.96 “Śāradvatīputra, do you think that one is liberated by perceiving the sensory element of the body, the sensory element of tangibles, and the sensory element of tactile consciousness as entities and non-entities?”
- “No Lord!” he replied.[F.28.a]
- 3.97 “Śāradvatīputra, do you think that one is liberated by perceiving the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness as entities and non-entities?”
- “No Lord!” he replied.
- 3.98 “Śāradvatīputra, do you think that one is liberated by perceiving the noble truths, and similarly [all other phenomenological categories], up to and including the [dependent link of] aging and death, as entities and non-entities?”
- “No Lord!” he replied.
- 3.99 “Śāradvatīputra, do you think that one is liberated by perceiving the four applications of mindfulness, and in the same vein, [all the other causal attributes], up to and including the noble eightfold path, as entities and non-entities?”
- “No Lord!” he replied.
- 3.100 “Śāradvatīputra, do you think that one is liberated by perceiving the gateways to liberation, and in the same vein, [all the other attainments], up to and including the emptiness of the essential nature of non-entities, as entities and non-entities?”
- “No Lord!” he replied.
- 3.101 “Śāradvatīputra, do you think that one is liberated by perceiving the ten powers of the tathāgatas, and in the same vein, [all the other fruitional attributes], up to and including omniscience, as entities and non-entities?”
- “No Lord!” he replied.
- 3.102 “Śāradvatīputra, do you think that one is liberated by perceiving the six transcendent perfections, and in the same vein, [all the other fruitional attributes], up to and including the eighty minor marks, as entities and non-entities?”
- “No Lord!” he replied.
- 3.103 Thereupon, the Blessed One addressed the venerable Śāradvatīputra as follows: “Whatever your reasoning, one is not liberated by perceiving physical forms, [and all the other aggregates], up to and including consciousness, as entities. Nor is one liberated by perceiving them as non-entities, and nor is one liberated by perceiving them as entities and non-entities. Likewise, this applies to the eyes, and in the same vein, to [all the other sense organs], up to and including the mental faculty. Likewise it

applies to sights, and in the same vein, to [all the other sense objects], up to and including mental phenomena. [F.28.b] Likewise, it applies to the sensory element of the eyes, and, in the same vein, to [all the other sensory elements], up to and including the sensory element of mental consciousness. Likewise, it applies to the noble truths and, in the same vein, [to all other phenomena], up to and including [the dependent link] of aging and death. Likewise, it applies to the applications of mindfulness and, in the same vein, [to the other causal attributes], up to and including the noble eightfold path. Likewise, it applies to the gateways to liberation and, in the same vein, [to all the other attainments], up to and including the emptiness of the essential nature of non-entities. Likewise, it applies to the powers of the tathāgatas and, in the same vein, [to all the other fruitional attributes], up to and including omniscience. Likewise, it applies to the six transcendent perfections and, in the same vein, [to all the other fruitional attributes], up to and including the eighty minor marks.

3.104 “In all these cases, one is not liberated by perceiving them as entities. Nor is one liberated by perceiving them as non-entities, and nor is one liberated by perceiving them as entities and non-entities. In the same vein, this should be extended to cover the entire range of phenomena, just as has been presented here with reference to the aggregate of physical forms [and so forth].”

3.105 Thereupon, the venerable Śāradvatīputra asked the Blessed One as follows: “Reverend Lord, if, therefore, physical forms do not exist and they are not apprehensible, how could one be liberated by perceiving physical forms as entities, or by perceiving them as non-entities, or by perceiving them as both entities and non-entities! The same goes for feelings, perceptions, formative predispositions, and consciousness. Likewise, the same goes for the eyes and, in the same vein, [the other sense organs], up to and including the mental faculty. Likewise the same goes for sights, and, in the same vein, [the other sense objects], up to and including mental phenomena. Likewise, the same goes for the sensory element of the eyes, and, in the same vein, [the other sensory elements], up to and including the sensory element of mental consciousness. Likewise, the same goes for the noble truths and, in the same vein, [all other phenomena], up to and including [the dependent link] of aging and death. Likewise, the same goes for the applications of mindfulness and, in the same vein, [all the other causal attributes], up to and including the noble eightfold path. Likewise, the same goes for the gateways to liberation and, in the same vein, [all the other attainments], up to and including the emptiness of the essential nature of non-entities. [F.29.a] Likewise, the same goes for the powers of the tathāgatas, and in the same vein, [all the other fruitional attributes and

attainments], up to and including omniscience. Likewise, the same goes for the six transcendent perfections and, in the same vein, [all the other fruitional attributes], up to and including the eighty minor marks.

3.106 “If these do not exist and are not apprehensible, how could one be liberated by perceiving them as entities, or by perceiving them as non-entities, or by perceiving them as both entities and non-entities? If one were to ask why, Reverend Lord, it is because afflicted mental states would be indicated. If one were to ask what those indications would be, the indications [of those afflicted mental states] would comprise sights, sounds, odors, tastes, tangibles, and mental phenomena. Reverend Lord, whatever is subject to afflicted mental states is not liberated.”

3.107 The Blessed One then replied, “Śāradvatīputra, well done, well done! You have spoken well! Śāradvatīputra, that is how great bodhisattva beings should train in the transcendent perfection of wisdom.”

3.108 *This completes the third chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Non-fixation.”¹⁴⁸*

4.

Chapter 4

UNION

4.1 Then, the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord, how do great bodhisattva beings engage in union with the transcendent perfection of wisdom without fixation?”

The Blessed One replied to the venerable Śāradvatīputra as follows: “Śāradvatīputra, when great bodhisattva beings engage in union with the emptiness of physical forms they are said to engage in union with the transcendent perfection of wisdom; and likewise, when they engage in union with the emptiness of feelings, the emptiness of perceptions, the emptiness of formative predispositions, and the emptiness of consciousness, they are said to engage in union with the transcendent perfection of wisdom.

4.2 “Moreover, Śāradvatīputra, when great bodhisattva beings engage in union with the emptiness of the eyes, they are said to engage in union with the transcendent perfection of wisdom; [F.29.b] and likewise, when they engage in union with the emptiness of the ears, nose, tongue, body, and mental faculty, they are said to engage in union with the transcendent perfection of wisdom.

4.3 “Similarly, when they engage in union with the emptiness of sights, they are said to engage in union with the transcendent perfection of wisdom; and likewise, when they engage in union with the emptiness of sounds, odors, tastes, tangibles, and mental phenomena, they are said to engage in union with the transcendent perfection of wisdom.

4.4 “Similarly, when they engage in union with the emptiness of the sensory element of the eyes, they are said to engage in union with the transcendent perfection of wisdom; and likewise, when they engage in union with the emptiness of the sensory element of sights, and the sensory element of visual consciousness; or with the emptiness of the sensory element of the ears, the sensory element of sounds, and the sensory element of auditory consciousness; or with the emptiness of the sensory element of the nose, the

sensory element of odors, and the sensory element of olfactory consciousness; or with the emptiness of the sensory element of the tongue, the sensory element of tastes, and the sensory element of gustatory consciousness; or with the emptiness of the sensory element of the body, the sensory element of tangibles, and the sensory element of tactile consciousness; or with the emptiness of the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness—[in the case of all these sensory elements], they are said to engage in union with the transcendent perfection of wisdom.

4.5 “Similarly, when they engage in union with emptiness of suffering, they are said to engage in union with the transcendent perfection of wisdom; and likewise, when they engage in union with the emptiness of the origin of suffering, the emptiness of the cessation of suffering, and the emptiness of the path that leads to the cessation of suffering, they are said to engage in union with the transcendent perfection of wisdom.

4.6 “Similarly, when they engage in union with the emptiness of fundamental ignorance, they are said to engage in union with the transcendent perfection of wisdom; and likewise, when they engage in union with the emptiness of formative predispositions, the emptiness of consciousness, the emptiness of name and form, the emptiness of the sense fields, the emptiness of sensory contact, the emptiness of sensation, the emptiness of craving, the emptiness of grasping, the emptiness of the rebirth process, the emptiness of actual birth, and the emptiness of aging and death—[in the case of all these links of dependent origination], they are said to engage in union with the transcendent perfection of wisdom.

4.7 “Śāradvatīputra, great bodhisattva beings who practice the transcendent perfection of wisdom accordingly and engage in union with the [aspects of] emptiness [F.30.a] are said to engage in union with the transcendent perfection of wisdom.

4.8 “Those who engage in union with the transcendent perfection of wisdom through the [aforementioned aspects of] emptiness do not consider whether or not they engage in union with physical forms, and likewise, they do not consider whether or not they engage in union with feelings, perceptions, formative predispositions, and consciousness.

4.9 “Similarly, they do not consider whether or not they engage in union with the eyes, and likewise they do not consider whether or not they engage in union with the ears, nose, tongue, body, and the mental faculty.

4.10 “Similarly, they do not consider whether or not they engage in union with sights; and likewise, they do not consider whether or not they engage in union with sounds, odors, tastes, tangibles, and mental phenomena.

- 4.11 “Similarly, they do not consider whether or not they engage in union with the sensory element of the eyes; and likewise, they do not consider whether or not they engage in union with the sensory element of the eyes, the sensory element of sights and the sensory element of visual consciousness; or the sensory element of the ears, the sensory element of sounds, and the sensory element of auditory consciousness; or the sensory element of the nose, the sensory element of odors, and the sensory element of olfactory consciousness; or the sensory element of the tongue, the sensory element of tastes, and the sensory element of gustatory consciousness; or the sensory element of the body, the sensory element of tangibles, and the sensory element of tactile consciousness; or the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness.
- 4.12 “Similarly, they do not consider whether or not they engage in union with suffering; and likewise, they do not consider whether or not they engage in union with the origin of suffering, the cessation of suffering, and the path leading to the cessation of suffering.
- 4.13 “Similarly, they do not consider whether or not they engage in union with fundamental ignorance, [F.30.b] and likewise they do not consider whether or not they engage in union with formative predispositions, consciousness, name and form, the six sense fields, sensory contact, sensation, craving, grasping, rebirth process, actual birth, and aging and death.
- 4.14 “Śāradvatīputra, when great bodhisattva beings engage in union accordingly, they are said to engage in union with the transcendent perfection of wisdom.
- 4.15 “Moreover, Śāradvatīputra, great bodhisattva beings who engage in union with the transcendent perfection of wisdom do not consider whether physical forms are permanent or impermanent; likewise, they do not consider whether feelings, perceptions, formative predispositions, and consciousness are permanent or impermanent.
- 4.16 “They do not consider whether physical forms are imbued with happiness or suffering; likewise, they do not consider whether feelings, perceptions, formative predispositions, and consciousness are imbued with happiness or suffering. They do not consider whether physical forms constitute a self or a non-self; likewise, they do not consider whether feelings, perceptions, predispositions, and consciousness constitute a self or a non-self.
- 4.17 “They do not consider whether physical forms are empty or not empty; likewise, they do not consider whether feelings, perceptions, formative predispositions, and consciousness are empty or not empty. They do not consider whether physical forms are with signs or signless; likewise, they do not consider whether feelings, perceptions, formative predispositions, and

consciousness are with signs or signless. They do not consider whether physical forms have aspirations or are without aspirations; likewise, they do not consider whether feelings, perceptions, formative predispositions, and consciousness have aspirations [F.31.a] or are without aspirations.

4.18 “They do not consider whether physical forms are calm or not calm; likewise, they do not consider whether feelings, perceptions, formative predispositions, and consciousness are calm or not calm. They do not consider whether physical forms are void or not; likewise, they do not consider whether feelings, perceptions, formative predispositions, and consciousness are void or not. They do not consider whether physical forms are afflicted or purified; likewise, they do not consider whether feelings, perceptions, formative predispositions, and consciousness are afflicted or purified. They do not consider whether physical forms arise or cease; likewise, they do not consider whether feelings, perceptions, formative predispositions, and consciousness arise or cease. They do not consider whether physical forms are entities or non-entities; likewise, they do not consider whether feelings, perceptions, formative predispositions, and consciousness are entities or non-entities.

4.19 “They do not consider whether the eyes are permanent or impermanent; likewise, they do not consider whether the ears, nose, tongue, body, and mental faculty are permanent or impermanent. They do not consider whether the eyes are imbued with happiness or suffering; likewise, they do not consider whether the ears, nose, tongue, body, and mental faculty are imbued with happiness or suffering. They do not consider whether the eyes constitute a self or a non-self; [F.31.b] likewise, they do not consider whether the ears, nose, tongue, body, and mental faculty constitute a self or a non-self. They do not consider whether the eyes are empty or not empty; likewise, they do not consider whether the ears, nose, tongue, body, and mental faculty are empty or not empty. They do not consider whether the eyes are with signs or signless; likewise, they do not consider whether the ears, nose, tongue, body, and mental faculty are with signs or signless. They do not consider whether the eyes have aspirations or are without aspirations; likewise, they do not consider whether the ears, nose, tongue, body, and mental faculty have aspirations or are without aspirations. They do not consider whether the eyes are calm or not calm; likewise, they do not consider whether the ears, nose, tongue, body, and mental faculty are calm or not calm. They do not consider whether the eyes are void or not; likewise, they do not consider whether the ears, nose, tongue, body, and mental faculty are void or not. They do not consider whether the eyes are afflicted or purified; likewise, they do not consider whether the ears, nose, tongue, body, and mental faculty are afflicted or purified. They do not consider

whether the eyes arise or cease; likewise, they do not consider whether the ears, nose, tongue, body, and mental faculty arise or cease. They do not consider whether the eyes are entities or non-entities; likewise, they do not consider whether the ears, nose, tongue, body, and mental faculty are entities or non-entities.[F.32.a]

4.20 “They do not consider whether sights are permanent or impermanent, and the same goes for [the other sense objects], up to and including mental phenomena. They do not consider whether sights are imbued with happiness or suffering, and the same goes for [the other sense objects], up to and including mental phenomena. They do not consider whether sights constitute a self or a non-self, and the same goes for [the other sense objects], up to and including mental phenomena. They do not consider whether sights are empty or not empty, and the same goes for [the other sense objects], up to and including mental phenomena. They do not consider whether sights are with signs or signless, and the same goes for [the other sense objects], up to and including mental phenomena. They do not consider whether sights have aspirations or are without aspirations, and the same goes for [the other sense objects], up to and including mental phenomena. They do not consider whether sights are calm or not calm, and the same goes for [the other sense objects], up to and including mental phenomena. They do not consider whether sights are void or not, and the same goes for [the other sense objects], up to and including mental phenomena. They do not consider whether sights are afflicted or purified, and the same goes for [the other sense objects], up to and including mental phenomena. They do not consider whether sights arise or cease, and the same goes for [the other sense objects], up to and including mental phenomena. They do not consider whether sights are entities or non-entities, and the same goes for [the other sense objects], up to and including mental phenomena.

4.21 “This same refrain should also be applied to the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness. With regard to these and [all the other sensory elements], up to and including the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness, they do not consider whether these are permanent or impermanent, imbued with happiness or suffering, [F.32.b] a self or not a self, empty or not empty, with signs or signless, having aspirations or lacking aspirations, calm or not calm, void or not, afflicted or purified, arising or ceasing, and entities or non-entities.

4.22 “Similarly, they do not consider whether the noble truths are permanent or impermanent, and so on, as described above.

4.23 “Similarly, they do not consider whether fundamental ignorance is permanent or impermanent, and the same goes for [all the other links of dependent origination] up to and including aging and death. In all such cases, the same refrain should be extensively applied, exactly as indicated above with respect to the psycho-physical aggregates.

4.24 “Moreover, Śāradvatīputra, great bodhisattva beings who practice the transcendent perfection of wisdom enter into emptiness with respect to the intrinsic defining characteristics of all phenomena, and having entered therein, they neither associate anything with nor disassociate anything from physical forms. Similarly, they neither associate anything with nor disassociate anything from feelings, perceptions, formative predispositions, and consciousness. They neither associate physical forms with the limit of past time, nor do they disassociate them therefrom. If you ask why, it is because they do not consider the nature of the limit of past time. Similarly, they neither associate feelings, perceptions, formative predispositions, and consciousness with the limit of past time, nor do they disassociate them therefrom. If you ask why, it is because they do not consider the nature of the limit of past time. Similarly, they neither associate physical forms with the limit of future time, nor do they disassociate them therefrom. If you ask why, it is because they do not consider the nature of the limit of future time. Similarly, they neither associate feelings, perceptions, formative predispositions, and consciousness with the limit of future time, nor do they disassociate them therefrom. If you ask why, it is because they do not consider the nature of the limit of future time. [F.33.a] They neither associate physical forms with present events, nor do they disassociate them therefrom. If you ask why, it is because they do not consider the nature of present events. Similarly, they neither associate feelings, perceptions, formative predispositions, and consciousness with present events, nor do they disassociate them therefrom. If you ask why, it is because they do not consider the nature of present events.

4.25 “Moreover, Śāradvatīputra, great bodhisattva beings who practice the transcendent perfection of wisdom neither associate the eyes with the limit of past time, nor do they disassociate them therefrom. If you ask why, it is because they do not consider the nature of the limit of past time. Similarly, they neither associate the ears, the nose, the tongue, the body, and the mental faculty with the limit of past time, nor do they disassociate them therefrom. If you ask why, it is because they do not consider the nature of the limit of past time. Similarly, they neither associate the eyes with the limit of future time, nor do they disassociate them therefrom. If you ask why, it is because they do not consider the nature of the limit of future time. Similarly, they neither associate the ears, the nose, the tongue, the body, and the

mental faculty with the limit of future time, nor do they disassociate them therefrom. If you ask why, it is because they do not consider the nature of the limit of future time. They neither associate the eyes with present events, nor do they disassociate them therefrom. If you ask why, it is because they do not consider the nature of present events. Similarly, they neither associate the ears, the nose, the tongue, the body, and the mental faculty with present events, nor do they disassociate them therefrom. If you ask why, it is because they do not consider the nature of present events. Just as this applies to the inner sense fields, so it is with the outer sense fields.

4.26 “Similarly, they neither associate the sensory element of the eyes with the limit of past time, nor do they disassociate it therefrom; likewise, they neither associate it with the limit of future time or present events, nor do they disassociate it therefrom. If you ask why, it is because they do not consider the nature of the limit of past time, the limit of future time, and present events. Similarly, they neither associate the sensory element of sights and the sensory element of visual consciousness; the sensory element of the ears, the sensory element of sounds, [F.33.b] and the sensory element of auditory consciousness; the sensory element of the nose, the sensory element of odors, and the sensory element of olfactory consciousness; the sensory element of the tongue, the sensory element of tastes, and the sensory element of gustatory consciousness; the sensory element of the body, the sensory element of tangibles, and the sensory element of tactile consciousness; or the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness with the limit of past time, the limit of future time, and present events, nor do they disassociate them therefrom. If you ask why, it is because they do not consider the nature of the limit of past time, the limit of future time, and present events.

4.27 “This same refrain should also be applied extensively to the noble truths, exactly as before. Similarly, it should be applied to [the links of dependent origination] from fundamental ignorance to aging and death. They neither associate [such links] with the limit of past time, the limit of future time, and present events, nor do they disassociate them therefrom. If you ask why, it is because they do not consider the nature of the limit of past time, the limit of future time, and present events. Śāradvatīputra, great bodhisattva beings who engage in union accordingly are said to engage in union with the transcendent perfection of wisdom.[B4]

4.28 “Moreover, Śāradvatīputra, great bodhisattva beings who persevere in the transcendent perfection of wisdom neither associate physical forms with omniscience, nor do they disassociate them therefrom. If you ask why, it is because they do not consider the nature of physical forms. Similarly, they

neither associate feelings, perceptions, formative predispositions, and consciousness with omniscience, nor do they disassociate them therefrom. If you ask why, it is because they do not consider the nature of consciousness [and the aforementioned aggregates].

4.29 “Similarly, they neither associate the eyes with omniscience, nor do they disassociate them therefrom. If you ask why, it is because they do not consider the nature of the eyes. Similarly, they neither associate the ears, the nose, the tongue, the body, and the mental faculty with omniscience, nor do they disassociate them therefrom. If you ask why, it is because they do not consider the nature of the mental faculty [and the aforementioned sense organs]. Similarly, [F.34.a] they neither associate sights with omniscience, nor do they disassociate them therefrom. If you ask why, it is because they do not consider the nature of sights. Similarly, they neither associate sounds, odors, tastes, tangibles, and mental phenomena with omniscience, nor do they disassociate them therefrom. If you ask why, it is because they do not consider the nature of mental phenomena [and the aforementioned sense objects]. Similarly, they neither associate the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness with omniscience, nor do they disassociate them therefrom. If you ask why, it is because they do not consider [the nature of these sensory elements], up to and including the sensory element of visual consciousness. Similarly, they neither associate the sensory element of the ears, the sensory element of sounds, and the sensory element of auditory consciousness with omniscience, nor do they disassociate them therefrom. If you ask why, it is because they do not consider [the nature of these sensory elements], up to and including the sensory element of auditory consciousness. Similarly, they neither associate the sensory element of the nose, the sensory element of odors, and the sensory element of olfactory consciousness with omniscience, nor do they disassociate them therefrom. If you ask why, it is because they do not consider [the nature of these sensory elements], up to and including the sensory element of olfactory consciousness. Similarly, they neither associate the sensory element of the tongue, the sensory element of tastes, and the sensory element of gustatory consciousness with omniscience, nor do they disassociate them therefrom. If you ask why, it is because they do not consider [the nature of these sensory elements], up to and including the sensory element of gustatory consciousness. Similarly, they neither associate the sensory element of the body, the sensory element of tangibles, and the sensory element of tactile consciousness with omniscience, nor do they disassociate them therefrom. If you ask why, it is because they do not consider [the nature of these sensory elements], up to and including the sensory element of tactile consciousness. Similarly, they neither associate the

sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness with omniscience, nor do they disassociate them therefrom. If you ask why, it is because they do not consider [the nature of these sensory elements], up to and including the sensory element of mental consciousness. [F.34.b]

4.30 “Similarly, they neither associate the truth of suffering with omniscience, nor do they disassociate it therefrom. If you ask why, it is because they do not consider the nature of the truth of suffering. Similarly, they neither associate the truth of the origin of suffering with omniscience, nor do they disassociate it therefrom. If you ask why, it is because they do not consider the nature of the truth of the origin of suffering. Similarly, they neither associate the truth of the cessation of suffering with omniscience, nor do they disassociate it therefrom. If you ask why, it is because they do not consider the nature of the truth of the cessation of suffering. Similarly, they neither associate the truth of the path with omniscience, nor do they disassociate it therefrom. If you ask why, it is because they do not consider the nature of the truth of the path.

4.31 “Similarly, they neither associate fundamental ignorance with omniscience, nor do they disassociate it therefrom. If you ask why, it is because they do not consider the nature of fundamental ignorance. Similarly, they neither associate [the other links of dependent origination], up to and including aging and death, with omniscience, nor do they disassociate them therefrom, and so on. If you ask why, it is because they do not consider the nature of [these links of dependent origination], up to and including aging and death. Śāradvatīputra, great bodhisattva beings who engage in union accordingly are said to engage in union with the transcendent perfection of wisdom.

4.32 “Moreover, Śāradvatīputra, great bodhisattva beings who engage in union with the transcendent perfection of wisdom do not consider whether physical forms are connected with feelings. They do not consider whether feelings are connected with perceptions. They do not consider whether perceptions are connected with formative predispositions. They do not consider whether formative predispositions are connected with consciousness. If you ask why, it is because, owing to the emptiness of inherent existence, there is no phenomenon that is connected with any [other] phenomenon. Similarly, [F.35.a] they do not consider whether the eyes are connected with the ears. They do not consider whether the ears are connected with the nose. They do not consider whether the nose is connected with the tongue. They do not consider whether the tongue is connected with the body. They do not consider whether the body is connected with the mental faculty. If you ask why, it is because, owing to the

emptiness of inherent existence, there is no phenomenon that is connected with any [other] phenomenon. Similarly, they do not consider whether sights are connected with sounds. Similarly, they do not consider whether sounds are connected with odors. They do not consider whether odors are connected with tastes. They do not consider whether tastes are connected with tangibles. They do not consider whether tangibles are connected with mental phenomena. If you ask why, it is because, owing to the emptiness of inherent existence, there is no phenomenon that is connected with any [other] phenomenon.

4.33 “The same refrain should also be extensively applied to the sensory elements, exactly as has been indicated here in the context of the psycho-physical aggregates.

4.34 “Similarly, they do not consider whether the truth of suffering is connected with the truth of the origin of suffering. They do not consider whether the truth of the origin of suffering is connected with the truth of the cessation of suffering. They do not consider whether the truth of the cessation of suffering is connected with the truth of the path. If you ask why, it is because, owing to the emptiness of inherent existence, there is no phenomenon that is connected with any [other] phenomenon.

4.35 “Similarly, they do not consider whether fundamental ignorance is connected with formative predispositions, and so on, up to and including [the link of] aging and death. [F.35.b] If you ask why, it is because, owing to the emptiness of inherent existence, there is no phenomenon that is connected with any [other] phenomenon.

4.36 “Śāradvatīputra, the emptiness of physical forms is not physical forms. Similarly, the emptiness of feelings, perceptions, formative predispositions, and consciousness is not consciousness and the [aforementioned aggregates]. Śāradvatīputra, the emptiness of physical forms does not generate physical forms. Similarly, the emptiness of feelings does not generate feelings. The emptiness of perceptions does not generate perceptions. The emptiness of formative predispositions does not generate formative predispositions. The emptiness of consciousness does not generate consciousness.

4.37 “Similarly, the emptiness of the eyes is not the eyes. Similarly, the emptiness of the ears, nose, tongue, body, and mental faculty is not the mental faculty and the [aforementioned sense organs]. Similarly, the emptiness of sights is not sights. Similarly, the emptiness of sounds, odors, tastes, tangibles, and mental phenomena is not mental phenomena and the [aforementioned sense objects]. Similarly, the emptiness of the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness is not the sensory element of visual consciousness

and the [aforementioned sensory elements]. Similarly, the emptiness of the sensory element of the ears, the sensory element of sounds, and the sensory element of auditory consciousness is not the sensory element of auditory consciousness [and the aforementioned sensory elements]. Similarly, the emptiness of the sensory element of the nose, the sensory element of odors, and the sensory element of olfactory consciousness is not the sensory element of olfactory consciousness and the [aforementioned sensory elements]. Similarly, the emptiness of the sensory element of the tongue, the sensory element of tastes, and the sensory element of gustatory consciousness is not the sensory element of gustatory consciousness and the [aforementioned sensory elements]. Similarly, the emptiness of the sensory element of the body, the sensory element of tangibles, and the sensory element of tactile consciousness is not the sensory element of tactile consciousness and the [aforementioned sensory elements]. Similarly, the emptiness of the sensory element of the mental faculty, [F.36.a] the sensory element of mental phenomena, and the sensory element of mental consciousness is not the sensory element of mental consciousness and the [aforementioned sensory elements].

4.38 “Similarly, the emptiness of the truth of suffering is not [the truth of] suffering. Similarly, the emptiness of the truth of the origin of suffering is not [the truth of] the origin of suffering. Similarly, the emptiness of the truth of the cessation of suffering is not [the truth of] the cessation of suffering. Similarly, the emptiness of the truth of the path is not [the truth of] the path. Similarly, the emptiness of fundamental ignorance is not fundamental ignorance, and so it is with [all the other links of dependent origination], up to and including aging and death, the emptiness of which is not aging and death.

4.39 “If you ask why, Śāradvatīputra, emptiness is not something other than physical forms; nor are physical forms something other than emptiness. The nature of physical forms is emptiness. Emptiness is physical forms. Similarly, emptiness is not something other than feelings, perceptions, formative predispositions, and consciousness; nor are consciousness [and so forth] something other than emptiness. The nature of consciousness is emptiness. Emptiness indeed is consciousness.¹⁴⁹

4.40 “Similarly, emptiness is not something other than the eyes; nor are the eyes something other than emptiness. The nature of the eyes is emptiness. Emptiness is the eyes. Similarly, emptiness is not something other than the ears, the nose, the tongue, the body, and the mental faculty; nor are the mental faculty and the [aforementioned sense organs] something other than emptiness. The nature of the mental faculty is emptiness. Emptiness is the mental faculty.

- 4.41 “Similarly, emptiness is not something other than sights; nor are sights something other than emptiness. The nature of sights is emptiness. Emptiness is sights. Similarly, emptiness is not something other than sounds, odors, tastes, tangibles, and mental phenomena; nor are mental phenomena and the [aforementioned sense objects] something other than emptiness. The nature of mental phenomena is emptiness. [F.36.b] Emptiness is mental phenomena.
- 4.42 “Similarly, emptiness is not something other than the sensory element of the eyes; nor is the sensory element of the eyes something other than emptiness. The nature of the sensory element of the eyes is emptiness. Emptiness is the sensory element of the eyes. Similarly, emptiness is not something other than [the remaining sensory elements], up to and including the sensory element of mental consciousness; nor are [the sensory elements], up to and including the sensory element of mental consciousness, something other than emptiness. The nature of the sensory element of mental consciousness is emptiness; and, in the same vein, emptiness is the sensory element of mental consciousness and so forth.
- 4.43 “Similarly, emptiness is not something other than the noble truths. Nor are the noble truths something other than emptiness. The nature of the noble truths is emptiness. Emptiness is the noble truths.
- 4.44 “Similarly, emptiness is not something other than fundamental ignorance. Nor is fundamental ignorance something other than emptiness. The nature of fundamental ignorance is emptiness. Emptiness is fundamental ignorance; and so it is with [all the other links of dependent origination], up to and including aging and death. Emptiness is not something other than aging and death. Nor are aging and death something other than emptiness. The nature of aging and death is emptiness. Emptiness is aging and death.
- 4.45 “Śāradvatīputra, emptiness neither arises nor ceases. It is neither afflicted nor purified. It neither decreases nor increases. It is neither past, future, nor present. Therein there are no physical forms, no feelings, no perceptions, no formative predispositions, and no consciousness. Therein, there are no eyes, no ears, no nose, no tongue, no body, no mental faculty, no sights, no sounds, no odors, no tastes, no tangibles, and no mental phenomena.
- 4.46 “Therein, there is no sensory element of the eyes, no sensory element of sights, no sensory element of visual consciousness, [F.37.a] no sensory element of the ears, no sensory element of sounds, no sensory element of auditory consciousness, no sensory element of the nose, no sensory element of odors, no sensory element of olfactory consciousness, no sensory element of the tongue, no sensory element of tastes, no sensory element of gustatory consciousness, no sensory element of the body, no sensory element of

tangibles, no sensory element of tactile consciousness, no sensory element of the mental faculty, no sensory element of mental phenomena, and no sensory element of mental consciousness.

4.47 “Therein there is no [truth of] suffering, no [truth of] the origin of suffering, no [truth of] the cessation of suffering, and no [truth of] the path.

4.48 “Therein, there is no fundamental ignorance, no cessation of fundamental ignorance, no formative predispositions, no cessation of formative predispositions, no consciousness, no cessation of consciousness, no name and form, no cessation of name and form, no six sense fields, no cessation of the six sense fields, no sensory contact, no cessation of sensory contact, no sensation, no cessation of sensation, no craving, no cessation of craving, no grasping, no cessation of grasping, no rebirth process, no cessation of rebirth process, no actual birth, no cessation of actual birth, no aging and death, and no cessation of aging and death.

4.49 “Therein, there is no attainment. There is no clear realization. Therein, there is no one entering the stream, no fruit of entering the stream, no one being tied to one more rebirth, no fruit of being tied to one more rebirth, no one who will no longer be subject to rebirth, no fruit of no longer being subject to rebirth, no arhatship, no fruit of arhatship, no individual enlightenment, and no pratyekabuddha. Therein, there is no attainment of completely perfect buddhahood, and no genuinely perfect enlightenment.

4.50 “Śāradvatīputra, great bodhisattva beings who practice the transcendent perfection of wisdom accordingly are said to engage in union. When they practice the transcendent perfection of wisdom accordingly, they do not consider whether or not they engage in union with the transcendent perfection of wisdom. [F.37.b] They do not consider whether or not they engage in union with the transcendent perfection of generosity, with the transcendent perfection of ethical discipline, with the transcendent perfection of tolerance, with the transcendent perfection of perseverance, or with the transcendent perfection of meditative concentration.

4.51 “Similarly, they do not consider whether or not they engage in union with the applications of mindfulness. In the same vein, they do not consider whether or not they engage in union with the noble eightfold path or [with all the other causal and fruitional attributes], up to and including the ten powers of the tathāgatas. In the same vein, they do not consider whether or not they engage in union with the eighteen distinct qualities of the buddhas or [with all other attainments], up to and including omniscience. Śāradvatīputra, it is for these reasons that great bodhisattva beings who engage in union with the transcendent perfection of wisdom are said to engage in union.

4.52 “Śāradvatīputra, great bodhisattva beings who engage in union with the transcendent perfection of wisdom are approaching omniscience. Commensurate with their approach to omniscience, they attain complete purity of the body, complete purity of speech, complete purity of mind, and complete purity of defining marks. Commensurate with their attainment of complete purity of the body, complete purity of speech, complete purity of mind, and complete purity of defining marks, they do not entertain thoughts of desire, and similarly, they do not entertain thoughts of hatred and delusion. They do not entertain thoughts of pride, pretentiousness, deceit, attachment, miserliness, envy, or all sorts of [mistaken] views. Since they do not entertain thoughts of desire, and similarly, they do not entertain [any other such thoughts], up to and including the plethora of [mistaken] views, they are never conceived within a mother’s womb, and they will invariably be born miraculously. Except in order to bring sentient beings to maturation, [F.38.a] they will never be born in the inferior realms. They will proceed from one field to another field. They will bring sentient beings to maturation, they will completely refine the fields, and they will never be separated from the lord buddhas until they attain manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment.

4.53 “Consequently, Śāradvatīputra, great bodhisattva beings who wish to attain these enlightened attributes and advantages should engage in union in that manner, at all times, without abandoning their engagement with the transcendent perfection of wisdom. If you ask why, Śāradvatīputra, it is because this union of great bodhisattva beings, this union of emptiness, is supreme.

4.54 “Śāradvatīputra, this union whereby great bodhisattva beings practice the transcendent perfection of wisdom endures when all other engagements have been surpassed. Śāradvatīputra, great bodhisattva beings who maintain this union achieve the ten powers of the tathāgatas. They achieve the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. Śāradvatīputra, great bodhisattva beings who maintain this union never entertain thoughts of miserliness. They never entertain thoughts of degenerate morality, thoughts of agitation, thoughts of indolence, thoughts of distraction, or thoughts of stupidity.”

4.55 Then the venerable Śāradvatīputra, the venerable Mahāmaudgalyāyana, the venerable Subhūti, the venerable Mahākāśyapa, the venerable Pūṇa-maitrāyaṇīputra, and in addition to them, a multitude of renowned fully ordained monks, as well as assemblies of great bodhisattva beings, laymen and laywomen, all addressed the Blessed One as follows: “Reverend Lord! [F.38.b] This transcendent perfection of great bodhisattva beings is great.

Reverend Lord! This transcendent perfection of great bodhisattva beings is supreme among the vast transcendent perfections. It is the particularly sublime transcendent perfection. It is the most excellent transcendent perfection. It is the unsurpassed transcendent perfection. It is the highest transcendent perfection. Reverend Lord! This transcendent perfection of wisdom is equal to the unequalled transcendent perfection of great bodhisattva beings! Transcendent perfection is calm and peaceful. Transcendent perfection is empty of its own defining characteristics. Transcendent perfection is the emptiness of the essential nature of non-entities. Transcendent perfection is extensive in all enlightened attributes. Transcendent perfection is endowed with all enlightened attributes. Transcendent perfection is a state of uncrushability.

4.56 “Reverend Lord! Those who are supreme among great bodhisattva beings practice the transcendent perfection of wisdom. They bestow generosity that is equal to the unequalled. They perfect generosity that is equal to the unequalled. They perfect the transcendent perfection of generosity that is equal to the unequalled. They obtain a physical form that is equal to the unequalled, and they attain attributes that are equal to the unequalled, whereby they attain the unsurpassed, genuinely perfect enlightenment. In the same vein, just as it has been stated here in relation to the transcendent perfection of generosity, so it is with the other transcendent perfections, up to and including the transcendent perfection of wisdom.

4.57 “Reverend Lord! You, O Lord, also acquired the sacred doctrine that is equal to the unequalled though practicing this transcendent perfection of wisdom. Likewise, you acquired physical forms, feelings, perceptions, formative predispositions, and consciousness that are equal to the unequalled. Likewise, you turned the wheel of the sacred doctrine that is equal to the unequalled. The lord buddhas of the past also acquired their sacred doctrines that are equal to the unequalled, after practicing this transcendent perfection of wisdom, [F.39.a] and they turned the wheel of the sacred doctrine that is equal to the unequalled. Likewise, the lord buddhas of the future also will acquire their sacred doctrines that are equal to the unequalled after practicing this transcendent perfection of wisdom; and, in the same vein, they will turn the wheel of the sacred doctrine that is equal to the unequalled. Reverend Lord! Since this is the case, great bodhisattva beings who seek to transcend all phenomena should continue to engage in union with the transcendent perfection of wisdom.”

4.58 The Blessed One then addressed those great śrāvakas and those great bodhisattva beings as follows: “O wise ones! O children of enlightened heritage! It is so! It is so! O wise ones! O children of enlightened heritage! It is just as you have said! O wise ones! O children of enlightened heritage!

Those great bodhisattva beings who continue to engage in union with the transcendent perfection of wisdom deserve the respect of the entire world with its gods, humans and antigods.”

4.59 *This completes the fourth chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Union.”¹⁵⁰*

DESIGNATION OF A BODHISATTVA

- 5.1 Then, the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord! When you say that great bodhisattva beings who continue to engage in union with the transcendent perfection of wisdom deserve respect, then, Reverend Lord, what constitutes that phenomenon designated by the term ‘bodhisattva,’ that is to say, the one who at all times continues to engage inseparably in union with the transcendent perfection of wisdom? If one were to ask why, it is because I do not consider any phenomenon that may be designated by the term ‘bodhisattva.’”¹⁵¹
- 5.2 The Blessed One addressed the venerable Śāradvatīputra as follows: “Śāradvatīputra, do you think [F.39.b] that physical forms constitute a bodhisattva?”
- “No, Reverend Lord!” he replied.
- 5.3 “Śāradvatīputra, do you think that feelings, perceptions, formative predispositions, and consciousness constitute a bodhisattva?”
- “No, Reverend Lord!”
- 5.4 “Śāradvatīputra, do you think that the eyes constitute a bodhisattva, and similarly, do you think that the ears, nose, tongue, body, and mental faculty constitute a bodhisattva?”
- “No, Reverend Lord!”
- 5.5 “Śāradvatīputra, do you think that sights constitute a bodhisattva, and similarly, do you think that sounds, odors, tastes, tangibles, and mental phenomena constitute a bodhisattva?”
- “No, Reverend Lord!”
- 5.6 “Śāradvatīputra, do you think that the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness constitute a bodhisattva?”
- “No, Reverend Lord!”

- 5.7 “Śāradvatīputra, do you think that the sensory element of the ears, the sensory element of sounds, and the sensory element of auditory consciousness constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.8 “Śāradvatīputra, do you think that the sensory element of the nose, the sensory element of odors, and the sensory element of olfactory consciousness constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.9 “Śāradvatīputra, do you think that the sensory element of the tongue, the sensory element of tastes, and the sensory element of gustatory consciousness constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.10 “Śāradvatīputra, do you think that the sensory element of the body, the sensory element of tangibles, and the sensory element of tactile consciousness constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.11 “Śāradvatīputra, do you think that the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness [F.40.a] constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.12 “Śāradvatīputra, do you think that the earth element constitutes a bodhisattva, and similarly, do you think that the water element, the fire element, the wind element, the space element, and the consciousness element constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.13 “Śāradvatīputra, do you think that fundamental ignorance constitutes a bodhisattva, and in the same vein, do you think that [other links of dependent origination], up to and including aging and death, constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.14 “Śāradvatīputra, do you think that anything other than physical forms constitutes a bodhisattva, and similarly, do you think that anything other than feelings, perceptions, formative predispositions, and consciousness constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.15 “Śāradvatīputra, do you think that anything other than the eyes constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.16 “Similarly, do you think that anything other than the ears, nose, tongue, body, and mental faculty constitutes a bodhisattva?”
“No, Reverend Lord!”

- 5.17 “Śāradvatīputra, do you think that anything other than sights constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.18 “Similarly, do you think that anything other than sounds, odors, tastes, tangibles, and mental phenomena constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.19 “Śāradvatīputra, do you think that anything other than the sensory element of the eyes constitutes a bodhisattva, and in the same vein, do you think that anything other than [the other sensory elements], up to and including the sensory element of the mental faculty, constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.20 “Śāradvatīputra, do you think that anything other than the earth element [F40.b] constitutes a bodhisattva, and similarly, do you think that anything other than the water element, the fire element, the wind element, the space element, and the consciousness element constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.21 “Śāradvatīputra, do you think that anything other than fundamental ignorance constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.22 “Śāradvatīputra! In the same vein, do you think that anything other than [the other links of dependent origination], up to and including aging and death, constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.23 “Śāradvatīputra, do you think that the real nature of physical forms constitutes a bodhisattva, and similarly, do you think that the real nature of feelings, perceptions, formative predispositions, and consciousness constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.24 “Śāradvatīputra, do you think that the real nature of the eyes constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.25 “Śāradvatīputra, do you think that the real nature of the ears, nose, tongue, body, and mental faculty constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.26 “Śāradvatīputra, do you think that the real nature of the sensory element of the eyes constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.27 “Śāradvatīputra! In the same vein, do you think that the real nature of [the other sensory elements], up to and including the real nature of the sensory element of mental consciousness, constitutes a bodhisattva?”

- “No, Reverend Lord!”
- 5.28 “Śāradvatīputra, do you think that the real nature of fundamental ignorance constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.29 “Śāradvatīputra! In the same vein, [F.41.a] do you think that the real nature of [the other links of dependent origination], up to and including aging and death, constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.30 “Śāradvatīputra, do you think that anything other than the real nature of physical forms constitutes a bodhisattva, and similarly, do you think that anything other than the real nature of feelings, perceptions, formative predispositions, and consciousness constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.31 “Śāradvatīputra, do you think that anything other than the real nature of the eyes constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.32 “Similarly, do you think that anything other than the real nature of the ears, nose, tongue, body, and mental faculty constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.33 “Śāradvatīputra, do you think that anything other than the real nature of the sensory element of the eyes constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.34 “Śāradvatīputra! In the same vein, do you think that the anything other than the real nature of [the other sensory elements], up to and including anything other than the real nature of the sensory element of mental consciousness, constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.35 “Śāradvatīputra, do you think that anything other than the real nature of fundamental ignorance constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.36 “Śāradvatīputra! In the same vein, do you think that anything other than the real nature of [the other links of dependent origination], up to and including aging and death, constitutes a bodhisattva?”
- “No, Reverend Lord!” he replied.
- 5.37 Then Blessed One asked, “Śāradvatīputra, to what purpose have you said that physical forms do not constitute a bodhisattva, and in the same vein, that [all those other phenomena], up to and including the link of aging and death, do not constitute a bodhisattva? Why do you say that a bodhisattva is not anything other than physical forms, and that nor indeed does the real nature of physical forms constitute a bodhisattva, [F.41.b] and in the same vein why do you say that nor does the real nature of [all those other

phenomena], up to and including the link of aging and death, constitute a bodhisattva? Why do you say that a bodhisattva is not anything other than the real nature of physical forms, and in the same vein that a bodhisattva is not anything other than the real nature of [all those other phenomena], up to and including the link of aging and death?”

5.38 Then, the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord, if sentient beings are invariably unfound and not apprehended, how could they become bodhisattvas! How could physical forms become bodhisattvas! How could bodhisattvas become anything other than physical forms! In the same vein, how could [all the remaining phenomena] up to and including the link of aging and death, become bodhisattvas! How could bodhisattvas become anything other than [all those remaining phenomena], up to and including the link of aging and death! How could the real nature of physical forms become bodhisattvas! How could bodhisattvas become anything other than the real nature of physical forms! In the same vein, how could the real nature of [all those remaining phenomena], up to and including the link of aging and death, become bodhisattvas! How could bodhisattvas become anything other than the real nature of [those remaining phenomena], up to and including the link of aging and death! These would be impossible!”

5.39 The Blessed One replied, “Śāradvatīputra, it is so! It is so! Śāradvatīputra, since great bodhisattva beings apprehend no sentient beings, they should train in the transcendent perfection of non-referential wisdom.

5.40 “Śāradvatīputra, do you think that the designation of physical forms constitutes a bodhisattva?” [F.42.a]

“No, Reverend Lord!” he replied.

5.41 “Śāradvatīputra, do you think that the designations of feelings, perceptions, formative predispositions, and consciousness constitute a bodhisattva?”

“No, Reverend Lord!”

5.42 “Śāradvatīputra, do you think that the designation of physical forms as permanent or impermanent constitutes a bodhisattva?”

“No, Reverend Lord!”

5.43 “Śāradvatīputra, do you think that the designations of feelings, perceptions, formative predispositions, and consciousness as permanent or impermanent constitute a bodhisattva?”

“No, Reverend Lord!”

5.44 “Śāradvatīputra, do you think that the designation of physical forms as happiness or suffering constitutes a bodhisattva?”

“No, Reverend Lord!”

- 5.45 “Śāradvatīputra, do you think that the designations of feelings, perceptions, formative predispositions, and consciousness as happiness or suffering constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.46 “Śāradvatīputra, do you think that the designation of physical forms as a self or not a self constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.47 “Śāradvatīputra, do you think that the designations of feelings, perceptions, formative predispositions, and consciousness as a self or not a self constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.48 “Śāradvatīputra, do you think that the designation of physical forms as empty or not empty constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.49 “Śāradvatīputra, do you think that the designations of feelings, perceptions, formative predispositions, and consciousness as empty or not empty constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.50 “Śāradvatīputra, do you think that the designation of physical forms as with signs or signless constitutes a bodhisattva?” [F.42.b]
“No, Reverend Lord!”
- 5.51 “Śāradvatīputra, do you think that the designations of feelings, perceptions, formative predispositions, and consciousness as with signs or signless constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.52 “Śāradvatīputra, do you think that the designation of physical forms as having aspirations or lacking aspirations constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.53 “Śāradvatīputra, do you think that the designations of feelings, perceptions, formative predispositions, and consciousness as having aspirations or lacking aspirations constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.54 “Śāradvatīputra, do you think that the designation of physical forms as calm or not calm constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.55 “Śāradvatīputra, do you think that the designations of feelings, perceptions, formative predispositions, and consciousness as calm or not calm constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.56 “Śāradvatīputra, do you think that the designation of physical forms as void or not void constitutes a bodhisattva?”

- “No, Reverend Lord!”
- 5.57 “Śāradvatīputra, do you think that the designations of feelings, perceptions, formative predispositions, and consciousness as void or not void constitute a bodhisattva?”
- “No, Reverend Lord!”
- 5.58 “Śāradvatīputra, do you think that the designation of physical forms as afflicted or purified constitutes a bodhisattva?” [F.43.a]
- “No, Reverend Lord!”
- 5.59 “Śāradvatīputra, do you think that the designations of feelings, perceptions, formative predispositions, and consciousness as afflicted or purified constitute a bodhisattva?”
- “No, Reverend Lord!”
- 5.60 “Śāradvatīputra, do you think that the designation of physical forms as arising or ceasing constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.61 “Śāradvatīputra, do you think that the designations of feelings, perceptions, formative predispositions, and consciousness as arising or ceasing constitute a bodhisattva?”
- “No, Reverend Lord!”
- 5.62 “Śāradvatīputra, do you think that the designation of physical forms as entities or non-entities constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.63 “Śāradvatīputra, do you think that the designations of feelings, perceptions, formative predispositions, and consciousness as entities or non-entities constitute a bodhisattva?”
- “No, Reverend Lord!”
- 5.64 “Śāradvatīputra, do you think that the designation of the eyes constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.65 “Śāradvatīputra, do you think that the designations of the ears, nose, tongue, body, and mental faculty constitute a bodhisattva?”
- “No, Reverend Lord!”
- 5.66 “Śāradvatīputra, do you think that the designation of the eyes as permanent or impermanent constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.67 “Śāradvatīputra, do you think that the designations of the ears, nose, tongue, body, [F.43.b] and mental faculty as permanent or impermanent constitute a bodhisattva?”
- “No, Reverend Lord!”
- 5.68 “Śāradvatīputra, do you think that the designation of eyes as imbued with happiness or suffering constitutes a bodhisattva?”

- “No, Reverend Lord!”
- 5.69 “Śāradvatīputra, do you think that the designations of the ears, nose, tongue, body, and mental faculty as imbued with happiness or suffering constitute a bodhisattva?”
- “No, Reverend Lord!”
- 5.70 “Śāradvatīputra, do you think that the designation of the eyes as a self or not a self constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.71 “Śāradvatīputra, do you think that the designations of the ears, nose, tongue, body, and mental faculty as a self or not a self constitute a bodhisattva?”
- “No, Reverend Lord!”
- 5.72 “Śāradvatīputra, do you think that the designation of the eyes as empty or not empty constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.73 “Śāradvatīputra, do you think that the designations of the ears, nose, tongue, body, and mental faculty as empty or not empty constitute a bodhisattva?”
- “No, Reverend Lord!”
- 5.74 “Śāradvatīputra, do you think that the designation of the eyes as with signs or signless constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.75 “Śāradvatīputra, do you think that the designations of the ears, nose, tongue, body, and mental faculty as with signs or signless constitute a bodhisattva?”[F.44.a]
- “No, Reverend Lord!”
- 5.76 “Śāradvatīputra, do you think that the designation of the eyes as having aspirations or lacking aspirations constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.77 “Śāradvatīputra, do you think that the designations of the ears, nose, tongue, body, and mental faculty as having aspirations or lacking aspirations constitute a bodhisattva?”
- “No, Reverend Lord!”
- 5.78 “Śāradvatīputra, do you think that the designation of the eyes as calm or not calm constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.79 “Śāradvatīputra, do you think that the designations of the ears, nose, tongue, body, and mental faculty as calm or not calm constitute a bodhisattva?”
- “No, Reverend Lord!”

- 5.80 “Śāradvatīputra, do you think that the designation of the eyes as void or not void constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.81 “Śāradvatīputra, do you think that the designations of the ears, nose, tongue, body, and mental faculty as void or not void constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.82 “Śāradvatīputra, do you think that the designation of the eyes as afflicted or purified constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.83 “Śāradvatīputra, do you think that the designations of the ears, nose, tongue, body, and mental faculty as afflicted or purified constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.84 “Śāradvatīputra! [F.44.b] Do you think that the designation of the eyes as arising or ceasing constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.85 “Śāradvatīputra, do you think that the designations of the ears, nose, tongue, body, and mental faculty as arising or ceasing constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.86 “Śāradvatīputra, do you think that the designation of the eyes as entities or non-entities constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.87 “Śāradvatīputra, do you think that the designations of the ears, nose, tongue, body, and mental faculty as entities or non-entities constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.88 “Śāradvatīputra, do you think that the designation of sights constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.89 “Śāradvatīputra, do you think that the designations of sounds, odors, tastes, tangibles, and mental phenomena constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.90 “Śāradvatīputra, do you think that the designation of sights as permanent or impermanent constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.91 “Śāradvatīputra, do you think that the designations of sounds, odors, tastes, tangibles, and mental phenomena as permanent or impermanent constitute a bodhisattva?”
“No, Reverend Lord!”

- 5.92 “Śāradvatīputra, do you think that the designation of sights as imbued with happiness or suffering constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.93 “Śāradvatīputra, do you think that the designations of sounds, odors, tastes, tangibles, and mental phenomena as imbued with happiness or suffering constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.94 “Śāradvatīputra, do you think that the designation of sights as a self or not a self constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.95 “Śāradvatīputra, do [F.45.a] you think that the designations of sounds, odors, tastes, tangibles, and mental phenomena as a self or not a self constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.96 “Śāradvatīputra, do you think that the designation of sights as empty or not empty constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.97 “Śāradvatīputra, do you think that the designations of sounds, odors, tastes, tangibles, and mental phenomena as empty or not empty constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.98 “Śāradvatīputra, do you think that the designation of sights as with signs or signless constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.99 “Śāradvatīputra, do you think that the designations of sounds, odors, tastes, tangibles, and mental phenomena as with signs or signless constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.100 “Śāradvatīputra, do you think that the designation of sights as having aspirations or lacking aspirations constitutes a bodhisattva?”
“No, Reverend Lord!”[F.45.b]
- 5.101 “Śāradvatīputra, do you think that the designations of sounds, odors, tastes, tangibles, and mental phenomena as having aspirations or lacking aspirations constitute a bodhisattva?”
“No, Reverend Lord!”[B5]
- 5.102 “Śāradvatīputra, do you think that the designation of sights as calm or not calm constitutes a bodhisattva?”
“No, Reverend Lord!”
- 5.103 “Śāradvatīputra, do you think that the designations of sounds, odors, tastes, tangibles, and mental phenomena as calm or not calm constitute a bodhisattva?”

- “No, Reverend Lord!”
- 5.104 “Śāradvatīputra, do you think that the designation of sights as void or not void constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.105 “Śāradvatīputra, do you think that the designations of sounds, odors, tastes, tangibles, and mental phenomena as void or not void constitute a bodhisattva?”
- “No, Reverend Lord!”
- 5.106 “Śāradvatīputra, do you think that the designation of sights as afflicted or purified constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.107 “Śāradvatīputra, do you think that the designations of sounds, odors, tastes, tangibles, and mental phenomena as afflicted or purified constitute a bodhisattva?”
- “No, Reverend Lord!”
- 5.108 “Śāradvatīputra, do you think that the designation of sights as arising or ceasing constitutes a bodhisattva?”
- “No, Reverend Lord!”[F.46.a]
- 5.109 “Śāradvatīputra, do you think that the designations of sounds, odors, tastes, tangibles, and mental phenomena as arising or ceasing constitute a bodhisattva?”
- “No, Reverend Lord!”
- 5.110 “Śāradvatīputra, do you think that the designation of sights as entities or non-entities constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.111 “Śāradvatīputra, do you think that the designations of sounds, odors, tastes, tangibles, and mental phenomena as entities or non-entities constitute a bodhisattva?”
- “No, Reverend Lord!”
- 5.112 “Śāradvatīputra, do you think that the designation of the sensory element of the eyes constitutes a bodhisattva?”
- “No, Reverend Lord!”
- 5.113 “Śāradvatīputra, do you think that the designations of the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness constitute a bodhisattva?”
- “No, Reverend Lord!”
- 5.114 “In the same vein, do you think that the designations [of all the remaining sensory elements], up to and including the sensory element of mental consciousness, constitute a bodhisattva?”
- “No, Reverend Lord!”

5.115 “Śāradvatīputra, do you think that the designations of the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness as permanent or impermanent constitute a bodhisattva?”

“No, Reverend Lord!”

5.116 “In the same vein, do you think that the designations [of all the remaining sensory elements], up to and including the sensory element of mental consciousness as permanent or impermanent, constitute a bodhisattva?”

“No, Reverend Lord!”

5.117 “Śāradvatīputra, do you think that [F.46.b] the designations of [all the sensory elements], starting from the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness, and continuing in the same vein as far as [the designation of] the sensory element of mental consciousness, as imbued with happiness or suffering, constitute a bodhisattva?”

“No, Reverend Lord!”

5.118 “Śāradvatīputra, do you think that that the designations of [all the sensory elements], starting from the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness, and continuing in the same vein as far as [the designation of] the sensory element of mental consciousness, as a self or not a self, constitute a bodhisattva?”

“No, Reverend Lord!”

5.119 “Śāradvatīputra, do you think that the designations of [all the sensory elements], starting from the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness, and continuing in the same vein as far as [the designation of] the sensory element of mental consciousness, as empty or not empty, constitute a bodhisattva?”

“No, Reverend Lord!”

5.120 “Śāradvatīputra, do you think that the designations of [all the sensory elements], starting from the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness, and continuing in the same vein as far as [the designation of] the sensory element of mental consciousness, as with signs or signless, constitute a bodhisattva?”

“No, Reverend Lord!”

5.121 “Śāradvatīputra, do you think that the designations of [all the sensory elements], starting from the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness, and

continuing in the same vein as far as [the designation of] the sensory element of mental consciousness, as having aspirations or lacking aspirations, constitute a bodhisattva?"

"No, Reverend Lord!"

5.122 "Śāradvatīputra, do you think that the designations of [all the sensory elements], starting from the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness, and continuing in the same vein as far as [the designation of] the sensory element of mental consciousness, as calm or not calm, constitute a bodhisattva?"[F.47.a]

"No, Reverend Lord!"

5.123 "Śāradvatīputra, do you think that the designations of [all the sensory elements], starting from the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness, and continuing in the same vein as far as [the designation of] the sensory element of mental consciousness, as void or not void, constitute a bodhisattva?"

"No, Reverend Lord!"

5.124 "Śāradvatīputra, do you think that the designations of [all the sensory elements], starting from the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness, and continuing in the same vein as far as [the designation of] the sensory element of mental consciousness, as afflicted or purified, constitute a bodhisattva?"

"No, Reverend Lord!"

5.125 "Śāradvatīputra, do you think that the designations of [all the sensory elements], starting from the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness, and continuing in the same vein as far as [the designation of] the sensory element of mental consciousness, as arising or non-arising, constitute a bodhisattva?"

"No, Reverend Lord!"

5.126 "Śāradvatīputra, do you think that the designations of [all the sensory elements], starting from the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness, and continuing in the same vein as far as [the designation of] the sensory element of mental consciousness, as entities or non-entities, constitute a bodhisattva?"

"No, Reverend Lord!"

- 5.127 “Śāradvatīputra, do you think that the designations of fundamental ignorance and, in the same vein, of [all the other links of dependent origination], up to and including aging and death, constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.128 “Śāradvatīputra, do you think that the designations of fundamental ignorance and, in the same vein, of [all the other links of dependent origination], up to and including aging and death, as permanent or impermanent, constitute a bodhisattva?”[F.47.b]
“No, Reverend Lord!”
- 5.129 “Śāradvatīputra, do you think that the designations of fundamental ignorance and, in the same vein, of [all the other links of dependent origination], up to and including aging and death, as imbued with happiness or suffering, constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.130 “Śāradvatīputra, do you think that the designations of fundamental ignorance and, in the same vein, of [all the other links of dependent origination], up to and including aging and death, as a self or a non-self, constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.131 “Śāradvatīputra, do you think that the designations of fundamental ignorance and, in the same vein, of [all the other links of dependent origination], up to and including aging and death, as empty or not empty, constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.132 “Śāradvatīputra, do you think that the designations of fundamental ignorance and, in the same vein, of [all the other links of dependent origination], up to and including aging and death, as with signs or signless, constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.133 “Śāradvatīputra, do you think that the designations of fundamental ignorance and, in the same vein, of [all the other links of dependent origination], up to and including aging and death, as having aspirations or lacking aspirations, constitute a bodhisattva?”
“No, Reverend Lord!”
- 5.134 “Śāradvatīputra, do you think that the designations of fundamental ignorance and, in the same vein, of [all the other links of dependent origination], up to and including aging and death, as calm or not calm, constitute a bodhisattva?”
“No, Reverend Lord!”

5.135 “Śāradvatīputra, do you think that the designations of fundamental ignorance and, in the same vein, of [all the other links of dependent origination], up to and including aging and death, as void or not void, constitute a bodhisattva?”

“No, Reverend Lord!”

5.136 “Śāradvatīputra, do you think that the designations of fundamental ignorance and, in the same vein, of [all the other links of dependent origination], up to and including aging and death, as afflicted or purified, [F.48.a] constitute a bodhisattva?”

“No, Reverend Lord!”

5.137 “Śāradvatīputra, do you think that the designations of fundamental ignorance and, in the same vein, of [all the other links of dependent origination], up to and including aging and death, as arising or ceasing, constitute a bodhisattva?”

“No, Reverend Lord!”

5.138 “Śāradvatīputra, do you think that the designations of fundamental ignorance and, in the same vein, of [all the other links of dependent origination], up to and including aging and death, as entities or non-entities, constitute a bodhisattva?”

“No, Reverend Lord!” he replied.

5.139 Then, the Blessed One addressed the venerable Śāradvatīputra in the following words: “Śāradvatīputra, why do you say that the designation of physical forms does not constitute a bodhisattva, and similarly, that the designations of feelings, perceptions, formative predispositions, and consciousness do not constitute a bodhisattva? Why do you say that the designation of physical forms as permanent or impermanent does not constitute a bodhisattva? Similarly, why do you say that the designation of physical forms as imbued with happiness or suffering, their designation as a self or not a self, their designation as empty or not empty, their designation as with signs or signless, their designation as having aspirations or lacking aspirations, their designation as calm or not calm, their designation as void or not void, their designation as afflicted or purified, their designation as arising [F.48.b] or ceasing, and their designation as entities or non-entities [do not constitute a bodhisattva]? In the same vein, why do you say that these same designations, made with respect to feelings, perceptions, formative predispositions, and consciousness, up to and including their designation as entities or non-entities, do not constitute a bodhisattva?”

5.140 “In like manner, why do you say that the designation of the eyes does not constitute a bodhisattva, and similarly, that the designations of the ears, the nose, the tongue, the body, and the mental faculty do not constitute a bodhisattva? Likewise, why do you say that the designation of the eyes as

permanent or impermanent does not constitute a bodhisattva, and similarly, that the designations of the ears, the nose, the tongue, the body, and the mental faculty as permanent or impermanent does not constitute a bodhisattva? In the same vein, why do you say that these [remaining] designations made with respect to the eyes, up to and including their designation as entities or non-entities, do not constitute a bodhisattva, and similarly, that these [remaining] designations made with respect to the ears, nose, tongue, body, and mental faculty, up to and including their designation as entities or non-entities, do not constitute a bodhisattva?

5.141 “In like manner, why do you say that the designation of sights does not constitute a bodhisattva, and similarly, that the designations of sounds, odors, tastes, tangibles, and mental phenomena do not constitute a bodhisattva? Why do you say that the designation of sights as permanent or impermanent does not constitute a bodhisattva, and similarly, that the designations of sounds, odors, tastes, tangibles, and mental phenomena as permanent or impermanent do not constitute a bodhisattva? In the same vein, why do you say that the [remaining] designations made with respect to sights, up to and including their designation as entities or non-entities, do not constitute a bodhisattva, and similarly, that the [remaining] designations made with respect to sounds, odors, tastes, tangibles, and mental phenomena, up to and including their designation as entities or non-entities, do not constitute a bodhisattva?

5.142 “Why do you say that the designation of the sensory element of the eyes, [F.49.a] the sensory element of sights, and the sensory element of visual consciousness does not constitute a bodhisattva, and similarly, that the designations [of the remaining sensory elements], up to and including the sensory element of mental consciousness, do not constitute a bodhisattva? Why do you say that the designation of the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness as permanent or impermanent, does not constitute a bodhisattva, and, in the same vein, that the designations of the [remaining] sensory elements, up to and including the sensory element of mental consciousness, [as permanent or impermanent], do not constitute a bodhisattva? In the same vein, why do you say that the [remaining] designations made with respect to the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness, up to and including their designation as entities or non-entities, do not constitute a bodhisattva, and similarly, that the [remaining] designations made with respect to the [other] sensory elements, up to and including the designation of the sensory element of mental consciousness, as entities or non-entities, do not constitute a bodhisattva?

5.143 “Why do you say that the designation of fundamental ignorance does not constitute a bodhisattva, and in the same vein, that the designations [of the remaining links of dependent origination], up to and including aging and death, do not constitute a bodhisattva? In like manner, why do you say that the designation of fundamental ignorance as permanent or impermanent does not constitute a bodhisattva, and, in the same vein, that the designations [of the other links of dependent origination], up to and including the link of aging and death, as permanent or impermanent, do not constitute a bodhisattva?¹⁵² In the same vein, why do you say that the [remaining] designations made with respect to fundamental ignorance, up to and including its designation as entity or non-entity, do not constitute a bodhisattva, and similarly, that [the remaining] designations made with respect to the [other links of dependent origination], up to and including the designation of aging and death, as entities or non-entities, do not constitute a bodhisattva?”

5.144 Then, the venerable Śāradvatīputra replied to the Blessed One, “Reverend Lord, if [F.49.b] physical forms are invariably non-apprehensible, how could the designation of physical forms become a bodhisattva? The same goes for feelings, perceptions, formative predispositions, and consciousness!

5.145 “Reverend Lord, if the notion of physical forms as permanent or impermanent is invariably non-apprehensible, how could the designation of physical forms as such become a bodhisattva? The same goes for feelings, perceptions, formative predispositions, and consciousness!

5.146 “Reverend Lord, if the notion of physical forms as imbued with happiness or suffering is invariably non-apprehensible, how could the designation of physical forms as such become a bodhisattva? The same goes for feelings, perceptions, formative predispositions, and consciousness!

5.147 “Reverend Lord, if the notion of physical forms as a self or not a self is invariably non-apprehensible, how could the designation of physical forms as such become a bodhisattva? The same goes for feelings, perceptions, formative predispositions, and consciousness!

5.148 “Reverend Lord, if the notion of physical forms as empty or not empty is invariably non-apprehensible, how could the designation of physical forms as such become a bodhisattva? The same goes for feelings, perceptions, formative predispositions, and consciousness!

5.149 “Reverend Lord, if the notion of physical forms as with signs or signless is invariably non-apprehensible, how could the designation of physical forms as such become a bodhisattva? The same goes for feelings, perceptions, formative predispositions, and consciousness!

- 5.150 “Reverend Lord, if the notion of physical forms as having aspirations or lacking aspirations is invariably non-apprehensible, how could the designation of physical forms as such become a bodhisattva? The same goes for feelings, perceptions, formative predispositions, and consciousness!
- 5.151 “Reverend Lord, if the notion of physical forms as calm or not calm is invariably non-apprehensible, how could the designation of physical forms as such become a bodhisattva? The same goes for feelings, perceptions, formative predispositions, and consciousness!
- 5.152 “Reverend Lord, if the notion of physical forms as void or not void is invariably non-apprehensible, how could the designation of physical forms as such become a bodhisattva? The same goes for feelings, perceptions, [F.50.a] formative predispositions, and consciousness!
- 5.153 “Reverend Lord, if the notion of physical forms as afflicted or purified is invariably non-apprehensible, how could the designation of physical forms as such become a bodhisattva? The same goes for feelings, perceptions, formative predispositions, and consciousness!
- 5.154 “Reverend Lord, if the notion of physical forms as arising or ceasing is invariably non-apprehensible, how could the designation of physical forms as such become a bodhisattva? The same goes for feelings, perceptions, formative predispositions, and consciousness!
- 5.155 “Reverend Lord, if the notion of physical forms as entities or non-entities is invariably non-apprehensible, how could the designation of physical forms as such become a bodhisattva? The same goes for feelings, perceptions, formative predispositions, and consciousness!
- 5.156 “Reverend Lord, if the eyes are invariably non-apprehensible, how could the designation of the eyes become a bodhisattva? The same goes for the ears, nose, tongue, body, and mental faculty!
- 5.157 “Reverend Lord, if the notion of the eyes as permanent or impermanent is invariably non-apprehensible, how could the designation of the eyes as impermanent become a bodhisattva? [F.50.b] The same goes for the ears, nose, tongue, body, and mental faculty!
- 5.158 “Reverend Lord, if the notion of the eyes as imbued with happiness is invariably non-apprehensible, how could the designation of the eyes as imbued with suffering become a bodhisattva? The same goes for the ears, nose, tongue, body, and mental faculty!
- 5.159 “Reverend Lord, if the notion of the eyes as a self is invariably non-apprehensible, how could the designation of the eyes as a non-self become a bodhisattva? The same goes for the ears, nose, tongue, body, and mental faculty!

- 5.160 “Reverend Lord, if the notion of the eyes as empty is invariably non-apprehensible, how could the designation of the eyes as not empty become a bodhisattva? The same goes for the ears, nose, tongue, body, and mental faculty!
- 5.161 “Reverend Lord, if the notion of the eyes as with signs is invariably non-apprehensible, how could the designation of the eyes as signless become a bodhisattva? The same goes for the ears, nose, tongue, body, and mental faculty!
- 5.162 “Reverend Lord, if the notion of the eyes as having aspirations is invariably non-apprehensible, how could the designation [of the eyes] as lacking aspirations become a bodhisattva? The same goes for the ears, nose, tongue, body, and mental faculty!
- 5.163 “Reverend Lord, if the notion of the eyes as calm is invariably non-apprehensible, how could the designation of the eyes as not calm become a bodhisattva? The same goes for the ears, nose, tongue, body, and mental faculty!
- 5.164 “Reverend Lord, if the notion of the eyes as void is invariably non-apprehensible, how could the designation of the eyes as not void become a bodhisattva? The same goes for the ears, nose, tongue, body, and mental faculty!
- 5.165 “Reverend Lord, if the notion of the eyes as afflicted is invariably non-apprehensible, [F.51.a] how could the designation of the eyes as purified become a bodhisattva? The same goes for the ears, nose, tongue, body, and mental faculty!
- 5.166 “Reverend Lord, if the notion of the eyes as arising is invariably non-apprehensible, how could the designation of the eyes as ceasing become a bodhisattva? The same goes for the ears, nose, tongue, body, and mental faculty!
- 5.167 “Reverend Lord, if the notion of the eyes as entities is invariably non-apprehensible, how could the designation of the eyes as non-entities become a bodhisattva? The same goes for the ears, nose, tongue, body, and mental faculty!
- 5.168 “Reverend Lord, if sights are invariably non-apprehensible, how could the designation of sights become a bodhisattva? The same goes for sounds, odors, tastes, tangibles, and mental phenomena!
- 5.169 “Reverend Lord, if the notion of sights as permanent is invariably non-apprehensible, how could the designation of sights as impermanent become a bodhisattva? The same goes for sounds, odors, tastes, tangibles, and mental phenomena!

- 5.170 “Reverend Lord, if the notion of sights as imbued with happiness is invariably non-apprehensible, how could the designation of sights as imbued with suffering become a bodhisattva? The same goes for sounds, odors, tastes, tangibles, and mental phenomena!
- 5.171 “Reverend Lord, if the notion of sights as a self is invariably non-apprehensible, how could the designation of sights as a non-self become a bodhisattva? The same goes for sounds, odors, tastes, tangibles, and mental phenomena!
- 5.172 “Reverend Lord, if the notion of sights as empty is invariably non-apprehensible, how could the designation of sights as not empty become a bodhisattva? The same goes for sounds, odors, tastes, tangibles, and mental phenomena! [F.51.b]
- 5.173 “Reverend Lord, if the notion of sights as with signs is invariably non-apprehensible, how could the designation of sights as signless become a bodhisattva? The same goes for sounds, odors, tastes, tangibles, and mental phenomena!
- 5.174 “Reverend Lord, if the notion of sights as having aspirations¹⁵³ is invariably non-apprehensible, how could the designation of sights as lacking aspirations become a bodhisattva? The same goes for sounds, odors, tastes, tangibles, and mental phenomena!
- 5.175 “Reverend Lord, if the notion of sights as calm is invariably non-apprehensible, how could the designation of sights as not calm become a bodhisattva? The same goes for sounds, odors, tastes, tangibles, and mental phenomena!
- 5.176 “Reverend Lord, if the notion of sights as void is invariably non-apprehensible, how could the designation of sights as not void become a bodhisattva? The same goes for sounds, odors, tastes, tangibles, and mental phenomena!
- 5.177 “Reverend Lord, if the notion of sights as afflicted is invariably non-apprehensible, how could the designation of sights as purified become a bodhisattva? The same goes for sounds, odors, tastes, tangibles, and mental phenomena!
- 5.178 “Reverend Lord, if the notion of sights as arising is invariably non-apprehensible, how could the designation of sights as ceasing become a bodhisattva? The same goes for sounds, odors, tastes, tangibles, and mental phenomena!
- 5.179 “Reverend Lord, if the notion of sights as entities is invariably non-apprehensible, how could the designation of sights as non-entities become a bodhisattva? The same goes for sounds, odors, tastes, tangibles, [F.52.a] and mental phenomena!

- 5.180 “Reverend Lord, if the sensory element of the eyes is invariably non-apprehensible, how could the designation of the sensory element of the eyes become a bodhisattva? The same applies to [all the other sensory elements], starting from the sensory element of sights and the sensory element of visual consciousness, up to and including the sensory element of mental consciousness!
- 5.181 “Reverend Lord, if the notion of the sensory element of the eyes as permanent is invariably non-apprehensible, how could the designation of the sensory element of the eyes as impermanent become a bodhisattva? The same applies to [all the other sensory elements], starting from the sensory element of sights and the sensory element of visual consciousness, up to and including the sensory element of mental consciousness!
- 5.182 “Reverend Lord, if the notion of the sensory element of the eyes as imbued with happiness is invariably non-apprehensible, how could the designation of the sensory element of the eyes as imbued with suffering become a bodhisattva? The same applies to [all the other sensory elements], starting from the sensory element of sights and the sensory element of visual consciousness, up to and including the sensory element of mental consciousness!
- 5.183 “Reverend Lord, if the notion of the sensory element of the eyes as a self is invariably non-apprehensible, how could the designation of the sensory element of the eyes as a non-self become a bodhisattva? The same applies to [all the other sensory elements], starting from the sensory element of sights and the sensory element of visual consciousness, up to and including the sensory element of mental consciousness!
- 5.184 “Reverend Lord, if the notion of the sensory element of the eyes as empty is invariably non-apprehensible, how could the designation of the sensory element of the eyes as not empty become a bodhisattva? The same applies to [all the other sensory elements], starting from the sensory element of sights and the sensory element of visual consciousness, up to and including the sensory element of mental consciousness!
- 5.185 “Reverend Lord, if the notion of the sensory element of the eyes as with signs is invariably non-apprehensible, how could the designation of the sensory element of the eyes as signless become a bodhisattva? [F.52.b] The same applies to [all the other sensory elements], starting from the sensory element of sights and the sensory element of visual consciousness, up to and including the sensory element of mental consciousness!
- 5.186 “Reverend Lord, if the notion of the sensory element of the eyes as having aspirations is invariably non-apprehensible, how could the designation of the sensory element of the eyes as lacking aspirations become a bodhisattva?

The same applies to [all the other sensory elements], starting from the sensory element of sights and the sensory element of visual consciousness, up to and including the sensory element of mental consciousness!

5.187 “Reverend Lord, if the notion of the sensory element of the eyes as calm is invariably non-apprehensible, how could the designation of the sensory element of the eyes as not calm become a bodhisattva? The same applies to [all the other sensory elements], starting from the sensory element of sights and the sensory element of visual consciousness, up to and including the sensory element of mental consciousness!

5.188 “Reverend Lord, if the notion of the sensory element of the eyes as void is invariably non-apprehensible, how could the designation of the sensory element of the eyes as not void become a bodhisattva? The same applies to [all the other sensory elements], starting from the sensory element of sights and the sensory element of visual consciousness, up to and including the sensory element of mental consciousness!

5.189 “Reverend Lord, if the notion of the sensory element of the eyes as afflicted is invariably non-apprehensible, how could the designation of the sensory element of the eyes as purified become a bodhisattva? The same applies to [all the other sensory elements], starting from the sensory element of sights and the sensory element of visual consciousness, up to and including the sensory element of mental consciousness!

5.190 “Reverend Lord, if the notion of the sensory element of the eyes as arising is invariably non-apprehensible, how could the designation of the sensory element of the eyes as ceasing become a bodhisattva? The same applies to [all the other sensory elements], starting from the sensory element of sights and the sensory element of visual consciousness, up to and including the sensory element of mental consciousness!

5.191 “Reverend Lord, if the notion of the sensory element of the eyes as an entity is invariably non-apprehensible, [F.53.a] how could the designation of the sensory element of the eyes as a non-entity become a bodhisattva? The same applies to [all the other sensory elements], starting from the sensory element of sights and the sensory element of visual consciousness, up to and including the sensory element of mental consciousness!

5.192 “Reverend Lord, if fundamental ignorance is invariably non-apprehensible, how could the designation of fundamental ignorance become a bodhisattva? The same applies to [all the other links of dependent origination], up to and including aging and death!

5.193 “Reverend Lord, if the notion of fundamental ignorance as permanent is invariably non-apprehensible, how could the designation of fundamental ignorance as impermanent become a bodhisattva? The same applies to [all

- the other links of dependent origination], up to and including aging and death!
- 5.194 “Reverend Lord, if the notion of fundamental ignorance as imbued with happiness is invariably non-apprehensible, how could the designation of fundamental ignorance as imbued with suffering become a bodhisattva? The same applies to [all the other links of dependent origination], up to and including aging and death!
- 5.195 “Reverend Lord, if the notion of fundamental ignorance as a self is invariably non-apprehensible, how could the designation of fundamental ignorance as a non-self become a bodhisattva? The same applies to [all the other links of dependent origination], up to and including aging and death!
- 5.196 “Reverend Lord, if the notion of fundamental ignorance as empty is invariably non-apprehensible, how could the designation of fundamental ignorance as not empty become a bodhisattva? The same applies to [all the other links of dependent origination], up to and including aging and death!
- 5.197 “Reverend Lord, if the notion of fundamental ignorance as with signs is invariably non-apprehensible, how could the designation of fundamental ignorance as signless become a bodhisattva? The same applies to [all the other links of dependent origination], up to and including aging and death!
- 5.198 “Reverend Lord, if the notion of fundamental ignorance as having aspirations is invariably non-apprehensible, how could the designation of fundamental ignorance as lacking aspirations become a bodhisattva? The same applies to [all the other links of dependent origination], up to and including aging and death!
- 5.199 “Reverend Lord, if the notion of fundamental ignorance as calm is invariably non-apprehensible, [F.53.b] how could the designation of fundamental ignorance as not calm become a bodhisattva? The same applies to [all the other links of dependent origination], up to and including aging and death!
- 5.200 “Reverend Lord, if the notion of fundamental ignorance as void is invariably non-apprehensible, how could the designation of fundamental ignorance as not void become a bodhisattva? The same applies to [all the other links of dependent origination], up to and including aging and death!
- 5.201 “Reverend Lord, if the notion of fundamental ignorance as afflicted is invariably non-apprehensible, how could the designation of fundamental ignorance as purified become a bodhisattva? The same applies to [all the other links of dependent origination], up to and including aging and death!
- 5.202 “Reverend Lord, if the notion of fundamental ignorance as arising is invariably non-apprehensible, how could the designation of fundamental ignorance as ceasing become a bodhisattva? The same applies to [all the other links of dependent origination], up to and including aging and death!

- 5.203 “Reverend Lord, if the notion of fundamental ignorance as an entity is invariably non-apprehensible, how could the designation of fundamental ignorance as a non-entity become a bodhisattva? The same applies to [all the other links of dependent origination], up to and including aging and death! As indicated [above] in the context of the psycho-physical aggregates, the same refrain should be applied extensively to all [those other phenomenological categories].”
- 5.204 The Blessed One replied, “Śāradvatīputra, it is so! It is so! Great bodhisattva beings who abide accordingly in this transcendent perfection of wisdom do not apprehend the designation of physical forms, and in the same vein, they do not apprehend [all the other designations concerning physical forms] up to and including the designation of physical forms as non-entities. Likewise, they do not apprehend the designations of feelings, perceptions, formative predispositions, and consciousness, and in the same vein, they do not apprehend [their further designations], starting from there and continuing up to the designation of consciousness as a non-entity. In the same vein, they do not apprehend the designation of fundamental ignorance, and they do not apprehend [the designations of the other links of dependent origination], up to and including the designation of aging and death. In the same vein, they do not apprehend the designation [of these links of dependent origination] as non-entities and so forth. As stated [above] in the context of the psycho-physical aggregates, the same refrain should also be applied extensively to all [those other phenomenological categories]. [F.54.a] It is in this way that they should train in the transcendent perfection of wisdom.”
- 5.205 *This completes the fifth chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Designation of a Bodhisattva.”¹⁵⁴*

6.

Chapter 6

TRAINING

- 6.1 “Śāradvatīputra, you said that you do not consider any phenomenon which may be designated by the term ‘bodhisattva.’ Indeed, Śāradvatīputra, phenomena do not consider phenomena. Nor, Śāradvatīputra, do phenomena consider the expanse of reality. The sensory element of sights does not consider the expanse of reality. Nor does the expanse of reality consider the sensory element of sights, and in the same way, the expanse of reality does not consider [any other sensory elements] up to and including the sensory element of consciousness. Nor does the sensory element of consciousness and so forth consider the expanse of reality.
- 6.2 “Śāradvatīputra, the sensory element of the eyes does not consider the expanse of reality; nor does the expanse of reality consider the sensory element of the eyes. In the same vein, [the other sensory elements] up to and including the sensory element of the mental faculty do not consider the expanse of reality; nor does the expanse of reality consider [those other sensory elements up to and including] the sensory element of the mental faculty. The sensory element of visual consciousness does not consider the expanse of reality; nor does the expanse of reality consider the sensory element of visual consciousness. [The other sensory elements] up to and including the sensory element of mental consciousness do not consider the expanse of reality; nor does the expanse of reality consider [those other sensory elements up to and including] the sensory element of mental consciousness. If you ask why, Śāradvatīputra, it is because conditioned elements do not consider unconditioned elements, and because unconditioned elements do not consider conditioned elements. Śāradvatīputra, unconditioned elements cannot be designated except in terms of conditioned elements, [F.54.b] and conditioned elements cannot be designated except in terms of unconditioned elements.”

6.3 Then, the venerable Śāradvatīputra asked the Blessed One as follows: “Reverend Lord, if phenomena do not consider phenomena, and in the same vein, [all other sensory elements] up to and including the sensory element of mental consciousness do not consider the expanse of reality, then in that case, Reverend Lord, what is the meaning of the term ‘great bodhisattva being’?”

6.4 The Blessed One then addressed the venerable Śāradvatīputra as follows: “Śāradvatīputra, the meaning of the term ‘bodhisattva’ is a meaningless term. If you ask why, Śāradvatīputra, it is because the meaning of the term ‘bodhisattva’ is without identity. For this reason, the meaning of the term ‘bodhisattva’ is a meaningless term. Śāradvatīputra, just as tracks of birds in the sky are non-existent, in the same way the meaning of the term ‘bodhisattva’ is non-existent. Śāradvatīputra, just as a dream has no basis, in the same way, Śāradvatīputra, the meaning of the term ‘bodhisattva’ is non-existent. Śāradvatīputra, just as a magical display is without foundation, in the same way, Śāradvatīputra, the meaning of the term ‘bodhisattva’ is non-existent. Śāradvatīputra, just as a mirage is without foundation, in the same way, Śāradvatīputra, the meaning of the term ‘bodhisattva’ is non-existent. Śāradvatīputra, just as an echo, an optical aberration, the reflection of the moon in water, and a phantom emanation of the tathāgatas are without foundation, in the same way, Śāradvatīputra, the meaning of the term ‘bodhisattva’ is non-existent. Śāradvatīputra, just as the real nature is without foundation, and in the same way, the unmistaken real nature, the reality, the expanse of reality, and maturity with respect to all things are without foundation, likewise, Śāradvatīputra, the meaning of the term ‘bodhisattva’ is non-existent. Śāradvatīputra, just as [F.55.a] the finality of existence is without foundation, in the same way, Śāradvatīputra, the meaning of the term ‘bodhisattva’ is non-existent.

6.5 “Śāradvatīputra, just as the physical form of an illusory person is without foundation, and in the same way, the aggregate of feelings, the aggregate of perceptions, the aggregate of formative predispositions, and the aggregate of consciousness are without foundation, likewise, Śāradvatīputra, the meaning of the term ‘bodhisattva’ is non-existent.

6.6 “Śāradvatīputra, just as the eyes of an illusory person are without foundation, and in the same way, [their other sense organs] up to and including the mental faculty are without foundation, and the same goes for the [external] sense fields, which are also without foundation, starting from the sense field of sights through to the sense field of mental phenomena, likewise, Śāradvatīputra, the meaning of the term ‘bodhisattva’ is non-existent.

- 6.7 “Śāradvatīputra, just as [the notion of] an illusory person engaging in the emptiness of internal phenomena is without foundation, in the same way, Śāradvatīputra, the meaning of the term ‘bodhisattva’ as a great bodhisattva being, abiding in the transcendent perfection of wisdom, is non-existent. In the same vein, just as [the notion of] an illusory person engaging in [all the other aspects of emptiness], up to and including the emptiness of the essential nature of non-entities, is without foundation, in the same way, Śāradvatīputra, the meaning of the term ‘bodhisattva’ as a great bodhisattva being, abiding in the transcendent perfection of wisdom, is non-existent.
- 6.8 “Śāradvatīputra, just as [the notion of] an illusory person practicing the ten powers of the tathāgatas is without foundation, in the same way, Śāradvatīputra, the meaning of the term ‘bodhisattva’ as a great bodhisattva being, abiding in the transcendent perfection of wisdom, is non-existent. In the same vein, just as [the notion of an illusory person] practicing [all the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, is without foundation, in the same way, Śāradvatīputra, the meaning of the term ‘bodhisattva’ as a great bodhisattva being, abiding in the transcendent perfection of wisdom, is non-existent.
- 6.9 “Śāradvatīputra, just as [the notion of] the physical forms of a tathāgata, arhat, and completely perfect buddha [F.55.b] is without foundation, and in the same way, feelings, perceptions, formative predispositions, and consciousness are without foundation, likewise, Śāradvatīputra, the meaning of the term ‘bodhisattva’ as a great bodhisattva being, abiding in the transcendent perfection of wisdom, is non-existent. Śāradvatīputra, just as [the notion of] the eyes of a tathāgata, arhat, and completely perfect buddha is without foundation, and in the same way, [the notions of their other sense organs], up to and including the mental faculty, are without foundation, likewise, Śāradvatīputra, the meaning of the term ‘bodhisattva’ as a great bodhisattva being, abiding in the transcendent perfection of wisdom, is non-existent.
- 6.10 “Śāradvatīputra, just as [the notion of] a tathāgata, arhat, and completely perfect buddha engaging in the emptiness of internal phenomena is without foundation, and, in the same vein, just as [the notion of a tathāgata, arhat, and completely perfect buddha] engaging in [all the other aspects of emptiness], up to and including the emptiness of the essential nature of non-entities, is without foundation, in the same way, Śāradvatīputra, the meaning of the term ‘bodhisattva’ as a great bodhisattva being, abiding in the transcendent perfection of wisdom, is non-existent.
- 6.11 “Śāradvatīputra, just as [the notion of] a tathāgata, arhat, and completely perfect buddha having the four applications of mindfulness is without foundation, and, in the same vein, just as [the notion of a tathāgata, arhat,

and completely perfect buddha] having [the other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, is without foundation, in the same way, Śāradvatīputra, the meaning of the term ‘bodhisattva’ as a great bodhisattva being, abiding in the transcendent perfection of wisdom, is non-existent.

6.12 “Śāradvatīputra, just as the presence of unconditioned elements in conditioned elements is without foundation, and the presence of conditioned elements in unconditioned elements is without foundation, in the same way, Śāradvatīputra, the meaning of the term ‘bodhisattva’ as a great bodhisattva being, abiding in the transcendent perfection of wisdom, is non-existent.

6.13 “Śāradvatīputra, just as non-arising is without foundation, and in the same way, non-ceasing, non-conditioning, [F.56.a] non-origination, non-apprehension, non-affliction, and non-purification are without foundation, likewise, Śāradvatīputra, the meaning of the term ‘bodhisattva’ as a great bodhisattva being, abiding in the transcendent perfection of wisdom, is non-existent.”

6.14 Then the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord! The non-arising of what is without foundation? The non-affliction and so on of what is without foundation? The non-purification and so on of what is without foundation?”

6.15 The Blessed One replied, “Śāradvatīputra, the non-arising of physical forms is without foundation. Similarly, the non-arising of feelings, perceptions, formative predispositions, and consciousness is without foundation. In the same vein, [those other non-attributes], up to and including the non-affliction of physical forms and the non-purification of physical forms, are without foundation. Similarly, the non-affliction and non-purification of feelings, perceptions, formative predispositions, and consciousness are without foundation.

6.16 “Śāradvatīputra, the non-arising, non-affliction, and non-purification of the eyes are without foundation. Similarly, the non-arising, non-affliction, and non-purification of the ears, nose, tongue, and body are without foundation, and in the same vein, the non-arising, non-affliction, and non-purification of [all sense organs], up to and including the mental faculty, are without foundation. Similarly, the non-arising, non-affliction, and non-purification of the sensory element of the eyes are without foundation, and in the same vein, the non-arising, non-affliction, and non-purification of [all other sensory elements], up to and including the sensory element of mental consciousness, are without foundation. Similarly, [F.56.b] the non-arising, non-affliction, and non-purification of the applications of mindfulness are

without foundation, and in the same vein, the non-arising, non-affliction, and non-purification of [all other causal attributes], up to and including the noble eightfold path, are without foundation.

6.17 “Śāradvatīputra, just as the non-arising, non-affliction, and non-purification of the ten powers of the tathāgatas are without foundation, in the same vein, the non-arising, non-affliction, and non-purification of [all other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are without foundation. As in all these cases, Śāradvatīputra, the meaning of the term ‘bodhisattva’ as a great bodhisattva being abiding in the transcendent perfection of wisdom, is non-existent.

6.18 “Śāradvatīputra, just as the utter purity of the applications of mindfulness is without foundation, and, in the same vein, just as the utter purity [of all other causal attributes], up to and including the noble eightfold path, is without foundation, in the same way, Śāradvatīputra, the meaning of the term ‘bodhisattva’ as a great bodhisattva being, abiding in the transcendent perfection of wisdom, is non-existent. [B6]

6.19 “Śāradvatīputra, just as the utter purity of the ten powers of the tathāgatas is without foundation, and, in the same vein, just as the utter purity [of all other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, is without foundation, in the same way, Śāradvatīputra, the meaning of the term ‘bodhisattva’ as a great bodhisattva being, abiding in the transcendent perfection of wisdom is non-existent.

6.20 “Śāradvatīputra, just as the utter purity of self is without foundation on account of selflessness, and, in the same vein, just as the utter purity of [the notions of] sentient beings, living organisms, lives, individuals, humankind, human beings, [F.57.a] agents, actors, petitioners, instigators, experiencers, experiencing subjects, knowers, and viewers is without foundation owing to the absence of knowers, viewers, and so on, in the same way, Śāradvatīputra, the meaning of the term ‘bodhisattva’ as a great bodhisattva being, abiding in the transcendent perfection of wisdom, is non-existent.

6.21 “Śāradvatīputra, just as darkness when the sun has risen is without foundation, in the same way, Śāradvatīputra, the meaning of the term ‘bodhisattva’ as a great bodhisattva being, abiding in the transcendent perfection of wisdom, is non-existent. Similarly, Śāradvatīputra, just as when an eon of conflagration will occur, all that is included in conditioned phenomena will be without foundation, in the same way, Śāradvatīputra, the meaning of the term ‘bodhisattva’ as a great bodhisattva being, abiding in the transcendent perfection of wisdom, is non-existent.

6.22 “Śāradvatīputra, just as [the notion of] degenerate morality with respect to the aggregate of ethical discipline possessed by the tathāgatas, arhats, and completely perfect buddhas is without foundation, and similarly, just as the

[notion of] mental distraction with respect to their meditative stability is without foundation, and similarly, just as the [notion of] stupidity with respect to their aggregate of wisdom is without foundation, and similarly, just as the [notion of] non-liberation with respect to their aggregate of liberation is without foundation, and similarly, just as [the notion of] the misperception of liberating gnosis with respect to their aggregate that perceives liberating gnosis is without foundation, in the same way, Śāradvatīputra, the meaning of the term 'bodhisattva' as a great bodhisattva being, abiding in the transcendent perfection of wisdom, is non-existent.

6.23 “Śāradvatīputra, just as the light of the tathāgatas and the light of the moon and the sun are without foundation, and, in the same vein, just as the light of the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśavartin realms, [F.57.b] and similarly, the light of the gods [of the world system of form], extending from the Brahmakāyika realm as far as the Pure Abodes, are without foundation, in the same way, Śāradvatīputra, the meaning of the term 'bodhisattva' as a great bodhisattva being, abiding in the transcendent perfection of wisdom, is non-existent. If you ask why, Śāradvatīputra, it is because all those phenomena which enlightenment denotes and which the meaning of the term 'bodhisattva' denotes are neither conjoined nor disjoined, and they are immaterial, unrevealed, and unobstructed. That is to say, their only defining characteristic is that they are without defining characteristics. Therefore, Śāradvatīputra, great bodhisattva beings should train without attachment to anything.”

6.24 Then the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord! If all those phenomena which enlightenment denotes, and which the meaning of the term 'bodhisattva' denotes are neither conjoined nor disjoined, and immaterial, unrevealed, and unobstructed, that is to say, if their only defining characteristic is that they are without defining characteristics, there are some who might ask that if all those phenomena are neither conjoined nor disjoined, and immaterial, unrevealed, and unobstructed, that is to say, if their only defining characteristic is that they are without defining characteristics, how then could this illusory person, after training in the transcendent perfection of wisdom, attain emancipation in omniscience? If they were to ask such a question, how should I respond?

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6.25 “Similarly, how could this illusory person attain emancipation in omniscience after training in the transcendent perfection of meditative concentration, training in the transcendent perfection of perseverance, training in the transcendent perfection of tolerance, training in the transcendent perfection of ethical discipline, and training in the transcendent perfection of generosity? [F.58.a] Similarly, how could this

illusory person attain emancipation in omniscience after training in the applications of mindfulness, and, in the same vein, how could this illusory person attain emancipation in omniscience after training in [the other causal attributes], up to and including the noble eightfold path? In the same vein, how could this illusory person attain emancipation in omniscience after training in the ten powers of the tathāgatas? In the same vein, how could this illusory person attain emancipation in omniscience after training in [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas? Then, how could this illusory person attain emancipation in omniscience after training in omniscient gnosis? If they were to ask such questions, Reverend Lord, how should I respond?"

6.26 "Śāradvatīputra, to that end, I will question you and you may answer as best you can. Śāradvatīputra, do you think that physical forms are one thing, and that illusions are another? Similarly, do you think that feelings, perceptions, formative predispositions, and consciousness are one thing, and that illusions are another? Śāradvatīputra, do you think that the applications of mindfulness are one thing, and that illusions are another? In the same vein, do you think that [the other causal attributes] up to and including the noble eightfold path are one thing, and that illusions are another? Śāradvatīputra, do you think that the ten powers of the tathāgatas are one thing, and that illusions are another, and in the same vein, [F.58.b] do you think that [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are one thing, and that illusions are another? Do you think that emptiness is one thing, and that illusions are another, or that signlessness is one thing, and that illusions are another, or that aspirationlessness is one thing, and that illusions are another?"

"No, Reverend Lord!" he replied.

6.27 "Śāradvatīputra, do you think that enlightenment is one thing, and that illusions are another?"

"No, Reverend Lord!" he replied. "Physical forms are not one thing, and illusions another. Illusion itself is physical forms, and physical forms themselves are illusion. Similarly, feelings, perceptions, formative predispositions, and consciousness are not one thing, and illusions another. Consciousness [and the other aggregates] are themselves illusion, and illusion itself is consciousness [and the other aggregates]. Similarly, the eyes are not one thing, and illusions another. The eyes themselves are illusion, and illusion itself is the eyes. Similarly, [all the other sense organs], up to and including the mental faculty, and in the same vein, [all phenomenological categories], up to and including feelings conditioned by sensory contact that is visually compounded, are not one thing, and illusions another. Illusion itself is feelings conditioned by sensory contact that is visually compounded,

and feelings conditioned by sensory contact that is visually compounded are themselves illusion. [The other aspects of feelings], up to and including feelings conditioned by sensory contact that is mentally compounded, are not one thing, and illusions another. Illusion itself is feelings conditioned by sensory contact that is mentally compounded, and feelings conditioned by sensory contact that is mentally compounded are themselves illusion. Similarly, the applications of mindfulness are not one thing, and illusions another. Illusion is itself the applications of mindfulness, and applications of mindfulness are themselves illusion. In the same vein, [all the other causal attributes], up to and including the noble eightfold path, are not one thing, and illusions another. Illusion itself is the noble eightfold path, and the noble eightfold path itself is illusion. [F.59.a] Similarly, the ten powers of the tathāgatas are not one thing, and illusions another. Illusion itself is the ten powers of the tathāgatas, and the ten powers of the tathāgatas are themselves illusion. Similarly, the gateways to liberation are not one thing, and illusions another. Illusion is itself the gateways to liberation, and the gateways to liberation are themselves illusion. In the same vein, [all the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are not one thing, and illusions another. Illusion itself is the eighteen distinct qualities of the buddhas, and the eighteen distinct qualities of the buddhas themselves are illusion.”

6.28 The Blessed One then said, “In that case, Śāradvatīputra, do you think that there is affliction or purification with respect to that illusion?”

“No, Reverend Lord!” he replied.

6.29 “Then, Śāradvatīputra, do you think that there is arising or ceasing with respect to that illusion?”

“No, Reverend Lord!”

6.30 “Śāradvatīputra, do you think that that which is without arising, ceasing, affliction, and purification can train in the transcendent perfection of wisdom and attain emancipation in omniscience, or do you think that that can subsequently reach omniscience?”

“No, Reverend Lord!”

6.31 “Śāradvatīputra, then, does this name, symbol, designation, or term ‘bodhisattva’ apply to the five acquisitive psycho-physical aggregates?”

“No, Reverend Lord!”

6.32 “Śāradvatīputra, is that which is without name, without symbol, without designation, without conventional expression, without denomination, [F.59.b] without corporeal form, without physical actions, without speech, without verbal actions, without mind, without mental actions, without

arising, without ceasing, without affliction, and without purification able to train in the transcendent perfection of wisdom and then attain emancipation in omniscience?”

“No, Reverend Lord!”

6.33 “Śāradvatīputra, so it is that when great bodhisattva beings have trained in the transcendent perfection of wisdom without apprehending anything, they will attain emancipation in omniscience.”

6.34 Then the venerable Śāradvatīputra asked the Blessed One as follows: “Reverend Lord! Great bodhisattva beings who practice the transcendent perfection of wisdom accordingly, and seek emancipation in unsurpassed completely perfect enlightenment, should always train in the manner of an illusory person. If one were to ask why, Reverend Lord, it is so that the five acquisitive psycho-physical aggregates might be understood to resemble an illusory person.”

6.35 “Śāradvatīputra, do you think that these five acquisitive psycho-physical aggregates can train in the transcendent perfection of wisdom and attain emancipation in omniscience?”

“No, Reverend Lord!” he replied. “And if one were to ask why, Reverend Lord, it is because the five psycho-physical aggregates have an essential nature of non-entity, and the essential nature of non-entity is non-apprehensible.”

6.36 “Śāradvatīputra, do you think that the five psycho-physical aggregates can, in a dreamlike manner, train in the transcendent perfection of wisdom and attain emancipation in omniscience?” [F.60.a]

“No, Reverend Lord!” he replied, “And if one were to ask why, Reverend Lord, it is because dreams have an essential nature of non-entity, and the essential nature of non-entity is non-apprehensible.”

6.37 “Śāradvatīputra, do you think that the five psycho-physical aggregates can, in the manner of an echo, or similarly, in the manner of an optical aberration, a mirage, or a phantom, [train in the transcendent perfection of wisdom and attain emancipation in omniscience]?”¹⁵⁶

“No, Reverend Lord!” he replied.

6.38 “Śāradvatīputra, do you think that these five psycho-physical aggregates can train in the transcendent perfection of wisdom and attain emancipation in omniscience?”

“No, Reverend Lord!” he replied. “And if one were to ask why, Reverend Lord, it is because physical forms are like an illusion, and similarly, feelings, perceptions, formative predispositions, and consciousness are like an illusion, and because what is true of consciousness is also true of the six sense organs, and what is true of the six sense organs is also true of the five acquisitive psycho-physical aggregates. Reverend Lord! Physical forms are

like a dream, and similarly, feelings, perceptions, formative predispositions, and consciousness are like a dream. What is true of consciousness is true of the six sense organs, and what is true of the six sense organs is true of the five acquisitive psycho-physical aggregates. These do not apprehend the emptiness of internal phenomena, nor do they apprehend the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities.

“Reverend Lord! In that case, will the bodhisattvas who have newly embarked upon the [Great] Vehicle not be afraid and terrified when they hear this teaching on the transcendent perfection of wisdom?”

6.39 The Blessed One then addressed the venerable Śāradvatīputra as follows: [F.60.b] “Śāradvatīputra, great bodhisattva beings who newly embark on the [Great] Vehicle will be afraid and terrified if they are unskilled in the transcendent perfection of wisdom and they are not taken in hand by an excellent spiritual mentor.”

6.40 “Reverend Lord, when great bodhisattva beings practice the transcendent perfection of wisdom, what is the skill in means that enables great bodhisattva beings who have heard this teaching on the transcendent perfection of wisdom not to be afraid and not to be terrified?”

The Blessed One replied, “Śāradvatīputra, when great bodhisattva beings practice the transcendent perfection of wisdom, they discern through their minds endowed with omniscience that physical forms are impermanent, and do not focus on them. Similarly, they discern through their minds endowed with omniscience that feelings, perceptions, formative predispositions, and consciousness are impermanent, and do not focus on them. This, Śāradvatīputra, is the skill in means through which great bodhisattva beings practice the transcendent perfection of wisdom.

6.41 “Moreover, Śāradvatīputra, when great bodhisattva beings practice the transcendent perfection of wisdom, they discern through their minds endowed with omniscience that physical forms are imbued with suffering, and do not focus on them. Similarly, they discern that feelings, perceptions, formative predispositions, and consciousness are imbued with suffering, and do not focus on them. In the same vein, they discern that physical forms are not a self, and do not focus on them. Similarly, they discern that feelings, perceptions, formative predispositions, and consciousness are not a self, and do not focus on them. [F.61.a] They discern that physical forms are empty, and do not focus on them. Similarly, they discern that feelings, perceptions, formative predispositions, and consciousness are empty, and do not focus on them. They discern that physical forms are signless, and do not focus on them. Similarly, they discern that feelings, perceptions, formative predispositions, and consciousness are signless, and do not focus on them.

They discern that physical forms are without aspirations, and do not focus on them. Similarly, they discern that feelings, perceptions, formative predispositions, and consciousness are without aspirations, and do not focus on them. They discern that physical forms are calm, and do not focus on them. Similarly, they discern that feelings, perceptions, formative predispositions, and consciousness are calm, and do not focus on them. They discern that physical forms are void, and do not focus on them. Similarly, they discern that feelings, perceptions, formative predispositions, and consciousness are void, and do not focus on them. They discern that physical forms are pure, and do not focus on them. Similarly, they discern that feelings, perceptions, formative predispositions, and consciousness are pure, and do not focus on them. They discern that physical forms are non-arising, and do not focus on them. Similarly, they discern that feelings, perceptions, formative predispositions, and consciousness are non-arising, and do not focus on them. They discern that physical forms are unceasing, and do not focus on them. Similarly, they discern that feelings, perceptions, formative predispositions, and consciousness are unceasing, and do not focus on them. They discern that physical forms are non-entities, and do not focus on them. [F.61.b] Similarly, they discern that feelings, perceptions, formative predispositions, and consciousness are non-entities, and do not focus on them. This, Śāradvatīputra, is the skillful means through which great bodhisattva beings practice the transcendent perfection of wisdom.

6.42 “Śāradvatīputra, when great bodhisattva beings discern this, without apprehending anything, they teach all sentient beings the sacred doctrine that physical forms, and likewise [all the aggregates] up to and including consciousness, are impermanent. Without apprehending anything, they teach the sacred doctrine that physical forms, and likewise [all the aggregates] up to and including consciousness, are imbued with suffering. Without apprehending anything, they teach the sacred doctrine that physical forms, and likewise [all the aggregates] up to and including consciousness, are not a self. Without apprehending anything, they teach the sacred doctrine that physical forms, and likewise [all the aggregates] up to and including consciousness, are empty. Without apprehending anything, they teach the sacred doctrine that physical forms, and likewise [all the aggregates] up to and including consciousness, are signless. Without apprehending anything, they teach the sacred doctrine that physical forms, and likewise [all the aggregates] up to and including consciousness, are without aspirations. Without apprehending anything, they teach the sacred doctrine that physical forms, and likewise [all the aggregates] up to and including consciousness, are calm. Without apprehending anything, they teach the sacred doctrine that physical forms, and likewise [all the

aggregates] up to and including consciousness, are void. Without apprehending anything, they teach the sacred doctrine that physical forms, and likewise [all the aggregates] up to and including consciousness, are non-arising. Without apprehending anything, they teach the sacred doctrine that physical forms, and likewise [all the aggregates] up to and including consciousness, are unceasing. [F.62.a] Without apprehending anything, they teach the sacred doctrine that physical forms, and likewise [all the aggregates] up to and including consciousness, are non-entities. This, Śāradvatīputra, is the transcendent perfection of generosity, possessed by great bodhisattva beings when they practice the transcendent perfection of wisdom.

6.43 “Moreover, Śāradvatīputra, when great bodhisattva beings practice the transcendent perfection of wisdom, they do not pay attention with the twofold, [over-scrupulous] attentiveness of the śrāvakas and pratyekabuddhas to the notion that physical forms, and likewise [all the aggregates] up to and including consciousness, are impermanent, but they do so without apprehending anything.¹⁵⁷ They do not pay attention with the twofold, [over-scrupulous] attentiveness of the śrāvakas and pratyekabuddhas to the notion that physical forms, and likewise [all the aggregates] up to and including consciousness, are imbued with suffering, but they do so without apprehending anything. In the same vein, they do not pay attention with the twofold, [over-scrupulous] attentiveness of the śrāvakas and pratyekabuddhas to the notions that physical forms are not a self, that they are empty, that they are signless, that they are without aspirations, that they are calm, that they are void, that they are purified, that they are non-arising, that they are unceasing, and that they are non-entities, but they do so without apprehending anything. Similarly, they do not pay attention with the twofold, [over-scrupulous] attentiveness of the śrāvakas and pratyekabuddhas to the notions that feelings, perceptions, formative predispositions, and consciousness are not a self, that they are empty, that they are signless, that they are without aspirations, that they are void, that they are purified, that they are non-arising, that they are unceasing, and that they are non-entities, but they do so without apprehending anything. This, Śāradvatīputra, is the absence of dogmatic assumptions¹⁵⁸ with regard to the transcendent perfection of ethical discipline of great bodhisattva beings when they practice the transcendent perfection of wisdom.

6.44 “Moreover, Śāradvatīputra, when great bodhisattva beings [F.62.b] practice the transcendent perfection of wisdom, they discern that physical forms, feelings, perceptions, formative predispositions, and consciousness, are impermanent, imbued with suffering, without a self, empty, signless, lacking aspirations, calm, void, purified, non-arising, unceasing, and non-

entities. Their inclination to accept these insights is the transcendent perfection of unagitated tolerance of great bodhisattva beings when they practice the transcendent perfection of wisdom.

6.45 “Moreover, Śāradvatīputra, when great bodhisattva beings practice the transcendent perfection of wisdom, they discern through their attention endowed with omniscience that physical forms are impermanent, and they do so without apprehending anything. Similarly, they discern that [physical forms] are imbued with suffering, not a self, empty, signless, lacking aspirations, calm, void, purified, non-arising, unceasing, and non-entities, and they do so without apprehending anything. Likewise, they discern that feelings, perceptions, formative predispositions, and consciousness are impermanent, imbued with suffering, not a self, empty, signless, lacking aspirations, calm, void, purified, non-arising, unceasing, and non-entities, and they do so without apprehending anything. [F.63.a] The non-forsaking of perseverance with regard to this attention endowed with omniscience is called the transcendent perfection of perseverance of great bodhisattva beings when they practice the transcendent perfection of wisdom.

6.46 “Moreover, Śāradvatīputra, when great bodhisattva beings practice the transcendent perfection of wisdom, they discern that physical forms are impermanent, and they do so without apprehending anything. Similarly, they discern that [physical forms] are imbued with suffering, not a self, empty, signless, lacking aspirations, calm, void, purified, non-arising, unceasing, and non-entities, and they do so without apprehending anything. Likewise, they discern that feelings, perceptions, formative predispositions, and consciousness are impermanent, imbued with suffering, not a self, empty, signless, lacking aspirations, calm, void, purified, non-arising, unceasing, and non-entities, and they do so without apprehending anything. Śāradvatīputra, this denial of opportunity for the twofold, [over-scrupulous] attentiveness possessed by śrāvakas and pratyekabuddhas, and for the roots of non-virtuous action, to impede the attainment of unsurpassed, genuinely perfect enlightenment is the transcendent perfection of meditative concentration of great bodhisattva beings when they practice the transcendent perfection of wisdom.

6.47 “Moreover, Śāradvatīputra, when great bodhisattva beings practice the transcendent perfection of wisdom, they discern that physical forms are empty of the emptiness of physical forms, that the nature of physical forms is emptiness, and that emptiness is indeed physical forms.¹⁵⁹ Similarly, [they discern] that consciousness [and so forth] are empty of the emptiness of feelings, perceptions, formative predispositions, [F.63.b] and consciousness; that the nature of consciousness is emptiness; and that emptiness is indeed consciousness. Similarly, [they discern] that the eyes are empty of the

emptiness of the eyes, that the nature of the eyes is emptiness, and that emptiness is indeed the eyes. Similarly, [they discern] that the mental faculty [and so forth] are empty of the emptiness of the ears, nose, tongue, body, and mental faculty; that the nature of the mental faculty is emptiness, and that emptiness is indeed the mental faculty. In the same vein, [they discern that] feelings conditioned by visually compounded sensory contact are empty of the emptiness of feelings conditioned by visually compounded sensory contact, and so forth, that the nature of feelings conditioned by visually compounded sensory contact is emptiness, and that emptiness is indeed feelings conditioned by visually compounded sensory contact. Similarly, [they discern that] feelings conditioned by mentally compounded sensory contact are empty of the emptiness of feelings conditioned by mentally compounded sensory contact, and so forth, that the nature of feelings conditioned by mentally compounded sensory contact is emptiness, and that emptiness is indeed the feelings conditioned by mentally compounded sensory contact.

6.48 “Similarly, [they discern that] the applications of mindfulness are empty of the emptiness of the applications of mindfulness, that the nature of the applications of mindfulness is emptiness, and that emptiness is indeed the applications of mindfulness. [They discern that] the noble eightfold path and other [causal attributes] are empty of the emptiness of the noble eightfold path, that the nature of the noble eightfold path is emptiness, and that emptiness is indeed the noble eightfold path. Similarly, they discern that the ten powers of the tathāgatas are empty of the emptiness of the ten powers of the tathāgatas, that the nature of the ten powers of the tathāgatas is emptiness, and that emptiness is indeed the ten powers of the tathāgatas. In the same vein, they discern that the eighteen distinct qualities of the buddhas [and other fruitional attributes] are empty of the eighteen distinct qualities of the buddhas, that the nature of the qualities of the buddhas is emptiness, and that emptiness is indeed the qualities of the buddhas.”

6.49 Then the venerable Śāradvatīputra asked the Blessed One, [F.64.a] “Reverend Lord! This transcendent perfection of wisdom is profound. Would great bodhisattva beings who newly embark on the [Great] Vehicle, having heard this teaching on the transcendent perfection of wisdom, not possibly be afraid and terrified?”¹⁶⁰

The Blessed One then addressed the venerable Śāradvatīputra as follows: “Śāradvatīputra, if great bodhisattva beings do not cultivate the roots of virtuous action, if they do not venerate many hundreds of thousands of buddhas, if they are not sustained by the instructions of the manifold roots of virtue, if they are not accepted by a spiritual mentor, if they are not inclined toward extensive [acts of virtuous conduct], if they are not free from

wickedness of body, speech, and mind, and if they are not endowed with the fiery roots of virtue, they will be afraid and terrified on hearing this teaching concerning the transcendent perfection of wisdom. If you ask why, it is because this teaching on the transcendent perfection of wisdom will not sound like the transcendent perfection of wisdom to the ears of those who have not cultivated the roots of virtue, those who have not venerated many hundreds of thousands of buddhas, those who have not been accepted by a spiritual mentor, those who are disinclined, those who harbor thoughts of falling into the vehicles of the śrāvakas and pratyekabuddhas, those who are of feeble perseverance, those who are indolent, and those intent on mundane pleasures. Śāradvatīputra, so it is that great bodhisattva beings who seek to perfect the transcendent perfection of generosity should train in the transcendent perfection of wisdom.¹⁶¹

6.50 “Similarly, those great bodhisattva beings who wish to comprehend physical forms, and similarly, those who wish to comprehend feelings, perceptions, formative predispositions, and consciousness; those who wish to comprehend the eyes, and similarly, those who wish to comprehend [the other sense organs], up to and including the mental faculty; [F.64.b] and similarly, those who wish to comprehend sights, and likewise, those who wish to comprehend [the other sense objects], up to and including mental phenomena; and similarly, those who wish to comprehend the sensory element of the eyes, and in the same vein, those who wish to comprehend [the other sensory elements], up to and including the sensory element of mental consciousness; those who wish to comprehend sensory contact that is visually compounded, those who wish to comprehend feelings conditioned by sensory contact that is visually compounded, and in the same vein, those who wish to comprehend sensory contact that is mentally compounded, and those who wish to comprehend [others sorts of feelings], up to and including the feelings conditioned by sensory contact that is mentally compounded—all of these should train exclusively in the transcendent perfection of wisdom.

6.51 “Similarly, those who wish to abandon desire, hatred, and delusion; those who wish to abandon false views about perishable composites, and similarly, those who wish to abandon doubt, the sense of moral and ascetic supremacy, attachment to the world system of desire and malice; those who wish to abandon attachment to the world system of form, attachment to the world system of formlessness, fundamental ignorance, pride, and mental agitation; and those who wish to abandon all fetters, latent impulses, and obsessions—all of these should train exclusively in the transcendent perfection of wisdom.

- 6.52 “Likewise, those who wish to comprehend the four nourishments, and similarly, to abandon the four bonds, the four torrents, the four knots, and the four misconceptions should train in the transcendent perfection of wisdom. Similarly, those great bodhisattva beings who wish to abandon the paths of the ten non-virtuous actions, those who wish to attain the genuine paths of the ten virtuous actions, and those who wish to perfect them, should all train exclusively in the transcendent perfection of wisdom. Similarly, those great bodhisattva beings who wish to meditate on the four applications of mindfulness [and the other causal attributes], up to and including the noble eightfold path, [F.65.a] as well as those who wish to meditate on the ten powers of the tathāgatas and [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, should all train exclusively in the transcendent perfection of wisdom.
- 6.53 “Moreover, Śāradvatīputra, those great bodhisattva beings who wish to fulfil the aspirations of all sentient beings, and who wish to fulfil the roots of virtue so that they never regress into the three lower realms, are never born among beings of inferior species or class, and never descend to the levels of the śrāvakas and pratyekabuddhas because they have perfected the roots of virtue, should all train exclusively in the transcendent perfection of wisdom.”
- 6.54 *This completes the sixth chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Training.”¹⁶²*

NON-APPREHENSION

7.1 Then the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord! Who are the spiritual mentors who would enable great bodhisattva beings upon being accepted by a spiritual mentor to hear this teaching on the transcendent perfection of wisdom and not be afraid or terrified, and swiftly attain emancipation in omniscience, without ever descending to the levels of the śrāvakas and pratyekabuddhas?”

The Blessed One then addressed the venerable Śāradvatīputra as follows: “Śāradvatīputra, the spiritual mentors to great bodhisattva beings are those who teach the doctrine that physical forms are impermanent, and who do so without apprehending anything. Similarly, they teach the doctrine that feelings, perceptions, formative predispositions, and consciousness are impermanent, and do so without apprehending anything. They do not dedicate these roots of virtue to the levels of the śrāvakas and pratyekabuddhas, but exclusively to omniscience. [F.65.b] These are the spiritual mentors to great bodhisattva beings.

7.2 “Moreover, Śāradvatīputra, the spiritual mentors to great bodhisattva beings teach the doctrine that physical forms are imbued with suffering, and they do so without apprehending anything. Similarly, they teach the doctrine that that feelings, perceptions, formative predispositions, and consciousness are imbued with suffering, and do so without apprehending anything. They do not dedicate these roots of virtue to the levels of the śrāvakas and pratyekabuddhas, but exclusively to omniscience. These are the spiritual mentors to great bodhisattva beings.

7.3 “Moreover, Śāradvatīputra, the spiritual mentors to great bodhisattva beings teach the doctrines that physical forms are not a self, that they are empty, that they are signless, that they are without aspirations, that they are calm, that they are void, that they are purified, that they are non-arising, that they are unceasing, and that they are non-entities, and they do so without

apprehending anything. Similarly, they teach the doctrines that that feelings, perceptions, formative predispositions, and consciousness are not a self, that they are empty, that they are signless, that they are without aspirations, that they are calm, that they are void, that they are purified, that they are non-arising, that they are unceasing, and that they are non-entities, and they do so without apprehending anything. They do not dedicate these roots of virtue to the levels of the śrāvakas and pratyekabuddhas, but exclusively to omniscience. These are the spiritual mentors to great bodhisattva beings.

7.4 “Moreover, Śāradvatīputra, the spiritual mentors to great bodhisattva beings teach the doctrine that the eyes are impermanent, and they do so without apprehending anything. [F.66.a] Similarly, they teach the doctrine that [the other sense organs], up to and including the mental faculty, are impermanent, and they do so without apprehending anything. They do not dedicate these roots of virtue to the levels of the śrāvakas and pratyekabuddhas, but exclusively to omniscience. These are the spiritual mentors to great bodhisattva beings.

7.5 “Moreover, Śāradvatīputra, the spiritual mentors to great bodhisattva beings teach the doctrine that the eyes are imbued with suffering, that they are not a self, that they are empty, that they are signless, that they are without aspirations, that they are calm, that they are void, that they are purified, that they are non-arising, that they are unceasing, and that they are non-entities, and they do so without apprehending anything. Also, they teach the doctrines that [the other sense organs], up to and including the mental faculty, are imbued with suffering, that they are not a self, that they are empty, that they are signless, that they are without aspirations, that they are calm, that they are void, that they are purified, that they are non-arising, that they are unceasing, and that they are non-entities, and they do so without apprehending anything. They do not dedicate these roots of virtue to the levels of the śrāvakas and pratyekabuddhas, but exclusively to omniscience. These are the spiritual mentors to great bodhisattva beings.

7.6 “Moreover, Śāradvatīputra, the spiritual mentors to great bodhisattva beings teach the doctrine that feelings conditioned by sensory contact that is visually compounded are impermanent, and similarly, that [the other aspects of feelings], up to and including feelings conditioned by sensory contact that is mentally compounded, are impermanent, and they do so without apprehending anything. They do not dedicate these roots of virtue to the levels of the śrāvakas and pratyekabuddhas, but exclusively to omniscience. These are the spiritual mentors to great bodhisattva beings. [F.66.b] Similarly, they teach the doctrines that these [conditioned feelings] are imbued with suffering, that they are not a self, that they are empty, that they are signless, that they are without aspirations, that they are calm, that they are void, that

they are purified, that they are non-arising, that they are unceasing, and that they are non-entities, and they do so without apprehending anything. They do not dedicate these roots of virtue to the levels of the śrāvakas and pratyekabuddhas, but exclusively to omniscience. These are the spiritual mentors to great bodhisattva beings.

7.7 “Moreover, Śāradvatīputra, the spiritual mentors to great bodhisattva beings, having taught the doctrine so that the bodhisattvas might cultivate the applications of mindfulness, then teach the doctrine so that these applications of mindfulness might become void, and they do so without apprehending anything. Similarly, they teach the doctrine so that the bodhisattvas might cultivate the correct exertions, that they might cultivate the supports for miraculous ability, and that they might cultivate the faculties, the powers, the branches of enlightenment, and the [noble eightfold] path, and they do so without apprehending anything.

7.8 “Similarly, they teach the doctrine so that the bodhisattvas might cultivate emptiness, signlessness, and aspirationlessness, and they do so without apprehending anything. Similarly, they teach the doctrine so that the bodhisattvas might cultivate the ten powers of the tathāgatas, and in the same vein, they teach the doctrine so that they might cultivate [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, and they do so without apprehending anything. They do not dedicate these roots of virtue to the levels of the śrāvakas and pratyekabuddhas, but exclusively to omniscience. These are the spiritual mentors to great bodhisattva beings.

7.9 “Moreover, Śāradvatīputra, [F.67.a] the spiritual mentors to great bodhisattva beings teach the doctrine so that bodhisattvas might cultivate omniscience, and they teach the doctrine so that they might cultivate enlightenment, and do so without apprehending anything. They do not dedicate these roots of virtue to the levels of the śrāvakas and pratyekabuddhas, but exclusively to omniscience. These are the spiritual mentors to great bodhisattva beings.”

7.10 Then the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord! How is it that great bodhisattva beings who have heard this teaching on the transcendent perfection of wisdom become afraid and terrified? How are they unskilled in the transcendent perfection of wisdom, and how do they fall into the clutches of evil associates?”

The Blessed One then addressed the venerable Śāradvatīputra as follows: “Śāradvatīputra, great bodhisattva beings who would cultivate the transcendent perfection of wisdom without attention endowed with omniscience, and who would apprehend that transcendent perfection of wisdom, will make assumptions on that basis. Similarly, those who cultivate

the transcendent perfection of meditative concentration, the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline, and the transcendent perfection of generosity, while apprehending all those, up to and including the transcendent perfection of generosity, will make assumptions on account of [those transcendent perfections], up to and including the transcendent perfection of generosity. Śāradvatīputra, such bodhisattvas are unskilled in the transcendent perfection of wisdom, and they fall into the hands of evil associates.

7.11 “Moreover, Śāradvatīputra, the bodhisattvas who apprehend [the transcendent perfections], without attention endowed with omniscience, [F.67.b] and are attentive to the notion that inner forms are emptiness, and so on, up to the notion that inner forms are the emptiness of the essential nature of non-entities, and similarly, those who attend, in an apprehending manner,¹⁶³ to the notions that feelings, perceptions, formative predispositions, and consciousness are the emptiness of internal phenomena, and those who apprehend the notion that inner forms are the emptiness of internal phenomena, and so on, up to the notion that [inner forms] are the emptiness of the essential nature of non-entities, and similarly, those who apprehend the notions that feelings, perceptions, formative predispositions, and consciousness are the emptiness of internal phenomena, and so on, up to the notion that these are the emptiness of the essential nature of non-entities—all of these will make assumptions on that basis.

7.12 “Likewise, those who are attentive to the notion that the eyes are the emptiness of internal phenomena, and so on, up to those who are attentive to the notion that [the eyes] are the emptiness of the essential nature of non-entities, and at the same time apprehend those modes of emptiness, will all make assumptions on that basis. Likewise, those who are attentive, in an apprehending manner, to the notions that the ears, nose, tongue, body, and mental faculty are the emptiness of internal phenomena, and so on, up to those who are attentive to the notion that [those sense organs] are the emptiness of the essential nature of non-entities, will all make assumptions on account of these [experiences of] emptiness. Śāradvatīputra, it is in this way that bodhisattvas become unskilled in the transcendent perfection of wisdom, and fall into the clutches of evil associates.

7.13 “Moreover, Śāradvatīputra, when unskilled bodhisattvas practice the transcendent perfection of wisdom, they cultivate the applications of mindfulness, and apprehend those applications of mindfulness. On that account, they will make assumptions. In the same vein, when they cultivate [the other causal and fruitional attributes], up to and including the eighteen

distinct qualities of the buddhas, and apprehend them, they will make assumptions on that basis. Śāradvatīputra, the bodhisattvas who practice the transcendent perfection of wisdom in that manner are unskilled owing to their lack of skill and they fall into the clutches of evil associates. When they hear this teaching on the transcendent perfection of wisdom, they will indeed be afraid [F.68.a] and terrified.” [B7]

7.14 Then the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord! How is it that bodhisattvas are enticed by evil associates? Who are the evil associates who entice them, so that they become afraid and terrified on hearing this teaching on the transcendent perfection of wisdom?”

The Blessed One addressed the venerable Śāradvatīputra as follows: “Śāradvatīputra, the evil associates of great bodhisattva beings are those who would separate and dissuade them from the transcendent perfection of wisdom, and similarly those who would separate and dissuade them from the transcendent perfection of meditative concentration, the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline, and the transcendent perfection of generosity, saying, ‘O child of enlightened heritage, you should not train in this! If you ask why, it is because these transcendent perfections have not been enunciated and explained by the tathāgatas, arhats, and completely perfect buddhas, but rather they have been fabricated by poets! One should not listen to them. One should not retain them. One should not comprehend them. One should not recite them. One should not be attentive to them. One should not demonstrate them to others!’ Śāradvatīputra, you should know such persons to be the evil associates of great bodhisattva beings.

7.15 “Moreover, Śāradvatīputra, the evil associates of great bodhisattva beings include malign demonic forces who are able to transform themselves into the guise of a buddha and approach a bodhisattva, saying, ‘O child of enlightened heritage, what will you achieve through this transcendent perfection of wisdom? Similarly, what will you achieve through the transcendent perfection of meditative concentration? What will you achieve through the transcendent perfection of perseverance? [F.68.b] What will you achieve through the transcendent perfection of tolerance? What will you achieve through the transcendent perfection of ethical discipline? What will you achieve through the transcendent perfection of generosity?’ They will not disclose the actions of their demonic forces that seek to separate [a bodhisattva] from the six transcendent perfections, and they will not mention the defects of those demonic forces. Śāradvatīputra, you should know them to be the evil associates of great bodhisattva beings.

- 7.16 “Moreover, Śāradvatīputra, malign demonic forces will transform themselves into the guise of a buddha, approach a great bodhisattva being, and proceed to teach, demonstrate, analyze, elucidate, and completely disclose the discourses associated with the śrāvakas and the pratyekabuddhas, as well as [the other branches of their scriptures], up to and including the narratives and the established instructions, without mentioning or disclosing that such [forms]¹⁶⁴ are the creations of demonic forces. You should know those who do not engage in genuine realization to be the evil associates of great bodhisattva beings.
- 7.17 “Moreover, Śāradvatīputra, malign demonic forces will transform themselves into the guise of a buddha and approach a great bodhisattva being, saying, ‘O child of enlightened heritage! You are not a bodhisattva! You lack the mind set on enlightenment! You are not on the irreversible level! You cannot attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment!’ They will not mention or disclose that such [forms] are the creations of demonic forces. You should know those who do not engage in genuine realization to be the evil associates of great bodhisattva beings.
- 7.18 “Moreover, Śāradvatīputra, malign demonic forces will transform themselves into the guise of a buddha and approach a great bodhisattva being, saying, ‘O child of enlightened heritage! The eyes are empty of notions of “I” and “mine.” O child of enlightened heritage! The ears, nose, tongue, body, and mental faculty are similarly empty of notions of “I” and “mine.” O child of enlightened heritage! In the same vein, the [other phenomena], up to and including feelings conditioned by sensory contact that is visually compounded, are empty of notions of “I” and “mine,” [F.69.a] and all those up to and including feelings conditioned by sensory contact that is mentally compounded are empty of notions of “I” and “mine.” Similarly, the transcendent perfection of generosity is empty, and [all those] up to and including the transcendent perfection of wisdom are empty of notions of “I” and “mine.” Similarly, the applications of mindfulness are empty, and [the other causal attributes] from there up to and including the noble eightfold path, and up to the three gateways to liberation, are all empty of notions of “I” and “mine.” Similarly, [the fruitional attributes] from the ten powers of the tathāgatas, up to and including the eighteen distinct qualities of the buddhas, are empty of notions of “I” and “mine.” So what will you achieve through this manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment?’ They will not mention or disclose that such [forms] are the creations of demonic forces. You should know those who do not entertain genuine realization to be the evil associates of great bodhisattva beings.

- 7.19 “Moreover, Śāradvatīputra, malign demonic forces will transform themselves into the guise of a pratyekabuddha and approach a great bodhisattva being, saying, ‘O child of enlightened heritage! The eastern direction is empty of lord buddhas, bodhisattvas, and śrāvakas. In it there are no lord buddhas, no bodhisattvas, and no śrāvakas. Indeed, all the world systems of the ten directions are similar to the eastern direction!’ They will not mention or disclose that such [forms] are the creations of demonic forces. You should know those who do not entertain genuine realization to be the evil associates of great bodhisattva beings.
- 7.20 “Moreover, Śāradvatīputra, malign demonic forces will transform themselves into the guise of a śrāvaka and approach a great bodhisattva being, opposing the attention endowed with omniscience, and promoting the twofold, [over-scrupulous] attentiveness associated with the śrāvakas and pratyekabuddhas. [F.69.b] They will not mention or disclose such [forms] to be the creations of demonic forces. You should know those who do not entertain genuine realization to be the evil associates of great bodhisattva beings.
- 7.21 “Moreover, Śāradvatīputra, demonic forces will transform themselves into the guise of a monastic preceptor or an [authentic] master and approach great bodhisattva beings, encouraging them to undertake training divorced from the conduct of the bodhisattvas, separating them from the attention endowed with omniscience, separating them from the applications of mindfulness, and in the same vein, separating them from [the other causal attributes], up to and including the noble eightfold path, and separating them from emptiness, signlessness, and aspirationlessness, saying, ‘O child of enlightened heritage! If you cultivate these attributes, you will actualize the level of the śrāvakas! What will you achieve through this manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment?’ They will not mention or disclose such [forms] to be the creations of demonic forces. You should know those who do not entertain genuine realization to be the evil associates of great bodhisattva beings.
- 7.22 “Moreover, Śāradvatīputra, demonic forces will transform themselves into an invisible guise¹⁶⁵ and approach great bodhisattva beings, saying, ‘O child of enlightened heritage! Come! To what end do you roam in cyclic existence for innumerable countless eons, experiencing the unfathomable [sufferings] of amputation of the hands and feet, and decapitation? What will you achieve through this manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment? You should persevere in those teachings which actualize the fruit of entering the stream!’ They will not mention or

disclose such [forms] to be the creations of demonic forces. You should know those who do not entertain genuine realization to be the evil associates of great bodhisattva beings. [F.70.a]

7.23 “Moreover, Śāradvatīputra, demonic forces will transform themselves into the guise of a fully ordained monk, teaching in an apprehending manner the doctrine that the eyes are impermanent. Similarly, they will teach in an apprehending manner the doctrines that [the eyes] are imbued with suffering, that they are not a self, that they are empty, that they are signless, that they are without aspirations, that they are calm, that they are void, that they are purified, that they are non-arising, that they are unceasing, and that they are non-entities. This applies extensively also to [the other sense organs], up to and including the mental faculty, just as it applies to the eyes.

7.24 “Similarly, they will teach in an apprehending manner that the applications of mindfulness are impermanent, and likewise, they will teach in an apprehending manner that they are imbued with suffering, that they are without a self, that they are empty, that they are signless, that they are without aspiration, that they are calm, that they are void, that they are purified, that they are non-arising, that they are unceasing, and that they are non-entities. In the same vein, they will teach in an apprehending manner that [all the other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are so, and similarly, they will teach in an apprehending manner that the ten powers of the tathāgatas are impermanent, and likewise, they will teach in an apprehending manner that these are imbued with suffering, that they are not a self, that they are empty, that they are signless, that they are without aspirations, that they are calm, that they are void, that they are purified, that they are non-arising, that they are unceasing, and that they are non-entities. They will not mention or disclose such [forms] to be the creations of demonic forces. You should know those who do not entertain genuine realization to be the evil associates of great bodhisattva beings. [F.70.b] Then, having understood [the nature of evil associates], you should abandon them!”

7.25 Thereupon, the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord! What skill in means do great bodhisattva beings possess when they are accepted by [genuine] spiritual mentors, and abandon evil associates?”

The Blessed One replied, “Śāradvatīputra, when great bodhisattva beings teach the sacred doctrine to sentient beings in order that they might abandon their views of self, and similarly, when they teach the sacred doctrine to sentient beings in order that they might abandon their view of sentient beings, or their view of living creatures, their view of living organisms, their view of lives, their view of individuals, or their views of

humankind, human beings, agents, actors, petitioners, instigators, experiencers, experiencing subjects, knowers, and viewers; and similarly, when they teach the sacred doctrine to sentient beings in order that they might abandon nihilist and eternalist views; and similarly, when they teach the sacred doctrine to sentient beings in order that they might abandon their view of existence, their view of non-existence, their view of the psycho-physical aggregates, their view of the sensory elements, their view of the sense fields, their view of the [four] truths, and their view of dependent origination; and similarly, when they teach the sacred doctrine to sentient beings in order that they might abandon their view of the applications of mindfulness, and in the same vein, their views of [the other causal attributes], up to and including the noble eightfold path; and similarly, when they teach the sacred doctrine to sentient beings in order that they might abandon their view of the ten powers of the tathāgatas; and in the same vein, when they teach the sacred doctrine to sentient beings in order that they might abandon their views [of the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas; and similarly, when they teach the sacred doctrine to sentient beings in order that they might abandon their view of sentient beings to be matured, their view of fields to be refined, their view of enlightenment, their view of the buddha, [F.71.a] and their view concerning the promulgation of the doctrinal wheel—in all these cases, Śāradvatīputra, great bodhisattva beings have been accepted by [genuine] spiritual mentors, and have abandoned evil associates.¹⁶⁶

7.26 “Moreover, Śāradvatīputra, when great bodhisattva beings teach the sacred doctrine to sentient beings in order that they might abandon their view of self, and in the same vein, when they teach the sacred doctrine to sentient beings in order that they might abandon their views, up to and including their view concerning the promulgation of the doctrinal wheel, in all these cases, they teach the sacred doctrine without apprehending anything. It is in this way, Śāradvatīputra, that great bodhisattva beings have been accepted by spiritual mentors who are skilled in means, and have abandoned evil associates.”

7.27 Then, the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord, when great bodhisattva beings teach the sacred doctrine to sentient beings in order that they might abandon all sorts of views, why, O Lord, would great bodhisattva beings have a view concerning physical forms? Similarly, why would they have a view concerning feelings, a view concerning perceptions, a view concerning formative predispositions, a view concerning consciousness, and similarly, why would they have a view concerning the eyes, and in the same vein, why would they have a view concerning [the other sense organs], up to and including the mental faculty,

and similarly, why would they have a view concerning sights, and in the same vein, [to what end] would they have a view concerning [the other sense objects], up to and including mental phenomena, and similarly, why would they have a view concerning the sensory element of the eyes, and in the same vein, why would they have a view [concerning the other sensory elements], up to and including the sensory element of mental consciousness, and similarly, why would they have a view concerning the sensory element of sights, and in the same vein, why would they have a view concerning [other sensory elements], up to and including the sensory element of mental phenomena, and similarly, why would they have a view concerning the applications of mindfulness, and why would they have a view concerning [the other causal attributes], up to and including the noble eightfold path? Similarly, why would they have a view concerning the ten powers of the tathāgatas, and in the same vein, why would they have a view concerning [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas?"¹⁶⁷ [F.71.b]

7.28 Then the Blessed One addressed the venerable Śāradvatīputra as follows: "Śāradvatīputra, great bodhisattva beings who are unskilled in practicing the transcendent perfection of wisdom apprehend physical forms and develop a view of physical forms, in an apprehending manner. Similarly, they apprehend feelings, perceptions, formative predispositions, and consciousness, and develop a view of them in an apprehending manner. Similarly, they apprehend the eyes, and develop a view of the eyes in an apprehending manner, and in the same vein, they apprehend [the other sense organs], up to and including the mental faculty, and develop a view of them in an apprehending manner. Similarly, they apprehend sights, and develop a view of sights in an apprehending manner, and in the same vein, they apprehend [the other sense objects], up to and including mental phenomena, and develop a view of them in an apprehending manner. Similarly, they apprehend the sensory element of the eyes, and develop a view of the sensory element of the eyes in an apprehending manner, and in the same vein, they apprehend [the other sensory elements], up to and including the sensory element of mental consciousness, and develop a view of them in an apprehending manner. Similarly, they apprehend the sensory element of sights, and develop a view of the sensory element of sights in an apprehending manner, and in the same vein, they apprehend [the other sensory elements], up to and including the sensory element of mental phenomena, and develop a view of them in an apprehending manner. Similarly, they apprehend the applications of mindfulness, and develop a view of the applications of mindfulness in an apprehending manner, and in the same vein, they apprehend [the other causal attributes], up to and

including the noble eightfold path, and develop a view of them in an apprehending manner. Similarly, they apprehend the ten powers of the tathāgatas, and develop a view of them in an apprehending manner, and in the same vein, they apprehend [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, and develop a view of them in an apprehending manner.”¹⁶⁸ [F.72.a]

7.29 “For these reasons, Śāradvatīputra, bodhisattvas who are unskilled have a view concerning physical forms. Similarly, they have a view concerning feelings, a view concerning perceptions, a view concerning formative predispositions, and a view concerning consciousness. Similarly, they have a view concerning the eyes, and in the same vein, they have a view concerning [the other sense organs], up to and including the mental faculty. Similarly, they have a view concerning sights, and in the same vein, they have a view concerning [the other sense objects], up to and including mental phenomena. Similarly, they have a view concerning the sensory element of the eyes, and in the same vein, they have a view concerning [the other sensory elements], up to and including the sensory element of mental consciousness. Similarly, they have a view concerning the sensory element of sights, and in the same vein, they have a view concerning [the other sensory elements], up to and including the sensory element of mental phenomena. Similarly, they have a view concerning the applications of mindfulness, and in the same vein, they have a view concerning [the other causal attributes], up to and including the noble eightfold path. Similarly, they have a view concerning the ten powers of the tathāgatas and in the same vein, they have a view concerning [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. In order that these views might be abandoned, great bodhisattva beings who are adroit and skilled in practicing the transcendent perfection of wisdom teach the sacred doctrine to sentient beings without apprehending anything.”

7.30 Then the venerable Śāradvatīputra said to the Blessed One, “Reverend Lord! I am inspired to say in what sense bodhisattvas are called ‘great beings.’”¹⁶⁹

The Blessed One asked, “Śāradvatīputra, are you inspired to say that?”

“Yes, Reverend Lord,” he replied, “I am inspired to say that.”

7.31 “Well then, how is it?”

“Reverend Lord! The enlightened mind of the bodhisattvas is equal to the unequalled, and it is not shared in common with any śrāvakas or pratyekabuddhas. In that sense a bodhisattva is called a ‘great being.’ If one were to ask why, Reverend Lord, bodhisattvas are called ‘great beings,’ it is

because [F.72.b] they are even unattached to the mind endowed with omniscience, which is uncontaminated and not included within the three world systems.”

7.32 Then the Blessed One addressed the venerable Śāradvatīputra as follows: “Śāradvatīputra, what is the mind of great bodhisattva beings, which is equal to the unequaled, and which is not shared in common with any śrāvakas or pratyekabuddhas?”

Then the venerable Śāradvatīputra replied to the Blessed One, “Reverend Lord! Great bodhisattva beings, from the time when they first begin to set their mind on enlightenment, do not consider anything at all that arises or ceases. There is nothing at all that decreases or increases. There is nothing at all that is afflicted or purified. Reverend Lord! That which neither arises nor ceases, which neither decreases nor increases, which is neither afflicted nor purified, and which is neither [identified with] the mindset of the śrāvakas nor with the mindset of the pratyekabuddhas, nor yet with the mind of the completely perfect buddhas, is the mind of great bodhisattva beings—equal to the unequaled, and not shared in common with any śrāvakas or pratyekabuddhas.”

Then the Blessed One addressed the venerable Śāradvatīputra as follows: “Śāradvatīputra, it is as you have said! This mind [of the bodhisattvas] is indeed unattached to the levels of the śrāvakas and pratyekabuddhas.”

7.33 Then the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord! In that case, is this mind [of the bodhisattvas] unattached to physical forms? Similarly, is this mind [of the bodhisattvas] unattached to feelings, perceptions, formative predispositions, and consciousness? [F.73.a] Similarly, is this mind [of the bodhisattvas] unattached to the eyes? Is this mind [of the bodhisattvas] unattached to the ears, the nose, the tongue, the body, and the mental faculty? Similarly, is this mind [of the bodhisattvas] unattached to sights? In the same vein, is this mind [of the bodhisattvas] unattached to sounds, odors, tastes, tangibles, and mental phenomena? Similarly, is this mind [of the bodhisattvas] unattached to the sensory element of the eyes? In the same vein, is this mind [of the bodhisattvas] unattached to [the other sensory elements], up to and including the sensory element of mental consciousness? Similarly, is this mind [of the bodhisattvas] unattached to the sensory element of sights? In the same vein, is this mind [of the bodhisattvas] unattached to [the other sensory elements], up to and including the sensory element of mental phenomena? Similarly, is this mind [of the bodhisattvas] unattached to the applications of mindfulness? In the same vein, is this mind [of the bodhisattvas] unattached to [the other causal attributes], up to and including the noble eightfold path? Similarly, is this mind [of the bodhisattvas] unattached to the ten powers of the tathāgatas?

In the same vein, is this mind [of the bodhisattvas] unattached to [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas?"

7.34 "Venerable Śāradvatīputra, it is just as you have said. This mind [of the bodhisattvas] is unattached to physical forms. Similarly, this mind [of the bodhisattvas] is unattached to feelings, perceptions, formative predispositions, and consciousness. Similarly, this mind [of the bodhisattvas] is unattached to the eyes, and in the same vein, this mind [of the bodhisattvas] is unattached to [the other sense organs], up to and including the mental faculty. Similarly, this mind [of the bodhisattvas] is unattached to sights, and in the same vein, this mind [of the bodhisattvas] is unattached to [the other sense objects], up to and including mental phenomena. Similarly, this mind [of the bodhisattvas] is unattached to the sensory element of the eyes, and in the same vein, this mind [of the bodhisattvas] is unattached to [the other sensory elements], up to and including the sensory element of mental consciousness. Similarly, this mind [of the bodhisattvas] is unattached to the sensory element of sights, and in the same vein, this mind [of the bodhisattvas] is unattached to [the other sensory elements], up to and including the sensory element of mental phenomena. [F.73.b] Similarly, this mind [of the bodhisattvas] is unattached to the applications of mindfulness, and in the same vein, this mind [of the bodhisattvas] is unattached to [the other causal attributes], up to and including the noble eightfold path. Similarly, this mind [of the bodhisattvas] is unattached to the ten powers of the tathāgatas, and in the same vein, this mind [of the bodhisattvas] is unattached to [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas."

7.35 Then, the venerable Śāradvatīputra asked the Blessed One, "You have said, Reverend Lord, that that mind which is omniscient is not included within the three world systems since it is without contaminants. In that case, Reverend Lord, are the minds of all ordinary persons also free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence? Similarly, are the minds of all śrāvakas and pratyekabuddhas, and those of all the tathāgatas, free from contaminants and not included within the three world systems?"

"Śāradvatīputra," he replied, "that is so!"

7.36 "Reverend Lord! Are physical forms also free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence? Similarly, are feelings, perceptions, formative predispositions, and consciousness free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence?"

"Śāradvatīputra, that is so!"

7.37 “Reverend Lord! Are the eyes also free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence, and in the same vein, are [the other sense organs], up to and including the mental faculty, free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence?”

“Śāradvatīputra, that is so!”

7.38 “Reverend Lord! [F.74.a] Are sights also free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence?”

“Śāradvatīputra, that is so!”

7.39 “Reverend Lord! Are [the other sense objects], up to and including mental phenomena, free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence?”

“Śāradvatīputra, that is so!”

7.40 “Reverend Lord! Are [the sensory elements], up to and including the sensory element of the eyes, free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence, and in the same vein, are [the other sensory elements], up to and including the sensory element of mental consciousness, free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence?”

“Śāradvatīputra, that is so!”

7.41 “Reverend Lord! Are sights also free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence?”

“Śāradvatīputra, that is so!”

7.42 “Reverend Lord! In the same vein, are [the other sensory elements], up to and including the sensory element of mental phenomena, free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence?”

“Śāradvatīputra, that is so!”

7.43 “Reverend Lord! Are the applications of mindfulness also free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence, and in the same vein, are [the other causal attributes], up to and including the noble eightfold path, free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence?”

“Śāradvatīputra, that is so!”

7.44 “Reverend Lord! Are the ten powers of the tathāgatas also free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence, and in the same vein, are [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence?” [F.74.b]

“Śāradvatīputra,” he replied, “it is just as you have said! The minds of all ordinary persons are also free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence. Similarly, the minds of all śrāvakas and pratyekabuddhas are free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence. Similarly, physical forms are also free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence. Similarly, feelings, perceptions, formative predispositions, and consciousness are free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence. Similarly, the eyes are also free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence, and the same goes for [the other sense organs], up to and including the mental faculty. Similarly, the sensory element of the eyes is also free from contaminants and not included within the three world systems, and the same goes for [the other sensory elements], up to and including the sensory element of mental consciousness. Similarly, the sensory element of sights is also free from contaminants and not included within the three world systems, and the same goes for [the other sensory elements], up to and including the sensory element of mental phenomena. Similarly, the applications of mindfulness are also free from contaminants and not included within the three world systems, and the same goes for [the other causal attributes], up to and including the noble eightfold path. Similarly, the ten powers of the tathāgatas are also free from contaminants and not included within the three world systems, and in the same vein, [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas are free from contaminants and not included within the three world systems, owing to the emptiness of inherent existence.”

7.45 Then the venerable Śāradvatīputra asked the Blessed One, “The Reverend Lord has said that great bodhisattva beings are unattached to this mind because there is no mind.¹⁷⁰ In that case, Reverend [F.75.a] Lord, are non-existent physical forms unattached to non-existent physical forms, and in the same vein, are [the other non-existent aggregates], up to and including non-existent consciousness, unattached to non-existent consciousness [and the rest]? Reverend Lord! Are non-existent eyes unattached to non-existent

eyes, and in the same vein, are [the other non-existent sense organs], up to and including the non-existent mental faculty, unattached to the non-existent mental faculty [and the rest]? Reverend Lord! Are non-existent sights unattached to non-existent sights? Similarly, are [the other non-existent sense objects], up to and including non-existent mental phenomena, unattached to non-existent mental phenomena [and the rest]? Reverend Lord! Is the non-existent sensory element of the eyes unattached to the non-existent sensory element of the eyes? In the same vein, are the [other non-existent sensory elements], up to and including the non-existent sensory element of mental consciousness, unattached to the non-existent sensory element of mental consciousness [and the rest]? Are the non-existent applications of mindfulness unattached to the non-existent applications of mindfulness? In the same vein, are [the other non-existent causal attributes], up to and including the non-existent noble eightfold path, unattached to the non-existent noble eightfold path [and the rest]? Reverend Lord! Are the non-existent ten powers of the tathāgatas unattached to the non-existent ten powers of the tathāgatas? In the same vein, are the [other non-existent fruitional attributes], up to and including the non-existent eighteen distinct qualities of the buddhas, unattached to the non-existent eighteen distinct qualities of the buddhas [and the rest]?”

746 “Śāradvatīputra,” he replied, “it is just as you have said! Non-existent physical forms remain unattached to non-existent physical forms, and the same goes for [the other non-existent aggregates], up to and including consciousness. The same goes for the eyes and [the other non-existent sense organs], up to and including the mental faculty. The same goes for sights [F.75.b] and [the other non-existent sense objects], up to and including mental phenomena. The same goes for the sensory element of the eyes and [the other non-existent sensory elements], up to and including the non-existent sensory element of mental consciousness. The same goes for the sensory element of sights and [the other non-existent sensory elements], up to and including the sensory element of mental phenomena. Similarly, the non-existent applications of mindfulness remain unattached to non-existent applications of mindfulness, and the same goes for [the other non-existent causal attributes], up to and including the noble eightfold path. Similarly, the non-existent ten powers of the tathāgatas remain unattached to the non-existent ten powers of the tathāgatas, and the same goes for [the other non-existent fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. Śāradvatīputra, great bodhisattva beings who practice the transcendent perfection of wisdom accordingly have minds that are equal to the unequalled and that are not shared in common with the

śrāvakas and pratyekabuddhas. Because this mind [of the bodhisattvas] is non-perceptual, it does not make assumptions, and it does not become fixated.”

7.47 *This completes the seventh chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Non-apprehension.”¹⁷¹*

8.

Chapter 8

MATURITY

8.1 Then, the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord! How do unskilled great bodhisattva beings descend to the level of the śrāvakas and the level of the pratyekabuddhas, and how do they not enter into the maturity of a bodhisattva? What is the immaturity of a bodhisattva? What is the maturity of a bodhisattva?”¹⁷²

The Blessed One then addressed the venerable Śāradvatīputra as follows: “Śāradvatīputra, the immaturity of a bodhisattva manifests when great bodhisattva beings who have previously regressed descend to the level of the śrāvakas or the level of the pratyekabuddhas, and fail to enter into the maturity of the bodhisattvas.” [F.76.a]

8.2 Then the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord! What is the immaturity of a great bodhisattva being who has previously regressed?”

The Blessed One replied, “Śāradvatīputra, when great bodhisattva beings who are unskilled practice the six transcendent perfections, owing to their lack of skill in means they actualize the level of the śrāvakas and the level of the pratyekabuddhas dependent on the [three] gateways to liberation—emptiness, signlessness, and aspirationlessness—and they do not maintain the maturity of the bodhisattvas. That, Śāradvatīputra, is the immaturity of a great bodhisattva being who has previously regressed.”

8.3 “Reverend Lord! Why does this immaturity of great bodhisattva beings occur?”

The Blessed One replied, “Śāradvatīputra, this ‘immaturity’ entails craving for the sacred doctrine.”

8.4 He asked, “Reverend Lord!” What is the immaturity that craves for the sacred doctrine?”

The Blessed One replied, “Śāradvatīputra, when great bodhisattva beings who practice the transcendent perfection of wisdom establish, cognize, and become fixated on the notion that physical forms are impermanent, and similarly, when they establish, cognize, and become fixated on the notion that feelings, perceptions, formative predispositions, and consciousness are impermanent, this craving for the sacred doctrine in the case of great bodhisattva beings is indicative of their immaturity.

8.5 “Moreover, Śāradvatīputra, when great bodhisattva beings who practice the transcendent perfection of wisdom establish, cognize, and become fixated on the notion that [the aggregates] from physical forms to consciousness are imbued with suffering; when they establish, cognize, and become fixated on the notion that [the aggregates] from physical forms to consciousness are not a self; [F.76.b] when they establish, cognize, and become fixated on the notion that [the aggregates] from physical forms to consciousness are empty; and similarly, when they establish, cognize, and become fixated on the notion that [the aggregates] from physical forms to consciousness are signless; and similarly, when they establish, cognize, and become fixated on the notion that [the aggregates] from physical forms to consciousness are without aspirations; and similarly, when they establish, cognize, and become fixated on the notion that [the aggregates] from physical forms to consciousness are calm; and similarly, when they establish, cognize, and become fixated on the notion that [the aggregates] from physical forms to consciousness are void; and similarly, when they establish, cognize, and become fixated on the notion that [the aggregates] from physical forms to consciousness are purified; and similarly, when they establish, cognize, and become fixated on the notion that [the aggregates] from physical forms to consciousness do not arise; and similarly, when they establish, cognize, and become fixated on the notion that [the aggregates] from physical forms to consciousness do not cease; and similarly, when they establish, cognize, and become fixated on the notion that physical forms are non-entities; and similarly, when they establish, cognize, and become fixated on the notion that [the other aggregates], up to and including consciousness, are non-entities—in all such cases, Śāradvatīputra, this craving for the sacred doctrine in the case of great bodhisattva beings indicates their immaturity. Śāradvatīputra, it is in this way that unskilled great bodhisattva beings have formerly regressed, descended to the levels of the śrāvakas and pratyekabuddhas, and failed to enter into the maturity of the bodhisattvas.

8.6 “Moreover, Śāradvatīputra, when great bodhisattva beings who practice the transcendent perfection of wisdom establish, cognize, and become fixated on the notion that [the sensory elements] from the eyes to mental

phenomena are impermanent, owing to their lack of skill in means; and similarly, [F.77.a] when they establish, cognize, and become fixated on the notion that [the sensory elements] from the eyes to mental phenomena are imbued with suffering; and similarly, when they establish, cognize, and become fixated on the notion that [the sensory elements] from the eyes to mental phenomena are not a self; and similarly, when they establish, cognize, and become fixated on the notion that [the sensory elements] from the eyes to mental phenomena are empty; and similarly, when they establish, cognize, and become fixated on the notion that [the sensory elements] from the eyes to mental phenomena are signless; and similarly, when they establish, cognize, and become fixated on the notion that [the sensory elements] from the eyes to mental phenomena are without aspirations; and similarly, when they establish, cognize, and become fixated on the notion that [the sensory elements] from the eyes to mental phenomena are calm; and similarly, when they establish, cognize, and become fixated on the notion that [the sensory elements] from the eyes to mental phenomena are void; and similarly, when they establish, cognize, and become fixated on the notion that [the sensory elements] from the eyes to mental phenomena are purified; and similarly, when they establish, cognize, and become fixated on the notion that [the sensory elements] from the eyes to mental phenomena are non-arising; and similarly, when they establish, cognize, and become fixated on the notion that [the sensory elements] from the eyes to mental phenomena are unceasing; and similarly, when they establish, cognize, and become fixated on the notion that the eyes are non-entities; and similarly, when they establish, cognize, and become fixated on the notion that [the other sensory elements], up to and including mental phenomena, are non-entities—in all such cases, Śāradvatīputra, this craving for the sacred doctrine in the case of great bodhisattva beings indicates their immaturity. Śāradvatīputra, it is in this way that unskilled great bodhisattva beings have formerly regressed, descended to the levels of the śrāvakas and pratyekabuddhas, and failed to enter into the maturity of the bodhisattvas.

8.7 “Moreover, Śāradvatīputra, when great bodhisattva beings practice the transcendent perfection of wisdom, owing to their lack of skill in means, [F.77.b] the same refrain should be extensively applied to all the sensory elements and [all the causal attributes] from the applications of mindfulness, up to and including the noble eightfold path, and likewise, to [all the fruitional attributes] from the ten powers of the tathāgatas, up to and including the eighteen distinct qualities of the buddhas—just as has been indicated here in the context of the psycho-physical aggregates. Śāradvatī-

putra, it is in that way that unskilled great bodhisattva beings have formerly regressed, descended to the levels of the śrāvakas and pratyekabuddhas, and failed to enter into the maturity of the bodhisattvas.

8.8 “Śāradvatīputra, you also asked what is the maturity of a great bodhisattva being. In this regard, Śāradvatīputra, great bodhisattva beings who practice the transcendent perfection of wisdom should train as follows: They should not in any respect make assumptions on account of physical forms. They should not make assumptions on account of feelings, perceptions, formative predispositions, and consciousness. They should not make assumptions on account of the eyes, and similarly, they should not make assumptions on account of the ears, the nose, the tongue, the body, and the mental faculty. They should not make assumptions on account of sights, and similarly, they should not make assumptions on account of sounds, odors, tastes, tangibles, and mental phenomena. They should not make assumptions on account of the sensory element of the eyes. They should not make assumptions on account of the sensory element of sights. They should not make assumptions on account of the sensory element of visual consciousness. And in the same vein, they should not make assumptions on account of [all the other sensory elements], up to and including the sensory element of mental consciousness. They should not make assumptions on account of the transcendent perfection of generosity. Similarly, they should not make assumptions on account of the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom. Similarly, they should not make assumptions on account of the meditative concentrations, the immeasurable aspirations, and the formless meditative absorptions. They should not make assumptions on account of the applications of mindfulness, and in the same vein, [F.78.a] they should not make assumptions on account of [all the other causal attributes], up to and including the noble eightfold path. Likewise, they should not make assumptions on account of the ten powers of the tathāgatas, and in the same vein, they should not make assumptions on account of [all the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. Śāradvatīputra, great bodhisattva beings who practice the transcendent perfection of wisdom should not make assumptions even on account of the enlightened mind, the mind that is equal to the unequaled, the uncommon mind, the mind of vast extent. If you ask why, it is because the intrinsic nature of this mind is luminosity.”

8.9 Then, the venerable Śāradvatīputra asked the Blessed One as follows: “Reverend Lord! What is the nature of luminosity—the intrinsic nature of mind?”

The Blessed One replied to the venerable Śāradvatīputra as follows: “Śāradvatīputra, the mind neither has desire, nor is it without desire. It neither has hatred, nor is it without hatred. It neither has delusion, nor is it without delusion. Similarly, it neither has obsessions, fetters, or latent impulses, nor is it without them. Similarly, it neither has all the fetters of philosophical view, nor is it without them. It neither has the mindsets of the śrāvakas and pratyekabuddhas, nor is it without them. This, Śāradvatīputra, is the natural luminosity of the mind with which great bodhisattva beings are endowed.”

8.10 The venerable Śāradvatīputra then asked as follows: “Lord! Does this mind that is not the mind exist?”

The Blessed One replied, “Śāradvatīputra, does this nature of mind with which minds are endowed exist or not exist? Does it have being or non-being? In terms of apprehensibility, is it in fact apprehensible?” [F.78.b]

He replied, “Reverend Lord! That is not the case!”

8.11 [The Lord Buddha] then said, “Śāradvatīputra, if the nature of mind with which minds are endowed has neither existence nor non-existence, and if it is non-apprehensible, then Śāradvatīputra, surely your question ‘Does this mind that is not the mind exist?’ is contestable. How can this reasoning be correct?”

The venerable Śāradvatīputra then asked the Blessed One, “Reverend Lord! What is the nature of mind with which minds are endowed?”

He replied, “Śāradvatīputra! That which is unchanging and without conceptual notions regarding all things is called the nature of mind with which minds are endowed.”

8.12 The venerable Śāradvatīputra then asked the Blessed One, “Reverend Lord! Just as there are no changes and no conceptual notions regarding the actual mind, then are there no changes and no conceptual notions regarding actual physical forms, feelings, perceptions, formative predispositions, and consciousness? In the same vein, are there no changes and no conceptual notions regarding any [phenomena] at all, up to and including all formative predispositions? If that were the case, there would be no changes and no conceptual notions regarding all [attributes and attainments]. up to and including enlightenment.”

The Blessed One replied, “Śāradvatīputra, that is right! There are no changes and no conceptual notions regarding any mind. There are no changes and there are no conceptual notions regarding any [phenomena], up to and including all formative predispositions, and similarly regarding

[all the attributes and attainments], up to and including enlightenment. Śāradvatīputra, this absence of change and absence of conceptual notions regarding all things is designated as the maturity of a great bodhisattva being who practices the transcendent perfection of wisdom.

8.13 “Moreover, Śāradvatīputra, the maturity of a great bodhisattva being also entails the four applications of mindfulness which are correctly retained by skill in means. If you ask what these four are, [F.79.a] they may be described as follows:

(1) Great bodhisattva beings who are diligent, alert, and mindful, after eliminating worldly covetousness and sadness without apprehending anything, with regard to the inner body, continue to observe the physical body, without generating any apperceptions dependent on the physical body. Similarly, those who are diligent, alert, and mindful, after eliminating worldly covetousness and sadness without apprehending anything, with regard to the outer body, continue to observe the physical body, without generating any apperceptions dependent on the physical body. Similarly, those who are diligent, alert, and mindful, after eliminating worldly covetousness and sadness without apprehending anything, with regard to the inner and outer body combined, continue to observe the physical body, without generating any apperceptions dependent on the physical body.

8.14 (2) Those who are diligent, alert, and mindful, after eliminating worldly covetousness and sadness without apprehending anything, with regard to inner feelings, outer feelings, and combined inner and outer feelings, continue to observe feelings, without generating any apperceptions dependent on feelings.

8.15 (3) Those who are diligent, alert, and mindful, after eliminating worldly covetousness and sadness without apprehending anything, with regard to the inner mind, the outer mind, and the combined inner and outer mind, continue to observe the mind, without generating any apperceptions dependent on the mind.

8.16 (4) Those who are diligent, alert, and mindful, after eliminating worldly covetousness and sadness without apprehending anything, with regard to inner phenomena, outer phenomena, and combined inner and outer phenomena, continue to observe phenomena, without generating any apperceptions dependent on phenomena. [B8]

8.17 “Śāradvatīputra, [F.79.b] if you ask how, with regard to the inner body, great bodhisattva beings continue to observe the physical body, when great bodhisattva beings are engaged in conduct, they are fully aware that they are engaged in conduct. When they are standing upright, they are fully aware that they are standing upright. When they are sitting, they are fully aware that they are sitting. When they are lying down, they are fully aware

that they are lying down. In whatever ways the body changes its posture, they are fully aware of these. Śāradvatīputra, it is in such ways that great bodhisattva beings who are diligent, alert and mindful, after eliminating worldly covetousness and sadness without apprehending anything, with regard to the inner body, continue to observe the physical body.

8.18 “Moreover, Śāradvatīputra, great bodhisattva beings maintain alertness whether they are going out or returning back. They maintain alertness whether they are looking outwardly or looking introspectively. They maintain alertness whether they are bending or stretching their limbs; whether they are holding an outer patched robe, a waist cloth, or an alms bowl; and whether they are eating, drinking, chewing, tasting, waking up, resting, coming or going, [standing or] sitting, reclining or not reclining, and speaking or not speaking. They maintain alertness whether they are absorbed in meditation or arising from meditation. Śāradvatīputra, it is in this way that when great bodhisattva beings practice the transcendent perfection of wisdom with regard to the inner body, they continue to observe the physical body. Furthermore, they do so without apprehending anything.

8.19 “Moreover, Śāradvatīputra, they breathe in mindfully and breathe out mindfully. They are fully aware that when they inhale a long breath they are inhaling a long breath, and that when they exhale a long breath, they are exhaling a long breath. They are fully aware that when they inhale a short breath, they are inhaling a short breath, and that when they exhale a short breath, they are exhaling a short breath. Śāradvatīputra, this resembles, for example, a potter or the skilled apprentice of a potter who is fully aware that when he is turning the wheel in a long whirl, he is turning the wheel in a long whirl, [F.80.a] and who is fully aware that when he is turning the wheel in a short whirl, he is turning the wheel in a short whirl. Likewise, Śāradvatīputra, great bodhisattva beings breathe in mindfully and breathe out mindfully. When they are inhaling a long breath, they are fully aware that they are inhaling a long breath. When they are exhaling a long breath, they are fully aware that they are exhaling a long breath. When they are inhaling a short breath, they are fully aware that they are inhaling a short breath. When they are exhaling a short breath, they are fully aware that they are exhaling a short breath. Śāradvatīputra, it is in such ways that great bodhisattva beings who are diligent, alert, and mindful, after eliminating worldly covetousness and sadness without apprehending anything, with regard to the inner body, continue to observe the physical body.

8.20 “Moreover, Śāradvatīputra, great bodhisattva beings analyze this same physical body in terms of its material elements, considering that their bodies comprise the element of earth, the element of water, the element of fire, and the element of wind. Śāradvatīputra, just as a skilled butcher of bulls or the

skilled apprentice of a butcher of bulls slays a bull with a sharp instrument, cuts it into four parts, and then examines the quartered carcass as he stands or sits, in the same way, Śāradvatīputra, great bodhisattva beings who practice the transcendent perfection of wisdom also examine this same physical body in terms of its material elements, considering that it comprises the element of earth, the element of water, the element of fire, and the element of wind. Śāradvatīputra, it is in this way that great bodhisattva beings who practice the transcendent perfection of wisdom with regard to the inner body, continue to observe the physical body. Furthermore, they do so without apprehending anything.

8.21 “Moreover, Śāradvatīputra, great bodhisattva beings consider that this same body, from the soles of the feet upwards and the crown of the head downwards, is full of manifold impurities. They discern that this body comprises the hairs of the head, the hairs of the body, nails, epidermal skin, [F.80.b] inner skin, flesh, ligaments, bones, marrow, kidneys, heart, spleen, lungs, liver, stomach, intestines, sigmoid colon, genitals, urinary bladder, excrement, tears, sweat, adipose tissue, saliva, nasal mucous, pus, serum, odors, urine, brain tissue, and cerebral secretions. Śāradvatīputra, this is just as when the grain bins of a householder farmer have been placed on either side of his doorway, filled with diverse grains—sesame, husked rice, beans, kidney beans, barley, wheat, lentils, unhusked rice, [other] grains [such as millet], and mustard—and an observant passer-by, on seeing them, would know that these are sesame, these are husked rice, these are beans, these are kidney beans, these are barley, these are wheat, these are lentils, these are unhusked rice, these are [other] grains [such as millet], and these are mustard. Śāradvatīputra, in the same way, great bodhisattva beings discern that this very body, from the soles of the feet upwards and from the hair and the head downwards, is full of manifold impurities. As such, this body comprises the hairs of the head, the hairs of the body, and in the same vein, [all the aforementioned things], up to and including the brain tissue and cerebral secretions. Śāradvatīputra, it is in this way that great bodhisattva beings who are diligent, alert, and mindful, after eliminating worldly covetousness and sadness without apprehending anything, with regard to the inner body, continue to observe the physical body. Furthermore, they should do so without apprehending anything. Śāradvatīputra, this is the maturity of a great bodhisattva being who practices the transcendent perfection of wisdom.

8.22 “Moreover, Śāradvatīputra, [F.81.a] the maturity of a great bodhisattva being who practices the transcendent perfection of wisdom also entails the four correct exertions. If you ask what these four are, Śāradvatīputra, they may be described as follows:

8.23 (1) They resolve, struggle, strive, persevere with tenacity, and rightly aspire that negative and non-virtuous attributes which have not yet arisen might not be developed.

8.24 (2) They resolve, struggle, strive, persevere with tenacity, and rightly aspire that negative and non-virtuous attributes which have previously arisen might be renounced.

8.25 (3) They resolve, struggle, strive, persevere with tenacity, and rightly aspire that virtuous attributes which have not yet arisen might be developed.

8.26 (4) They resolve, struggle, strive, persevere with tenacity, and rightly aspire that virtuous attributes which have previously arisen might remain, be unforgotten, flourish and be fully cultivated. Furthermore, they do so without apprehending anything. Śāradvatīputra, this is the maturity of a great bodhisattva being.

8.27 “Moreover, Śāradvatīputra, the maturity of a great bodhisattva being also entails the four supports for miraculous ability. If you ask what these four are, Śāradvatīputra, they may be described as follows:

8.28 (1) Great bodhisattva beings imbued with renunciation, who dwell in solitude, maintaining detachment and remaining in a state of cessation, should cultivate the support for miraculous ability combining meditative stability of resolution with the formative force of exertion.

8.29 (2) Similarly, [imbued with renunciation, dwelling in solitude, maintaining detachment, and remaining in a state of cessation], they should cultivate the support for miraculous ability combining meditative stability of mind with the formative force of exertion.

8.30 (3) [Imbued with renunciation, dwelling in solitude, maintaining detachment, and remaining in a state of cessation], they should cultivate the support for miraculous ability combining meditative stability of perseverance with the formative force of exertion.

8.31 (4) [Imbued with renunciation, dwelling in solitude, maintaining detachment, and remaining in a state of cessation], they should cultivate the support for miraculous ability combining meditative stability of scrutiny with the formative force of exertion.

“These too should be cultivated without apprehending anything. Śāradvatīputra, [F.81.b] this is the maturity of a great bodhisattva being.

8.32 “Moreover, Śāradvatīputra, the maturity of a great bodhisattva being also entails the five faculties. If you ask what these five are, Śāradvatīputra, they comprise (1) the faculty of faith, (2) the faculty of perseverance, (3) the faculty of recollection, (4) the faculty of meditative stability, and (5) the faculty of wisdom. These too should be cultivated without apprehending anything. Śāradvatīputra, this is the maturity of a great bodhisattva being.

- 8.33 “Moreover, Śāradvatīputra, the maturity of a great bodhisattva being also entails the five powers. If you ask what these five are, Śāradvatīputra, they comprise (1) the power of faith, (2) the power of perseverance, (3) the power of recollection, (4) the power of meditative stability, and (5) the power of wisdom. These too should be cultivated without apprehending anything. Śāradvatīputra, this is the maturity of a great bodhisattva being.
- 8.34 “Moreover, Śāradvatīputra, the maturity of a great bodhisattva being also entails the seven branches of enlightenment. If you ask what these seven are, Śāradvatīputra, they comprise (1) the branch of genuine enlightenment that is recollection, (2) the branch of genuine enlightenment that is doctrinal analysis, (3) the branch of genuine enlightenment that is perseverance, (4) the branch of genuine enlightenment that is delight, (5) the branch of genuine enlightenment that is mental and physical refinement, (6) the branch of genuine enlightenment that is meditative stability, and (7) the branch of genuine enlightenment that is equanimity.
- 8.35 “[Bodhisattvas who are] imbued with renunciation, who dwell in solitude, maintaining detachment and remaining in a state of cessation, should cultivate the branch of genuine enlightenment that is recollection. Similarly, [bodhisattvas who are] imbued with renunciation, dwelling in solitude, maintaining detachment, and remaining in a state of cessation should cultivate the branch of genuine enlightenment that is doctrinal analysis, and the [other] branches of genuine enlightenment, comprising perseverance, delight, mental and physical refinement, meditative stability, and equanimity. [F.82.a] All these too should be cultivated without apprehending anything. Śāradvatīputra, this is the maturity of a great bodhisattva being.
- 8.36 “Moreover, Śāradvatīputra, the maturity of a great bodhisattva being also entails [the observance of] the noble eightfold path. If you ask what these eight aspects are, Śāradvatīputra, they comprise (1) correct view, (2) correct thought, (3) correct speech, (4) correct action, (5) correct livelihood, (6) correct effort, (7) correct recollection, and (8) correct meditative stability. These too should be cultivated without apprehending anything. Śāradvatīputra, this is the maturity of a great bodhisattva being.
- 8.37 “Moreover, Śāradvatīputra, the maturity of a great bodhisattva being also entails absorption in the three gateways to liberation by engaging in the understanding that all things are without duality. It further entails absorption in the four meditative concentrations, experiencing all things non-conceptually, without relishing the bliss of meditative concentration. It entails the absorption in the four immeasurable aspirations through acceptance that phenomena are non-arising. It entails absorption in the four formless meditative absorptions by understanding that the three world systems are non-apprehensible.

- 8.38 “It entails absorption in the eight aspects of liberation, without mind, the mental faculty, and mental consciousness. It entails absorption in the nine serial steps of meditative absorption by perceiving cyclic existence and nirvāṇa without duality. It entails absorption in the nine contemplations of impurity by engaging with all things as if they were a mirage. It entails absorption in the ten recollections, without the need for mindfulness and without the need for mentation. It entails absorption in the six aspects of perception by engaging with all things as if they were an illusion.
- 8.39 “Furthermore, it entails engagement in the ten kinds of knowledge by regarding all things, known and unknown, as the same. [F.82.b] It entails absorption in the three [modes of meditative stability], having realized that all things are naturally in absorption. It entails the meditations on the three faculties [enabling knowledge of all that is unknown, acquiring the knowledge of all things, and endowed with the knowledge of all things] by means of knowledge that is free from [the limitations] of past, present, and future. It entails the meditations on the [eight] sense fields of mastery by engaging in the cognition of a single modality, without differentiation, and it entails absorption in the [ten] sense fields of total consummation through acceptance of the nature of profound phenomena. All these absorptions, too, are cultivated without apprehending anything. Śāradvatīputra, this is the maturity of a great bodhisattva being.
- 8.40 “Moreover, Śāradvatīputra, the maturity of a great bodhisattva being also entails those circumstances when bodhisattvas practice the transcendent perfection of wisdom [with regard to the eighteen aspects of emptiness]: In the emptiness of internal phenomena, the emptiness of external phenomena is not discerned. In the emptiness of external phenomena, the emptiness of internal phenomena is not discerned. In the emptiness of both external and internal phenomena, the emptiness of emptiness is not discerned. In the emptiness of emptiness, the emptiness of both external and internal phenomena is not discerned. In the emptiness of emptiness, the emptiness of great extent is not discerned. In the emptiness of great extent, the emptiness of ultimate reality is not discerned. In the emptiness of ultimate reality, the emptiness of conditioned phenomena is not discerned. In the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena is not discerned. In the emptiness of unconditioned phenomena, the emptiness of the unlimited is not discerned. In the emptiness of the unlimited, the emptiness of that which has neither beginning nor end is not discerned. In the emptiness of that which has neither beginning nor end, the emptiness of non-dispersal is not discerned. In the emptiness of non-dispersal, the emptiness of inherent existence is not discerned. In the emptiness of inherent existence, the emptiness of all intrinsic defining characteristics is

not discerned. In the emptiness of all intrinsic defining characteristics, the emptiness of all things is not discerned. In the emptiness of all things, the emptiness of non-apprehension is not discerned. In the emptiness of non-apprehension, the emptiness of non-entities is not discerned. In the emptiness of non-entities, the emptiness of essential nature is not discerned. In the emptiness of essential nature, the emptiness of the essential nature of non-entities is not discerned. In the emptiness of the essential nature of non-entities, the emptiness of essential nature is not discerned. Śāradvatīputra, [F.83.a] great bodhisattva beings who practice the transcendent perfection of wisdom accordingly will engage in the maturity of great bodhisattva beings.

8.41 “Moreover, Śāradvatīputra, the maturity of a great bodhisattva being also entails the completion of the ten powers of the tathāgatas by encouraging others to understand the teachings without relying on external conditions. These too should be cultivated without apprehending anything. It also entails the completion of the four assurances by elucidating [the teachings], without making assumptions with respect to oneself and others. These too should be cultivated without apprehending anything. It further entails the completion of the four kinds of exact knowledge by knowing, without making assumptions, that the vehicles of the śrāvakas and pratyekabuddhas have been rejected. These too should be cultivated without apprehending anything. It also entails the completion of great loving kindness by [understanding that] sentient beings are not sentient beings. This too should be cultivated without apprehending anything. It also entails the completion of great compassion by [understanding that] the self is not a self. This too should be cultivated without apprehending anything. It further entails the completion of the eighteen distinct qualities of the buddhas through freedom from thoughts associated with the two modes of awareness. These too should be cultivated without apprehending anything.

8.42 “It also entails the completion of the understanding of all phenomena, the understanding of the aspects of the path, and the understanding of omniscience by engaging with emptiness in all its finest aspects.¹⁷³ These too should be cultivated without apprehending anything. It entails the completion of the six transcendent perfections by discerning [respectively] that thoughts of miserliness, degenerate morality, agitation, indolence, and distraction, as well as thoughts of stupidity, are non-entities. These too should be cultivated without apprehending anything.

8.43 “It also entails the completion of the six extrasensory powers, having resolved that all things neither come nor go. These too should be cultivated without apprehending anything. [F.83.b] It entails the completion of the five eyes, having discerned that all things are empty, signless, aspirationless, neither arising nor ceasing, and are neither subject to non-conditioning nor

non-origination. These too should be cultivated without apprehending anything. It entails the completion of the major and minor marks, having aspired to [the realization] that all things are non-abiding. These too should be cultivated without apprehending anything.”

8.44 Then the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord! How do great bodhisattva beings who practice the transcendent perfection of wisdom proceed on the path to enlightenment, and how indeed do they enter into the maturity of the bodhisattvas? Can they not be overcome by anyone?”

The Blessed One replied, “Śāradvatīputra, when great bodhisattva beings practice the transcendent perfection of wisdom, they do not make assumptions about the aggregate of physical forms. Similarly, they do not make assumptions about [the other aggregates], up to and including the aggregate of consciousness. They do not make assumptions about the sense field of the eyes, and similarly, they do not make assumptions about [the other sense fields], up to and including the sense field of the mental faculty. They do not make assumptions about the sense field of sights, and they do not make assumptions about [the other sense fields], starting from there and continuing up to the sense field of mental phenomena. Similarly, they do not make assumptions about the sensory element of the eyes, they do not make assumptions about the sensory element of sights, and they do not make assumptions about the sensory element of visual consciousness. And in the same vein, they do not make assumptions about the sensory element of the mental faculty, and they do not make assumptions about [the other sensory elements], up to and including the sensory element of mental phenomena.

8.45 “They do not make assumptions about the applications of mindfulness, and they do not make assumptions about [the other causal attributes], up to and including the noble eightfold path. They do not make assumptions about the transcendent perfection of generosity, and they do not make assumptions about the other transcendent perfections, up to and including the transcendent perfection of wisdom. Similarly, [F.84.a] they do not make assumptions about the ten powers of the tathāgatas, and likewise, they do not make assumptions about the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.

8.46 “Similarly, they do not make assumptions about [their attainments], up to and including the fruit of having entered the stream, and they do not make assumptions about [their other attainments], up to and including arhatship. Similarly, they do not make assumptions about individual enlightenment, or about unsurpassed, genuinely perfect enlightenment. Śāradvatīputra! If great bodhisattva beings flourish accordingly through the transcendent

perfection of wisdom, they will proceed on the path to enlightenment and they will also enter into the maturity of the bodhisattvas. They cannot be overcome by anyone!

8.47 “Moreover, Śāradvatīputra, if great bodhisattva beings who abide in the transcendent perfection of wisdom, and then perfect the gnosis of omniscience, are endowed with that cognition, they will never fall into the lower realms of existence, and they will never be belittled among human beings. They will never become impoverished, and if they do possess a corporeal form, they will not¹⁷⁴ acquire a body that is censured by the worlds of humans, gods, and antigods.”

8.48 Then, the venerable Śāradvatīputra asked the Blessed One as follows: “Reverend Lord! If great bodhisattva beings are endowed with the cognition whereby they would never regress into the lower realms of existence and never be censured by the worlds of gods, humans, and antigods, what is that cognition?”

The Blessed One replied, “Śāradvatīputra! If great bodhisattva beings are endowed with that cognition, in the world systems of the eastern direction, which are as numerous as the sands of the River Ganges, they will perceive tathāgatas, arhats, and genuinely perfect buddhas—as numerous as the sands of the River Ganges—and they will listen to the sacred teachings from them. [F.84.b] They will also perceive the community of the śrāvakas and the community of the bodhisattvas who are associated with those lord buddhas, and they will also perceive the arrays of the enlightened attributes of the buddhafiels. If great bodhisattva beings are endowed with that cognition, they do not maintain notions regarding the buddhas, they do not maintain notions regarding the bodhisattvas, they do not maintain notions regarding the śrāvakas, they have no notions regarding the pratyekabuddhas, they have no notions regarding self, they have no notions regarding non-self, and they have no notions regarding the buddhafiels.

8.49 “If great bodhisattva beings are endowed with that cognition, they do practice the transcendent perfection of generosity, but they do not apprehend that generosity, and then they also practice the transcendent perfection of wisdom, but they do not apprehend that transcendent perfection of wisdom. If they are endowed with such cognition, they practice the applications of mindfulness, without apprehending the applications of mindfulness. In the same vein, they practice the eighteen distinct qualities of the buddhas, without apprehending the distinct qualities of the buddhas. Śāradvatīputra! If great bodhisattva beings are endowed with that cognition, they bring all phenomena to perfection, and they are aware that they do not make assumptions about all these phenomena.

8.50 “So it is, Śāradvatīputra, that great bodhisattva beings who practice the transcendent perfection of wisdom, who wish to pursue the path to enlightenment, and who wish to enter into the maturity of the bodhisattvas should have no opportunities to indulge in physical, verbal, and mental actions that are tainted with the inadmissible transgressions.”

8.51 Then, the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord! What are the physical actions that are tainted with the inadmissible transgressions, which great bodhisattva beings might have? What are the corresponding verbal actions, and what are the corresponding mental actions?”

The Blessed One then addressed the venerable Śāradvatīputra as follows: [F.85.a] “Śāradvatīputra, when great bodhisattva beings think, ‘This is the body on the basis of which the self is to be apprehended as the body,¹⁷⁵ or similarly, ‘This is the speech [on the basis of which the self is to be apprehended as speech],’ or ‘This is the mind on the basis of which the self is to be apprehended as the mind,’ Śāradvatīputra, all that denotes physical actions, verbal actions, and mental actions that are tainted with the inadmissible transgressions. However, Śāradvatīputra, great bodhisattva beings who practice the transcendent perfection of wisdom do not at all apprehend the physical body [and so forth]. Śāradvatīputra, if great bodhisattva beings who practice the transcendent perfection of wisdom were to apprehend the physical body [and so forth], and in doing so were to generate through their body, speech, or mind thoughts of miserliness, and if they were to generate thoughts of degenerate morality, thoughts of agitation, thoughts of indolence, thoughts of distraction, or thoughts of stupidity, then, Śāradvatīputra, one should know that they would not be great bodhisattva beings.

8.52 “Śāradvatīputra, if great bodhisattva beings practice the transcendent perfection of wisdom, they will purify the negativity of body, and if they also purify the negativity of speech, and purify the negativity of mind, it follows that those great bodhisattva beings who practice the transcendent perfection of wisdom will refine the path to enlightenment, and correctly enter into the maturity of the bodhisattvas.”

8.53 Then, the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord! How do great bodhisattva beings purify the negativity of body? Similarly, how do they purify the negativity of speech and mind?”

The Blessed One replied, “Śāradvatīputra, whenever great bodhisattva beings [F.85.b] do not apprehend the physical body and do not apprehend speech and mind, then, Śāradvatīputra, these great bodhisattva beings continue to pursue the paths associated with the ten virtuous actions, from the time when they first begin to set their mind on enlightenment. They

never develop the mindsets of the śrāvakas and pratyekabuddhas, but they do indeed develop great compassion at all times for the sake of all sentient beings.

8.54 “Accordingly, Śāradvatīputra, I say that great bodhisattva beings who practice the transcendent perfection of wisdom will purify the negativity of body. Similarly, I say that they will purify the negativity of speech and mind. Śāradvatīputra, so it is that great bodhisattva beings who practice the transcendent perfection of wisdom refine the path to enlightenment, and also enter into the maturity of the bodhisattvas.”

8.55 *This completes the eighth chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Maturity.”¹⁷⁶*

9.

Chapter 9

TEACHING

9.1 Then, the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord! In what circumstances do great bodhisattva beings enter into the maturity of the bodhisattvas, and what is this vehicle of the bodhisattvas wherein emancipation is not attained through limited vehicles?”

The Blessed One then addressed the venerable Śāradvatīputra as follows: “Śāradvatīputra, whenever great bodhisattva beings practice the transcendent perfection of generosity, they do not practice their generosity for the sake of a limited number of sentient beings. When they practice the transcendent perfection of ethical discipline, they do not maintain their ethical discipline for the sake of a limited number of sentient beings. It is the same when they practice the transcendent perfection of tolerance, the transcendent perfection of perseverance, and the transcendent perfection of meditative concentration; and when they practice the transcendent perfection of wisdom, they do not cultivate wisdom for the sake of a limited number of sentient beings. Rather, when they practice the transcendent perfection of generosity, they practice their generosity for the sake of all sentient beings, [F.86.a] and so on in the same vein. When they practice the transcendent perfection of wisdom, they cultivate wisdom for the sake of all sentient beings.¹⁷⁷

9.2 “Great bodhisattva beings do not don the great armor for the sake of a limited number of sentient beings, thinking, ‘So many sentient beings will I lead to final nirvāṇa in the expanse of non-residual nirvāṇa, and so many sentient beings will I not lead to final nirvāṇa; so many sentient beings will I establish in enlightenment, and so many sentient beings will I not establish [in enlightenment].’ Rather, they don the great armor for the sake of all sentient beings, thinking, ‘I myself should complete the transcendent perfection of generosity. I should also connect all sentient beings with the transcendent perfection of generosity. In the same vein, I myself should

complete the transcendent perfection of ethical discipline, and the same goes for the transcendent perfection of tolerance, the transcendent perfection of perseverance, and the transcendent perfection of meditative concentration. I myself should complete the transcendent perfection of wisdom, and I should also connect all sentient beings with the transcendent perfection of wisdom.’ Śāradvatīputra, it is to that extent that great bodhisattva beings are said to don the great armor.

9.3 “Moreover, Śāradvatīputra, with regard to great bodhisattva beings who practice the transcendent perfection of wisdom, all the acts of generosity that they make are offered with an omniscient mind, and, making common cause with all sentient beings,¹⁷⁸ they dedicate these [acts] for the sake of unsurpassed, genuinely perfect enlightenment, without apprehending anything. This, Śāradvatīputra, is the armor of the transcendent perfection of generosity, possessed by great bodhisattva beings who practice the transcendent perfection of wisdom.

9.4 “Moreover, Śāradvatīputra, when great bodhisattva beings offer their generosity, they do so with an omniscient mind, and dedicate this for the sake of all sentient beings in common, without being fascinated by the levels of the śrāvakas and pratyekabuddhas. This, Śāradvatīputra, is called the armor of the transcendent perfection of ethical discipline, offered by great bodhisattva beings who practice the transcendent perfection of wisdom.

9.5 “Moreover, Śāradvatīputra, [F.86.b] when great bodhisattva beings practice their generosity, they do so attentive to the omniscient mind, and for the sake of all sentient beings in common, they exhibit endurance, satisfaction, and confidence¹⁷⁹ with respect to [all] phenomena. These [attributes] are called the armor of the transcendent perfection of tolerance. Similarly, the indefatigability, relentlessness, and tenacity with which they persevere while practicing their generosity and so forth, are called the armor of the transcendent perfection of perseverance. Likewise, the one-pointedness of their minds in omniscience when they practice their generosity, attentive to all sentient beings, without permitting the mindsets of the śrāvakas and pratyekabuddhas to arise, is the armor of the transcendent perfection of meditative concentration. Moreover, Śāradvatīputra, when great bodhisattva beings practice generosity, focusing on the notion that senses are illusory, and grant their gifts without apprehending the giver, the gift, and the recipient, this is the armor of the transcendent perfection of wisdom offered by great bodhisattva beings who practice the transcendent perfection of wisdom.

9.6 “Śāradvatīputra, whenever great bodhisattva beings with an omniscient mind neither conceptualize these six transcendent perfections nor apprehend them, these great bodhisattva beings are said to don the great

armor. [F.87.a]

“Moreover, Śāradvatīputra, when great bodhisattva beings practice the transcendent perfection of ethical discipline, they grant their generosity with a mind endowed with omniscience, and dedicate this for the sake of unsurpassed, genuinely perfect enlightenment, making common cause with all sentient beings. This is the transcendent perfection of generosity of great bodhisattva beings who practice the transcendent perfection of ethical discipline.

9.7 “Moreover, Śāradvatīputra, when great bodhisattva beings practice the transcendent perfection of ethical discipline, they do not hanker for the levels of the śrāvakas and pratyekabuddhas, and much less still for the levels of ordinary people. This is the transcendent perfection of ethical discipline possessed by great bodhisattva beings.

“Moreover, Śāradvatīputra, when great bodhisattva beings who practice the transcendent perfection of ethical discipline exhibit endurance, satisfaction, and confidence with respect to [all] phenomena, this is the transcendent perfection of tolerance, possessed by great bodhisattva beings who practice the transcendent perfection of ethical discipline.

9.8 “Moreover, Śāradvatīputra, when great bodhisattva beings who practice the transcendent perfection of ethical discipline exhibit indefatigability, relentlessness, and tenacity with respect to [all] phenomena, this is the transcendent perfection of perseverance, possessed by great bodhisattva beings who practice the transcendent perfection of ethical discipline.

“Moreover, Śāradvatīputra, when great bodhisattva beings who practice the transcendent perfection of ethical discipline are not separated from thoughts preceded by great compassion, owing to their attentiveness endowed with omniscience, and do not permit the mindsets of the śrāvakas and pratyekabuddhas to arise, [F.87.b] less still the mindsets of ordinary people, this is the transcendent perfection of meditative concentration, possessed by great bodhisattva beings who practice the transcendent perfection of ethical discipline.

9.9 “Moreover, Śāradvatīputra, whenever great bodhisattva beings who practice the transcendent perfection of ethical discipline focus on the notion that all phenomena are illusory, and when, owing to the emptiness of inherent existence, they neither make assumptions about nor apprehend ethical discipline, this is the transcendent perfection of wisdom possessed by great bodhisattva beings who practice the transcendent perfection of ethical discipline. Śāradvatīputra, so it is that when great bodhisattva beings practice the transcendent perfection of ethical discipline they are said to don the great armor that is retained by means of all six transcendent perfections.

- “Moreover, Śāradvatīputra, when great bodhisattva beings practice the transcendent perfection of tolerance, they practice their generosity with a mind endowed with omniscience and dedicate this for the sake of unsurpassed, genuinely perfect enlightenment, making common cause with all sentient beings, and so on in the same vein as before.¹⁸⁰
- 9.10 “Also, the same goes for the transcendent perfection of perseverance, just as has been indicated in the context of the transcendent perfection of generosity.
- “Moreover, Śāradvatīputra, when great bodhisattva beings practice the transcendent perfection of meditative concentration they become absorbed in the meditative concentrations, the immeasurable aspirations, and the formless absorptions, but they will not be reborn and they will not be captivated on account of these [absorptions]. This is the transcendent perfection of wisdom possessed by great bodhisattva beings, skillful in practicing the transcendent perfection of meditative concentration.
- 9.11 “Moreover, Śāradvatīputra, [F.88.a] when great bodhisattva beings practice the transcendent perfection of meditative concentration they become absorbed in the meditative concentrations, the immeasurable aspirations, and the formless absorptions, and then, through their vision of freedom and their vision of emptiness, signlessness, and aspirationlessness, they may indeed enter into the levels of the śrāvakas or pratyekabuddhas, whereupon all śrāvakas and pratyekabuddhas will be overwhelmed. This, Śāradvatīputra, is the transcendent perfection of wisdom possessed by great bodhisattva beings, skillful in practicing the transcendent perfection of meditative concentration. Śāradvatīputra, it is in this way that great bodhisattva beings are said to don the great armor.
- 9.12 “Śāradvatīputra, when great bodhisattva beings don the great armor in these ways, then, throughout the world systems, from the eastern direction up to the intermediate directions, numerous as the sands of the River Ganges, all the lord buddhas who reside therein will purposefully declare and incant in their eulogies, “This great bodhisattva being, in such and such a world system, has donned the great armor, is bringing sentient beings to maturity, is refining the buddhafi elds, and is even conjuring emanational forms through miraculous abilities!”
- 9.13 Then, the venerable Śāradvatīputra asked the Blessed One as follows: “Reverend Lord! By means of what is it said that great bodhisattva beings who have entered upon the Great Vehicle, ride upon the Great Vehicle?”¹⁸¹
- The Blessed One then addressed the venerable Śāradvatīputra as follows: “Śāradvatīputra, [F.88.b] when great bodhisattva beings practice the six transcendent perfections, they achieve and then maintain the first meditative concentration, where there is freedom from the passions [of the senses], and

freedom from negative and non-virtuous attributes, while ideation and scrutiny are present, alongside the joy and bliss that arise from freedom. They then achieve and maintain the second meditative concentration, where there is an intense inner clarity, free from both ideation and scrutiny—the absence of ideation and scrutiny being due to one-pointed mental focus, while the joy and bliss that arise from meditative stability are present. They then achieve and maintain the third meditative concentration, where bliss remains but joy is absent due to the absence of attachment to joy—this is what sublime beings describe as ‘equanimous, mindful, and pure’. And they then achieve and maintain the fourth meditative concentration where even that sense of bliss is abandoned, and neither suffering nor bliss is present because blissful and unhappy states of mind have both previously subsided, while equanimity and mindfulness are utterly pure.

9.14 “Similarly, they achieve and maintain the mind that is endowed with loving kindness, its volition permeating a single direction of space because it is vast, extensive, non-dual, immeasurable, free from enmity, free from harm, without rivalry, perfected, and well-cultivated. Likewise, they then achieve and maintain the mind endowed with loving kindness, the volition of which permeates a second [direction of space], and similarly, a third, a fourth, the nadir, the zenith, the horizon, and the entire universe.

“In the same way, they then achieve and maintain the mind that is endowed with compassion, empathetic joy, and equanimity, its volition permeating the entire universe. These combined [practices] of the four immeasurable aspirations and the [four] meditative concentrations [F.89.a] form the supremely excellent Great Vehicle of great bodhisattva beings.

9.15 “When great bodhisattva beings are absorbed in these meditative concentrations, conjoined with the aspects of the immeasurable aspirations, replete with the [appropriate] signs and indications [of successful practice], and then arise [from these meditative states], making common cause with all sentient beings, they act so as to perfect omniscience. This indeed, Śāradvatīputra, is the Great Vehicle of great bodhisattva beings.

“When great bodhisattva beings, their minds endowed with omniscience and preceded by great compassion, correctly describe and communicate these meditative concentrations, immeasurable aspirations, and formless absorptions to others, so that they might abandon afflicted mental states—expounding, analyzing, and elucidating them, and demonstrating the drawbacks of their experiences, as well as genuine emancipation—this is the transcendent perfection of generosity possessed by great bodhisattva beings.

9.16 “When those who have cultivated a mind endowed with omniscience hone and cultivate the first meditative concentration and [the others], up to and including the fourth meditative concentration, and abide in these meditative concentrations without permitting the cultivation of other mindsets, that is to say, those of the śrāvakas and pratyekabuddhas—this, Śāradvatīputra, is the unblemished transcendent perfection of ethical discipline possessed by great bodhisattva beings.

“Also, when any great bodhisattva beings, without being separated from the attention associated with omniscience, think, ‘I should teach the sacred doctrine to all sentient beings in order that they might abandon all afflicted mental states,’ [F.89.b] and then exhibit endurance, satisfaction, investigation, and contemplation with respect to those attentions, this, Śāradvatīputra, is the transcendent perfection of tolerance possessed by great bodhisattva beings.

9.17 “Also, when any great bodhisattva beings, through their attention endowed with omniscience, constantly dedicate all the roots of their virtuous actions for the sake of unsurpassed, genuinely perfect enlightenment, making common cause with all sentient beings, and then exhibit indefatigability and relentlessness, this, Śāradvatīputra, is the transcendent perfection of perseverance possessed by great bodhisattva beings.

“Also, when any great bodhisattva beings, through their attention endowed with omniscience, become absorbed in the meditative concentrations, meditative stabilities, [formless] absorptions, and the [gateways to] liberation, and then arise [from those meditative states] without descending to the levels of the śrāvakas and pratyekabuddhas, this is the transcendent perfection of meditative concentration possessed by great bodhisattva beings.

9.18 “Also, when any great bodhisattva beings, through their attention endowed with omniscience, are absorbed in the meditative concentrations, the immeasurable aspirations, and the formless absorptions, they definitively discern that all the aspects of their meditative concentrations are facets of impermanence, modes of suffering, and aspects of emptiness, signlessness, and aspirationlessness, yet they enter neither into the maturity of the śrāvakas nor into the maturity of the pratyekabuddhas, because these [insights] are retained by great compassion. This, Śāradvatīputra, is the transcendent perfection of wisdom possessed by great bodhisattva beings.

“These indeed, Śāradvatīputra, represent the Great Vehicle of great bodhisattva beings.

- 9.19 “Moreover, Śāradvatīputra, the same also applies when great bodhisattva beings definitively cultivate in all respects the four applications of mindfulness, [F.90.a] and likewise [all the other causal attributes], up to and including the noble eightfold path, and when they cultivate in all respects the meditative stability of emptiness, the meditative stability of signlessness, and the meditative stability of aspirationlessness, and when they cultivate in all respects [all the other fruitional attributes], from the ten powers of the tathāgatas up to and including the eighteen distinct qualities of the buddhas. This, Śāradvatīputra, is the Great Vehicle of great bodhisattva beings.
- 9.20 “Moreover, Śāradvatīputra, when great bodhisattva beings are absorbed in loving kindness, they focus on the nature of mind that benefits sentient beings, thinking, ‘I should save all sentient beings!’ Also, when they are absorbed in compassion, they focus on the nature of mind that directs compassion and love to all those beings, and when they are absorbed in empathetic joy, they also focus on all sentient beings, thinking, ‘I should liberate all sentient beings!’ Also, when they are absorbed in equanimity, they focus on those beings, meditating, ‘May all sentient beings achieve the cessation of contaminants!’ This, Śāradvatīputra, is the transcendent perfection of generosity, possessed by great bodhisattva beings who practice the four immeasurable aspirations.
- 9.21 “Also, when any great bodhisattva beings become absorbed in the aspects of those meditative concentrations, immeasurable aspirations, and formless absorptions, replete with the [appropriate] signs and indications [of success in practice], and then arise [from those meditative states], without dedicating their merit to the level of the śrāvakas or the level of the pratyekabuddhas, and instead only dedicating it to omniscience, this is the transcendent perfection of ethical discipline, possessed by great bodhisattva beings who practice the meditative concentrations, the immeasurable aspirations, and the formless absorptions.
- 9.22 “When great bodhisattva beings, through their attention endowed with omniscience, abide in the meditative concentrations, the immeasurable aspirations, and the formless absorptions, [F.90.b] without confusing them, and do not desire those two levels—the level of the śrāvakas or the level of the pratyekabuddhas—but accept and desire only omniscience, this is the transcendent perfection of tolerance, possessed by great bodhisattva beings who practice the meditative concentrations, the immeasurable aspirations, and the formless absorptions.
- 9.23 “Also, when any great bodhisattva beings, through their attention endowed with omniscience, maintain their indefatigability and relentlessness in order to abandon non-virtuous actions and adopt virtuous

actions, this is the transcendent perfection of perseverance, possessed by great bodhisattva beings who abide in the meditative concentrations, the immeasurable aspirations and the formless absorptions.

“Also, when any great bodhisattva beings become absorbed in those meditative concentrations, immeasurable aspirations, and formless absorptions, and then arise [from those meditative states], but are not captivated by those meditative concentrations, immeasurable aspirations, and formless absorptions, and are not subject to rebirth on account of them, this is the transcendent perfection of meditative concentration, originating from the skillful means of great bodhisattva beings who abide in the meditative concentrations, the immeasurable aspirations, and the formless absorptions.

9.24 “Also, when any great bodhisattva beings, through their attention endowed with omniscience, are absorbed in the meditative stabilities of the meditative concentrations, the immeasurable aspirations, and the formless absorptions, and then arise [from those states], but definitively discern that all of those are facets of impermanence, modes of suffering, aspects of selflessness, and aspects of emptiness, signlessness, and aspirationlessness, without entering either into the maturity of the śrāvakas [F.91.a] or into the maturity of the pratyekabuddhas, this, Śāradvatīputra, is the transcendent perfection of wisdom, originating from the skillful means of great bodhisattva beings who practice the meditative concentrations, the immeasurable aspirations, and the formless absorptions.

9.25 “Śāradvatīputra, these six transcendent perfections of great bodhisattva beings are the Great Vehicle that is retained by skillful means originating from the meditative concentrations, the immeasurable aspirations and the formless absorptions.

“Moreover, Śāradvatīputra, the Great Vehicle of great bodhisattva beings understands the emptiness of internal phenomena without apprehending anything. Likewise, in the same vein, it also understands [all the other aspects of emptiness], up to and including the emptiness of the essential nature of non-entities, without apprehending anything.

9.26 “Moreover, Śāradvatīputra, the Great Vehicle of great bodhisattva beings does not cause one to know that ‘all things are distraction’ or ‘this is meditative absorption.’ Moreover, Śāradvatīputra, the Great Vehicle of great bodhisattva beings does not cause one to know that ‘this is permanent’ or ‘this is impermanent.’ Similarly, in the same vein, it does not cause one to know that ‘this is imbued with happiness,’ ‘this is imbued with suffering,’ ‘this is a self,’ or ‘this is not a self,’ and it does so without apprehending anything. [V32] [F.92.b] [B9]

“Moreover, Śāradvatīputra, the Great Vehicle of great bodhisattva beings does not cause one to know past time. It does not cause one to know future time and present time—nor does it not cause one to know the three times,¹⁸² but it does so without apprehending anything.

9.27 “Moreover, Śāradvatīputra, the Great Vehicle of great bodhisattva beings does not cause one to know the world system of desire. It does not cause one to know the world system of form and the world system of formlessness—nor does it not cause one to know the three world systems, but it does so without apprehending anything.¹⁸³

“Moreover, Śāradvatīputra, the Great Vehicle of great bodhisattva beings does not cause one to know mundane phenomena. It does not cause one to know¹⁸⁴ supramundane, conditioned, [F.93.a] unconditioned, contaminated, and uncontaminated phenomena—nor does it not cause one to know mundane phenomena, and nor does it not cause one to know supramundane, conditioned, unconditioned, contaminated, and uncontaminated phenomena, but it does so without apprehending anything.”

9.28 “Śāradvatīputra, that on which great bodhisattva beings abide is the [Great] Vehicle that enters into the maturity of the bodhisattvas. This is not the emancipation associated with limited vehicles, that is to say, with the vehicle of the śrāvakas or the vehicle of the pratyekabuddhas. If you ask why, it is because the Great Vehicle and the great armor are not distinct from one another. The great armor itself is the Great Vehicle, and the Great Vehicle itself is the great armor. It is the Great Vehicle and the great armor that constitute the maturity of the bodhisattvas.”

9.29 Then, the venerable Śāradvatīputra asked the Blessed One as follows: “Reverend Lord! To what extent is it said of great bodhisattva beings that they abide in the Great Vehicle?”

The Blessed One then addressed the venerable Śāradvatīputra as follows: “Śāradvatīputra, when great bodhisattva beings practice the transcendent perfection of generosity, [F.93.b] they abide in the transcendent perfection of wisdom, and because they act without apprehending anything, they do not apprehend gifts, they do not apprehend their transcendent perfection of generosity, nor do they apprehend recipients. Similarly, when they practice the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom, they abide in the transcendent perfection of wisdom [and so forth], and because they act without apprehending anything, they do not apprehend virtuous phenomena, nor do they apprehend non-virtuous, determinate, indeterminate, mundane, supramundane, conditioned,

unconditioned, contaminated, or uncontaminated phenomena. They do not apprehend the transcendent perfection of wisdom, the cultivation of the transcendent perfection of wisdom, or the cultivators of the transcendent perfection of wisdom. Śāradvatīputra, it is to that extent that great bodhisattva beings are said to abide in the Great Vehicle.

9.30 “Moreover, Śāradvatīputra, great bodhisattva beings, their unconfused minds endowed with omniscience, should cultivate the four applications of mindfulness in order to terminate this cultivation, and they do so without apprehending anything. Similarly, they should cultivate the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the three gateways to liberation, the ten powers of the tathāgatas, and so on, up to and including the eighteen distinct qualities of the buddhas, all in order to put an end to cultivation, and they do so without apprehending anything. Śāradvatīputra, great bodhisattva beings who undertake cultivation accordingly are said to abide in the Great Vehicle.

9.31 “Moreover, Śāradvatīputra, [F.94.a] owing to the non-apprehension of sentient beings, great bodhisattva beings understand that a so-called ‘bodhisattva’ is a mere name or conventional term. Similarly, it follows that so-called ‘physical forms’ are nothing but a mere designation, and the same goes for feelings, perceptions, and formative predispositions because they too are non-apprehensible. Also, since consciousness is non-apprehensible, it follows that so-called ‘consciousness’ is nothing but a mere name or conventional term.

9.32 “Since the eyes are non-apprehensible, it follows that so-called ‘eyes’ are nothing but a mere name or conventional term. Similarly, since [the other sense organs], up to and including the mental faculty, are non-apprehensible, it follows that so-called ‘ears, nose, tongue, body and mental faculty’ are nothing but mere names or conventional terms. Similarly, since sights are non-apprehensible, it follows that so-called ‘sights’ are nothing but a mere name or conventional term. Similarly, since sounds, odors, tastes, tangibles, and mental phenomena are non-apprehensible, it follows that so-called ‘sounds, odors, tastes, tangibles, and mental phenomena’ are nothing but mere names or conventional terms.

9.33 “Since the applications of mindfulness are non-apprehensible, it follows that the so-called ‘four applications of mindfulness’ are nothing but mere names or conventional terms, and the same goes for [all other causal attributes], up to and including the [noble eightfold] path. Since they are all non-apprehensible, it follows that the same goes for the so-called ‘[four] correct exertions, [four] supports for miraculous ability, five faculties, five powers, seven branches of enlightenment, and the noble eightfold path.’

- 9.34 “In the same way, since the emptiness of internal phenomena and the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, are non-apprehensible, they are nothing but mere names or conventional terms. Likewise, the so-called ‘ten powers of the tathāgatas’ are nothing but mere names or conventional terms, and the same goes for [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. Since these are all non-apprehensible, it follows that all [fruitional attributes], up to and including the so-called ‘[eighteen] distinct qualities of the buddhas,’ are nothing but mere names or conventional terms. [F.94.b]
- 9.35 “Since [unconditioned phenomena], up to and including the finality of existence, are non-apprehensible, it follows that the so-called ‘real nature, expanse of reality, maturity, and finality of existence’ are all nothing but mere names or conventional terms. Since enlightenment is non-apprehensible, it follows that this so-called ‘enlightenment’ is nothing but a mere name or conventional term; and in the same way, since a ‘genuinely perfect buddha’ is non-apprehensible, it is nothing but a mere name or conventional term. Śāradvatīputra, it is to that extent that great bodhisattva beings are said to abide in the Great Vehicle.
- 9.36 “Moreover, Śāradvatīputra, great bodhisattva beings, from the time when they first begin to set their mind on enlightenment, perfect the five extrasensory powers which are without degeneration, and they bring sentient beings to maturity. They also refine the buddhafiels, they pass from one buddhafiels to another buddha fiels, they honor, venerate, respect, and make offerings to the lord buddhas, and they repeatedly listen to the sacred doctrines of this most supreme vehicle of the bodhisattvas, in the presence of those lord buddhas. Mounted on this vehicle, they proceed to the buddhafiels in order to benefit sentient beings and in order to behold the buddhas, but, in addition, they are without the notion of a buddhafiels, they are without the notion of sentient beings, and they are even without the notion of a buddha. Indeed, abiding on the level of non-duality, they acquire as many corporeal forms as will facilitate their appropriate acts for the welfare of sentient beings. Until they attain manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment, they will never be separated from this [Great] Vehicle.
- 9.37 “Having obtained omniscience, [F.95.a] they continue to turn the wheel of the sacred doctrine, which cannot be turned by virtuous ascetics, brāhmin priests, gods, demonic forces, Brahmā deities, or anyone else. Whichever lord buddhas are alive and reside in the world systems of the eastern direction, numerous as the sands of the River Ganges, and whichever buddhas are alive and reside similarly in the world systems of the other directions, up to

and including the intermediate directions, numerous as the sands of the River Ganges, they will all offer praise and chant their eulogies, saying, ‘Such and such a great bodhisattva being, in such and such a world system, has ridden the Great Vehicle, and subsequently obtained the understanding of all the aspects of omniscience. Having obtained the understanding of all the aspects of omniscience, that one turns in the world the wheel of the sacred doctrine, which cannot be turned by virtuous ascetics, brāhmin priests, or anyone else!’ Śāradvatīputra! It is to that extent that great bodhisattva beings are said to abide in the Great Vehicle.

9.38 “Moreover, Śāradvatīputra, the Great Vehicle of great bodhisattva beings entails the six transcendent perfections. If you ask what these six are, they comprise the transcendent perfection of generosity, the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom. These are the six transcendent perfections.

“If, among them, you ask what is the transcendent perfection of generosity—Śāradvatīputra, when great bodhisattva beings who have cultivated the mind endowed with omniscience give inner or outer objects to those who desire them, and having done so, then dedicate the merit of these gifts for the sake of unsurpassed, genuinely perfect enlightenment, making common cause with all sentient beings, that, Śāradvatīputra, is the transcendent perfection of generosity, possessed by great bodhisattva beings.

9.39 “Then, if you ask what is the transcendent perfection of ethical discipline—Śāradvatīputra, when great bodhisattva beings [F.95.b] who have cultivated the mind endowed with omniscience adopt and practice correctly the path of the ten virtuous actions and then also correctly introduce, secure, and establish others on the path of virtuous actions, and do so without apprehending anything, this, Śāradvatīputra, is the unblemished transcendent perfection of ethical discipline, possessed by great bodhisattva beings.”

“If you ask what is the transcendent perfection of tolerance—Śāradvatīputra, when great bodhisattva beings [who have cultivated the mind endowed with omniscience] themselves possess the excellent endowment of tolerance, and then also correctly introduce, secure, and establish others in tolerance, and they do so without apprehending anything, this, Śāradvatīputra, is the transcendent perfection of tolerance, possessed by great bodhisattva beings.

9.40 “If you ask what is the transcendent perfection of perseverance—Śāradvatīputra, when great bodhisattva beings who have cultivated the mind endowed with omniscience are indefatigable with respect to the six transcendent perfections, and also correctly introduce, secure, and establish sentient beings in the six transcendent perfections, and do so without apprehending anything, this, Śāradvatīputra, is the transcendent perfection of perseverance, possessed by great bodhisattva beings.

“If you ask what is the transcendent perfection of meditative concentration—Śāradvatīputra, when great bodhisattva beings who have cultivated the mind endowed with omniscience are themselves skillfully absorbed in the meditative concentrations, the immeasurable aspirations, and the formless absorptions, and on that account are no longer subject to rebirth, while they also correctly introduce, secure, and establish others in these meditative concentrations, immeasurable aspirations, and formless absorptions, doing so without apprehending anything, this, Śāradvatīputra, is the transcendent perfection of meditative concentration, possessed by great bodhisattva beings. [F.96.a]

9.41 “If you ask what is the transcendent perfection of wisdom—Śāradvatīputra, when great bodhisattva beings who have cultivated the mind endowed with omniscience definitively discern the nature of all things, and are without fixation on all things, without apprehending anything, and having become unfixated on all things, then also correctly introduce, secure, and establish others in that definitive discernment of the nature of all things, and they do so without apprehending anything, this, Śāradvatīputra, is the transcendent perfection of wisdom, possessed by great bodhisattva beings. Śāradvatīputra! This is the Great Vehicle of great bodhisattva beings.”

9.42 Then the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord! Is the transcendent perfection of generosity mundane, or is it supramundane? Is this also the case with respect to the other transcendent perfections, up to and including the transcendent perfection of wisdom? Reverend Lord! If the transcendent perfection of generosity were mundane, and that were also the case with respect to the other transcendent perfections, up to and including the transcendent perfection of wisdom, then, Reverend Lord, in what way could one perfect the transcendent perfection of mundane generosity, and likewise, the other transcendent perfections, up to and including the transcendent perfection of wisdom? What would be the point? Mundane things are conditioned, and since anything that is conditioned is impermanent, how could something that is impermanent be perfected as a transcendent perfection? Also, how could the transcendent perfection of generosity be supramundane? If [the

transcendent perfections], up to and including the transcendent perfection of wisdom, were so, they would not be created. How could something that is not created be perfected?"¹⁸⁵

9.43 The Blessed One then addressed the venerable Śāradvatīputra as follows: [F.96.b] "Śāradvatīputra, the transcendent perfection of generosity is both mundane and supramundane. The transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom also are both mundane and supramundane."

Śāradvatīputra then asked, "What is the mundane transcendent perfection of generosity? What is the supramundane transcendent perfection of generosity?"

9.44 "Śāradvatīputra, those great bodhisattva beings who have become liberal donors bequeath food to virtuous ascetics, brāhmins, the destitute, wandering mendicants, forest-dwelling anchorites, and to beggars who are in need of food. They offer drink to those in need of drink, and in the same vein, they donate clothing, incense, garlands, unguents, bedding, mats, and homes to those who are in need of them. They donate lodgings to those who are in need of lodgings, they offer medicines to those in need of medicine, they offer provisions to those in need of provisions; and similarly, they offer appropriate human resources to beggars, and likewise, they offer their sons, they offer their daughters, they offer their wives and courtesans; and similarly, they offer their heads, eyes, ears, nose, marrow, hands, limbs, and appendages. In doing so, they practice liberality while adhering to the ownership of property, thinking, 'I am giving. They are receiving. O! I am without miserliness. I am a donor. I give alms. O! I give everything. I respect the lord buddhas. [F.97.a] I practice the transcendent perfection of generosity. I, having given this gift, dedicate it for the sake of unsurpassed, genuinely perfect enlightenment, making common cause with all sentient beings, and without apprehending anything! Through this, my gift, may all sentient beings attain happiness in this lifetime! May they attain final nirvāṇa in the expanse of reality that is beyond sorrow, and where there is no residue of the psycho-physical aggregates!' However, in giving their gifts they are tied by three fetters. What, you may ask, are the three? They comprise the notion of self, the notion of others, and the notion of the act of giving. This act of giving gifts, when tied by these three fetters, Śāradvatīputra, is called the transcendent perfection of mundane generosity. If you ask why it is called the transcendent perfection of mundane generosity, it is because those who practice in such mundane ways do not move beyond and transcend the mundane. For that reason, it is designated as 'mundane.'

- 9.45 “What, you may ask, is the supramundane transcendent perfection of generosity? It is the purity of the three spheres [of subject, object, and their interaction]. In this context, the mind that is preceded by the great compassion of great bodhisattva beings does not apprehend the dispensing of gifts. It does not apprehend the giver, nor does it apprehend the recipient. This absence of giving and the absence of rejoicing in the ripening impact of giving, Śāradvatīputra, is called the purity of the three spheres [of subject, object, and their interaction].
- 9.46 “Moreover, Śāradvatīputra, great bodhisattva beings offer gifts to all sentient beings, and even after making their gifts, they practice liberality toward those same beings, but they do not apprehend those sentient beings. They do not consider the recipient. They do not even rejoice in the ripening impact of their giving. Although they also dedicate their gifts for the sake of unsurpassed, genuinely perfect enlightenment, they do not consider even the slightest indication [of anything]. This, Śāradvatīputra, is called the transcendent perfection of supramundane generosity. [F.97.b] If you ask why it is called the transcendent perfection of supramundane generosity, it is because it goes beyond the mundane, it is superior to the mundane, and transcends the mundane. [For that reason], it is called the transcendent perfection of supramundane generosity.
- 9.47 “In the same vein, the abiding mode of the transcendent perfection of ethical discipline is mundane, and its non-abiding mode is supramundane. What has already been said for the transcendent perfection of generosity should be fully applied here, and also for the transcendent perfection of tolerance, the transcendent perfection of perseverance, and the transcendent perfection of meditative concentration. The abiding mode of the transcendent perfection of wisdom is mundane, and its non-abiding mode is supramundane.
- “Śāradvatīputra, just as great bodhisattva beings perfect the mundane and supramundane transcendent perfection of generosity, so it is that they perfect the other transcendent perfections, up to and including the transcendent perfection of wisdom. This indeed, Śāradvatīputra, is the Great Vehicle of great bodhisattva beings, their great armor, and the maturity of the bodhisattvas.”
- 9.48 *This completes the ninth chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Teaching.”¹⁸⁶*

10.

Chapter 10

EXTRASENSORY POWERS

10.1 Then, the venerable Subhūti asked the Blessed One, “Reverend Lord! When it is said that they should don the great armor, what is the extent of the great armor that they should don?”

The Blessed One then addressed the venerable Subhūti as follows: “Subhūti, great bodhisattva beings should don the armor of the transcendent perfection of generosity, and similarly, they should don the armor of the other transcendent perfections, up to and including the transcendent perfection of wisdom. They should don the armor of the applications of mindfulness, and don the armor of [the other causal attributes], up to and including the noble eightfold path. They should don the armor of the emptiness of internal phenomena, and don the armor of the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities. Similarly, they should don the armor of the ten powers of the tathāgatas, [F.98.a] and they should don the armor of the [other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. They should don the armor of [the attainments], up to and including omniscience. They should don the armor of the buddha body. Then they will illuminate the world system of the great trichiliocosm.

10.2 “In the same manner, they illuminate the world systems of the eastern direction, numerous as the sands of the River Ganges. Similarly, they illuminate the world systems of the other directions, up to and including the intermediate directions, numerous as the sands of the River Ganges. Having permeated [all directions with light], they cause the world systems of the great trichiliocosm to shake, to shake more intensely, and to shake with utmost intensity, and in six ways.¹⁸⁷ In the same manner, they cause the chiliocosm, extending from the eastern direction up to and including the intermediate directions, numerous as the sands of the River Ganges, to shake, to shake more intensely, and to shake with utmost intensity, and in

six ways. It is by means of this illumination that great bodhisattva beings don the armor of the transcendent perfection of generosity, and of the [other attributes], up to and including the buddha body.

10.3 “They emanate the world systems of the great trichilocosm as a natural expanse of beryl, and having done so, they emanate the array of a universal monarch, and having emanated the array of a universal monarch, they give food to all those in need of nourishment, and similarly, they give drink, clothing, garlands, incense, unguents, homes, lodgings, lamps, and so on, up to and including medicines. In the same vein, they dispense other benefits to sentient beings, including appropriate human resources, and having made such gifts, they then teach sentient beings the sacred doctrine that is endowed with the six transcendent perfections. Those sentient beings, too, on hearing sacred doctrine, will never commit transgressions, and will never be separated from the six transcendent perfections until they have attained manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment. [F.98.b] Subhūti, it is to that extent that great bodhisattva beings are said to don the great armor.

10.4 “Subhūti, if, for example, an illusionist or the apprentice of an illusionist, standing at a crossroads, in the presence of a large gathering of people, were to offer food to those in need of nourishment, and dispense [all those other aforementioned] gifts, up to and including the appropriate human resources, do you think, Subhūti, that this illusionist or this apprentice of an illusionist would have dispensed any gift to any sentient being?”

“No, Reverend Lord!” he responded.

10.5 The Blessed One then said, “Subhūti, in the same manner, great bodhisattva beings, having emanated the array of a universal monarch, proceed to offer food to those in need of nourishment, and in the same vein, they grant [the other aforementioned] gifts up to and including the appropriate human resources, but they have not actually dispensed any gifts to any sentient being. If you ask why, it is because, commencing from the reality of illusion, such is the reality of all things.¹⁸⁸

10.6 “Moreover, Subhūti, when great bodhisattva beings abide in the transcendent perfection of ethical discipline, they will be reborn in the family of a universal monarch, since they are able to take birth at will. Dwelling as mighty lords in the family of a universal monarch, they will establish sentient beings, many hundreds of billion trillions in number, on the path of the ten virtuous actions. Likewise, they will establish them in the four meditative concentrations, the four immeasurable aspirations, and the four formless absorptions. The same goes for the four applications of mindfulness, and so on, up to and including the noble eightfold path, and the three gateways to liberation. They will also establish them in the

[fruitful attributes], from the ten powers of the tathāgatas up to and including the eighteen distinct qualities of the buddhas. Those sentient beings, too, will never be separated from the teachings of the sacred doctrine until they have attained manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment. [F.99.a]

10.7 “Subhūti, if, for example, an illusionist or the apprentice of an illusionist had conjured up a large gathering of people and established them on the path of the ten virtuous actions, and so on, until he had established them in the eighteen distinct qualities of the buddhas, do you think, Subhūti, that this illusionist or this apprentice of an illusionist would have established any sentient beings on the path of the ten virtuous actions, and in the same vein, do you think he would have established anyone in [those other attributes], up to and including the eighteen distinct qualities of the buddhas?”

“No, Reverend Lord!”

10.8 The Blessed One then said, “Subhūti, in the same manner, great bodhisattva beings establish sentient beings, many hundreds of billion trillions in number, on the path of the ten virtuous actions, and in the same vein, establish them [in the other attributes], up to and including the eighteen distinct qualities of the buddhas, but they have not actually established any sentient beings at all. If you ask why, Subhūti, it is because, commencing with the reality of illusion, this is in fact the reality of all things. Subhūti, so it is that great bodhisattva beings are said to don the great armor.

10.9 “Moreover, Subhūti, when great bodhisattva beings abide in the transcendent perfection of tolerance, they will establish sentient beings, many hundreds of billion trillions in number, in tolerance. Subhūti, if one were to ask in what way great bodhisattva beings, abiding in the transcendent perfection of tolerance, establish sentient beings, one hundred billion trillions in number, in tolerance, in this regard, Subhūti, from the time when they first begin to set their mind on enlightenment, great bodhisattva beings don their armor, while thinking, ‘If all sentient beings were to approach me, and even strike me with sticks, weapons, or clods of earth, I would not generate any thoughts of anger toward any sentient beings, [F.99.b] and I would indeed establish all sentient beings in such patient endurance.’ Having donned their armor, even if they were afflicted on being struck by the clods of earth, sticks, or weapons hurled by enemies and assailants, they would never generate a thought of anger toward any sentient beings, but instead they would establish sentient beings, one hundred billion trillions in number, in such patient endurance.

10.10 “Subhūti, if, for example, an illusionist or the apprentice of an illusionist had conjured up a large gathering of people, and established them in the transcendent perfection of tolerance, do you think, Subhūti, that this

illusionist or this apprentice of an illusionist would have established any sentient beings in tolerance?”

“No, Reverend Lord!”

10.11 The Blessed One then said, “Subhūti, in the same manner, great bodhisattva beings establish sentient beings, many hundreds of billion trillions in number, in tolerance, but they have not actually established any sentient beings at all. If you ask why, Subhūti, it is because, commencing with the reality of illusion, this is in fact the reality of all things. Subhūti, so it is that great bodhisattva beings are said to don the great armor.

10.12 “Moreover, Subhūti, when great bodhisattva beings abide in the transcendent perfection of perseverance, they will encourage, secure, and establish sentient beings, one hundred billion trillion in number, in the transcendent perfection of perseverance. Their minds endowed with omniscience, they will encourage, secure, and establish those sentient beings in physical and mental perseverance, in order that they might abandon non-virtuous doctrines and undertake the excellent virtuous doctrines.

10.13 “Subhūti, if, for example, an illusionist or the apprentice of an illusionist had conjured up a large gathering of people, and then encouraged, secured, and established sentient beings, one hundred billion trillion in number, in the transcendent perfection of perseverance, [F.100.a] do you think, Subhūti, that this illusionist or this apprentice of an illusionist would have established any sentient beings in perseverance?”

“No, Reverend Lord!”

10.14 The Blessed One then said, “Subhūti, in the same manner, great bodhisattva beings establish sentient beings, many hundreds of billion trillions in number, in the transcendent perfection of perseverance, but they have not actually established any sentient beings at all. If you ask why, Subhūti, it is because, commencing with the reality of illusion, this is in fact the reality of all things. Subhūti, so it is that great bodhisattva beings are said to don the great armor.

10.15 “Moreover, Subhūti, when great bodhisattva beings abide in the transcendent perfection of meditative concentration, they will encourage, secure and establish sentient beings, one hundred billion trillion in number, in the transcendent perfection of meditative concentration. Subhūti, if one were to ask in what way great bodhisattva beings, abiding in the transcendent perfection of meditative concentration, encourage, secure and establish sentient beings, one hundred billion trillion in number, in the transcendent perfection of meditative concentration, in this regard, Subhūti, great bodhisattva beings abide in the meditative stability of sameness with regard to all things, and they do not consider whether anything is in

absorption¹⁸⁹ or distracted. In that manner exclusively they encourage, secure and establish sentient beings in meditative concentration; and, in various ways, they encourage, secure and establish them, so that they will never be separated from the transcendent perfection of meditative concentration until they have attained manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment.”

10.16 “Subhūti, if, for example, an illusionist or the apprentice of an illusionist, had conjured up a large gathering of people, [F.100.b] and then encouraged, secured and established sentient beings, one hundred billion trillion in number, in the transcendent perfection of meditative concentration, do you think, Subhūti, that this illusionist or the apprentice of an illusionist would have established any sentient beings in the transcendent perfection of meditative concentration?”

“No, Reverend Lord!” he responded.

10.17 The Blessed One then said, “Subhūti, in the same manner, great bodhisattva beings establish sentient beings, many hundreds of billion trillions in number, in the transcendent perfection of meditative concentration, but they have not actually established any sentient beings at all. If you ask why, Subhūti, it is because, commencing with the reality of illusion, this is in fact the reality of all things. Subhūti, so it is that great bodhisattva beings are said to don the great armor.”

10.18 “Moreover, Subhūti, when great bodhisattva beings abide in the transcendent perfection of wisdom, they will encourage, secure and establish sentient beings, one hundred billion trillion in number, in the transcendent perfection of wisdom. Subhūti, if one were to ask in what way great bodhisattva beings, abiding in the transcendent perfection of wisdom, encourage, secure and establish sentient beings, one hundred billion trillion in number, in the transcendent perfection of wisdom, in this regard, Subhūti, when great bodhisattva beings abide in the ineffable transcendent perfection of wisdom, and do not apprehend anything that may be arising, ceasing, afflicted, purified, or extraneous, to that extent, Subhūti, do great bodhisattva beings abide in the transcendent perfection of wisdom. In that manner exclusively they encourage, secure, and establish sentient beings, one hundred billion trillion in number, in the transcendent perfection of wisdom.

10.19 “Subhūti, if, for example, an illusionist [F.101.a] or the apprentice of an illusionist had conjured up a large gathering of people, and then encouraged, secured, and established sentient beings, one hundred billion trillion in number, in the transcendent perfection of wisdom, do you think, Subhūti, that this illusionist or this apprentice of an illusionist would have established any sentient beings in the transcendent perfection of wisdom?”

“No, Reverend Lord!” he responded.

10.20 The Blessed One then said, “Subhūti, in the same manner, do great bodhisattva beings establish sentient beings, many hundreds of billion trillions in number, in the transcendent perfection of wisdom, but they have not actually established any sentient beings at all. If you ask why, Subhūti, it is because, commencing with the reality of illusion, this is in fact the reality of all things. Subhūti, so it is that great bodhisattva beings are said to don the great armor.

10.21 “Moreover, Subhūti, when great bodhisattva beings have donned the great armor, they assume corporeal forms appropriate for training sentient beings who habitually engage in negative acts and have regressed into misconduct, in all the fields of the eastern direction, numerous as the sands of the River Ganges. They abide in the transcendent perfection of generosity, and in the other transcendent perfections, up to and including the transcendent perfection of wisdom. They encourage, secure, and establish [those beings] in the transcendent perfection of generosity, and similarly, they encourage, secure, and establish them in the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom. At all times they teach the sacred doctrine—that is to say, the six transcendent perfections—to sentient beings. Sentient beings, too, on hearing this sacred doctrine will never be separated from the six transcendent perfections until they have attained manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment. [F.101.b]

10.22 “Just as indicated here in the context of the eastern direction, the same goes also for all the other buddha fields throughout the ten directions, numerous as the sand of the River Ganges. Subhūti, the passage commencing with the words, ‘the illusionist or the skilled apprentice of an illusionist,’ as indicated above, along with the examples given in the first [part of this] chapter (*le’u dang po*),¹⁹⁰ is similarly applicable here. Subhūti, so it is that great bodhisattva beings are said to don the great armor.

10.23 “Moreover, Subhūti, when great bodhisattva beings have donned the great armor and abide with a mind endowed with omniscience, they do not permit the development of any other mindsets, namely, those of the śrāvakas and pratyekabuddhas. For the latter may think, ‘I must establish this many sentient beings in the transcendent perfection of generosity, but I must not establish that many sentient beings,’ and so [with the other transcendent perfections], up to ‘I must establish this many sentient beings in the transcendent perfection of wisdom, but I must not establish that many. Similarly, I must establish this many sentient beings in the applications of

mindfulness, the correct exertions, the faculties, the powers, the branches of enlightenment, the noble eightfold path, and the three gateways to liberation, but I must not establish that many [in all these causal attributes], up to and including the three gateways to liberation. Similarly, I must establish this many sentient beings in the ten powers of the tathāgatas, and so on, up to and including the eighteen distinct qualities of the buddhas, but I must not establish that many in [all these fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. Similarly, I must establish this many sentient beings in the fruit of entering the stream, I must establish this many in the fruit of being tied to one more rebirth, in the fruit of no longer being subject to rebirth, [F.102.a] in arhatship, and in individual enlightenment, but, similarly, I must not establish that many in [all those fruits], up to and including individual enlightenment. Similarly, I must establish this many sentient beings in omniscience, but I must not establish that many.’ Subhūti, you should not think like that! Rather, you should think, ‘I should establish innumerable and countless sentient beings in the transcendent perfection of generosity, and similarly, in the other transcendent perfections, up to and including the transcendent perfection of wisdom. I should establish innumerable and countless sentient beings in the applications of mindfulness, and so on, up to and including omniscience.’ Subhūti, the passage commencing with the words, ‘the illusionist or the skilled student of an illusionist,’ is similarly applicable here, just as has been indicated above. Subhūti, so it is that great bodhisattva beings are said to don the great armor.”

10.24 Then the venerable Subhūti said to the Blessed One, “As I investigate the teachings given by the Reverend Lord, on account of the emptiness of intrinsic defining characteristics, great bodhisattva beings, alas, should know that they are seeking armor that is a non-existent armor. If you ask why, it is because physical forms are empty of physical forms. Similarly, feelings, perceptions, formative predispositions, and consciousness are empty of consciousness and [the other aggregates]. Similarly, the eyes are empty of the eyes, and so [with the other sense organs], up to and including the mental faculty, which is empty of the mental faculty. Similarly, visual consciousness is empty of visual consciousness, and so [with the other modes of consciousness], up to and including mental consciousness, which is empty of mental consciousness. Sensory contact that is visually compounded is empty of sensory contact that is visually compounded, and so [with the other compounded aspects of sensory contact], up to and including sensory contact that is mentally compounded, which is empty of sensory contact that is mentally compounded. Similarly, feelings conditioned by sensory contact that is visually compounded are empty of feelings

conditioned by sensory contact that is visually compounded, [F.102.b] and so [with the other conditioned feelings], up to and including feelings conditioned by sensory contact that is mentally compounded, which are empty of feelings conditioned by sensory contact that is mentally compounded.

10.25 “Reverend Lord! Similarly, the transcendent perfection of generosity is empty of the transcendent perfection of generosity, and so [with the other transcendent perfections], up to and including the transcendent perfection of wisdom, which is empty of the transcendent perfection of wisdom. The applications of mindfulness are empty of the applications of mindfulness, and so [with the other causal attributes], up to and including the noble eightfold path, which is empty of the noble eightfold path. The emptiness of internal phenomena is empty of the emptiness of internal phenomena, and so [with the other aspects of emptiness], up to and including the emptiness of the essential nature of non-entities, which is empty of the emptiness of the essential nature of non-entities. The ten powers of the tathāgatas are empty of the ten powers of the tathāgatas, and so [with the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, which are empty of the eighteen distinct qualities of the buddhas. Reverend Lord! Bodhisattvas are also empty of bodhisattvas. The great armor is also empty of the great armor. It is for that reason, Reverend Lord, that great bodhisattva beings, alas, should know that they are seeking armor which is a non-existent armor.”

The Blessed One then addressed the venerable Subhūti as follows: “Subhūti, it is so! It is just as you have said! Subhūti, omniscience is neither created nor is it conditioned. Even the sentient beings for whom great bodhisattva beings don the great armor are uncreated and unconditioned.”

10.26 Then, the venerable Subhūti asked the Blessed One, “Reverend Lord! For what reason is omniscience neither created nor conditioned? [F.103.a] Why are the sentient beings for whom great bodhisattva beings seek the great armor uncreated and unconditioned?”

The Blessed One replied, “Subhūti, omniscience is itself neither created nor conditioned because its creator is non-apprehensible. Those sentient beings, too, are neither created nor conditioned. If you ask why, Subhūti, it is because physical forms are uncreated, undestroyed, and unconditioned; similarly, feelings, perceptions, formative predispositions, and consciousness are uncreated, undestroyed, and unconditioned. Similarly, Subhūti, the ‘self’ is uncreated, undestroyed, and unconditioned. Similarly, Subhūti, [the other aforementioned postulated subjects of perception], up to

and including knowers and viewers, are uncreated, undestroyed, and unconditioned. If you ask why, Subhūti, it is because the 'self' and so forth are absolutely non-apprehensible.

10.27 "Subhūti, dreams also are uncreated, undestroyed, and unconditioned. If you ask why, Subhūti, it is because they are absolutely non-apprehensible. Similarly, echoes, optical aberrations, magical displays, mirages, and phantoms are uncreated, undestroyed, and unconditioned. If you ask why, Subhūti, it is because they are absolutely non-apprehensible. Subhūti, the emptiness of internal phenomena is uncreated, undestroyed, and unconditioned, and in the same vein, Subhūti, the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, are uncreated, undestroyed, and unconditioned. If you ask why, it is because the emptiness of the essential nature of non-entities [and the aforementioned aspects of emptiness] are absolutely non-apprehensible.

10.28 "Similarly, [the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are uncreated, undestroyed, and unconditioned. If you ask why, Subhūti, it is because these [attributes], up to and including the eighteen distinct qualities of the buddhas, are absolutely non-apprehensible. Subhūti, the real nature is uncreated, undestroyed, and unconditioned. Similarly, Subhūti, the unmistakable real nature, the inalienable real nature, reality, [F.103.b] the expanse of reality, the abiding of phenomena [in real nature], the maturity [of the bodhisattvas], and the finality of existence are uncreated, undestroyed, and unconditioned. If you ask why, it is because these [unconditioned phenomena], up to and including the finality of existence, are absolutely non-apprehensible.

10.29 "Subhūti, bodhisattvas are uncreated, undestroyed, and unconditioned. Similarly, the understanding of all phenomena and the understanding of omniscience are uncreated, undestroyed, and unconditioned. If you ask why, it is because [those understandings], up to and including omniscience, are absolutely non-apprehensible. Subhūti, for these reasons omniscience is uncreated, undestroyed, and unconditioned. The sentient beings for whom great bodhisattva beings don the great armor are also uncreated, undestroyed, and unconditioned. Subhūti, one should know that it is for that reason that great bodhisattva beings don the great armor." [B10]

10.30 Then, the venerable Subhūti said to the Blessed One, "Reverend Lord! According to my inquiry into the meaning of the words spoken by the Blessed One, physical forms, Reverend Lord, are neither fettered nor liberated. Similarly, feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated."

10.31 The venerable Pūrṇamaitrāyaṇīputra then addressed the venerable Subhūti as follows: [F.104.a] “Venerable Subhūti, are physical forms neither fettered nor liberated? Similarly, are feelings, perceptions, formative predispositions, and consciousness neither fettered nor liberated?”

“Venerable Pūrṇa, that is the case! Physical forms are neither fettered nor liberated. Similarly, feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated.”

10.32 Then the venerable Pūrṇa addressed the venerable Subhūti as follows: “Venerable Subhūti, what are those physical forms that are neither fettered nor liberated? Similarly, what are the feelings, perceptions, formative predispositions, and consciousness that are neither fettered nor liberated?”

“Venerable Pūrṇa, physical forms which resemble dreams are neither fettered nor liberated. Likewise, feelings which resemble dreams, perceptions which resemble dreams, formative predispositions which resemble dreams, and consciousness which resembles dreams are neither fettered nor liberated. In the same vein, physical forms, which resemble echoes, and [the other aggregates], up to and including consciousness, which resembles echoes, are neither fettered nor liberated. Similarly, Venerable Pūrṇa, physical forms that resemble optical aberrations, magical displays, mirages, and phantoms are neither fettered nor liberated. Similarly, feelings, perceptions, formative predispositions, and consciousness that resemble phantoms [and the like] are neither fettered nor liberated. Venerable Pūrṇa, physical forms of the past are neither fettered nor liberated; similarly, feelings, perceptions, formative predispositions, and consciousness of the past are neither fettered nor liberated. Similarly, Venerable Pūrṇa, physical forms of the future are neither fettered nor liberated; and similarly, feelings, perceptions, formative predispositions, and consciousness of the future are neither fettered nor liberated. Similarly, Venerable Pūrṇa, physical forms of the present are neither fettered nor liberated; and similarly, feelings, perceptions, formative predispositions, and consciousness of the present are neither fettered nor liberated. If you ask why, physical forms are neither fettered nor liberated because they are non-existent. Similarly, consciousness and all [the other aggregates] are neither fettered nor liberated because feelings, perceptions, formative predispositions, and consciousness are non-existent. Similarly, physical forms are all neither fettered nor liberated because physical forms are void. Similarly, consciousness and all [the other aggregates] are neither fettered nor liberated because feelings, perceptions, formative predispositions, and consciousness are void. [F.104.b] Similarly, physical forms are all neither fettered nor liberated because physical forms are non-arising. Similarly, consciousness and all [the other aggregates] are neither fettered nor

liberated because feelings, perceptions, formative predispositions, and consciousness are non-arising. Similarly, physical forms are all neither fettered nor liberated because physical forms are unceasing. Similarly, consciousness and all [the other aggregates] are neither fettered nor liberated because feelings, perceptions, formative predispositions, and consciousness are unceasing.

10.33 “Likewise, Venerable Pūrṇa, virtuous physical forms are neither fettered nor liberated; similarly, virtuous feelings, virtuous perceptions, virtuous formative predispositions, and virtuous consciousness are neither fettered nor liberated. Likewise, non-virtuous physical forms are neither fettered nor liberated, and similarly, non-virtuous feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated. Likewise, indeterminate physical forms are neither fettered nor liberated, and similarly, indeterminate feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated. In the same vein, mundane physical forms are neither fettered nor liberated, and similarly, mundane feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated. Supramundane physical forms are neither fettered nor liberated, and similarly, supramundane feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated. Contaminated physical forms are neither fettered nor liberated, and similarly, contaminated feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated. [F.105.a] Uncontaminated physical forms are neither fettered nor liberated, and similarly, uncontaminated feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated. If you ask why physical forms are neither fettered nor liberated, and similarly, why feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated, it is because physical forms are non-existent, and because feelings, perceptions, formative predispositions, and consciousness are non-existent. Similarly, physical forms and [the other aggregates], up to and including consciousness, are neither fettered nor liberated because they are void, because they are non-arising and unceasing, and because they are not fettered and not bound.

10.34 “Venerable Pūrṇa, all things are neither fettered nor liberated. If you ask why, all things are neither fettered nor liberated because all things are non-existent. Similarly, all things are neither fettered nor liberated because all things are void, because they are non-arising, because they are unceasing, because they are not fettered, and because they are not bound. Venerable Pūrṇa, the transcendent perfection of generosity is also neither fettered nor liberated. Similarly, Venerable Pūrṇa, the transcendent perfection of ethical

discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom are also neither fettered nor liberated. If you ask why, the transcendent perfection of generosity is neither fettered nor liberated because it is non-existent. Similarly, the other transcendent perfections, up to and including the transcendent perfection of wisdom, are neither fettered nor liberated because they are non-existent.”

10.35 “Venerable Pūrṇa, the emptiness of internal phenomena is also neither fettered nor liberated, and similarly, the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, are neither fettered nor liberated. [F.105.b] Similarly, the applications of mindfulness, the correct exertions, the supports for miraculous ability, the five faculties, the five powers, the seven aspects of enlightenment, the noble eightfold path, the three gateways to liberation, the ten powers of the tathāgatas, and in the same vein, [all other attributes], up to and including the eighteen distinct qualities of the buddhas, are also neither fettered nor liberated. If you ask why, those [attributes], up to and including the eighteen distinct qualities of the buddhas, are neither fettered nor liberated because they themselves are non-existent, because they themselves are void, because they themselves are unfettered, and because they themselves are unliberated. Venerable Pūrṇa, enlightenment too is neither fettered nor liberated. Similarly, Venerable Pūrṇa, the understanding of all phenomena, the understanding of the aspects of the path, omniscience, and the bodhisattvas are also neither fettered nor liberated. If you ask why, they are neither fettered nor liberated because they themselves are non-existent, because they themselves are void, because they themselves are non-arising, because they themselves are non-ceasing, and so on, even up to the attainment of buddhahood.

10.36 “Venerable Pūrṇa, the real nature, the inalienable real nature, reality, the expanse of reality, the abiding nature of phenomena, the maturity [of the bodhisattvas], the finality of existence, and [other] unconditioned phenomena are also neither fettered nor liberated. If you ask why, these phenomena, up to and including unconditioned phenomena, are neither fettered nor liberated because they are themselves non-existent, because they are themselves void, because they are themselves non-arising, because they are themselves unceasing, because they are themselves not fettered, and because they are themselves not liberated.

10.37 “Venerable Pūrṇa, in this regard, the transcendent perfection of generosity possessed by great bodhisattva beings is neither fettered nor liberated. The other transcendent perfections, up to and including the

transcendent perfection of wisdom, and [the attainments], up to and including omniscience, are also neither fettered nor liberated. The same refrain should be applied here, as has been indicated in the preceding [part of this] chapter.¹⁹¹ [F.106.a]

10.38 “They abide in the transcendent perfection of generosity that is neither fettered nor liberated. They abide in the [other transcendent perfections], up to and including the transcendent perfection of wisdom, which are neither fettered nor liberated. In the same vein, they abide in [the attainments], up to and including omniscience, which are neither fettered nor liberated. They bring to maturity sentient beings who are neither fettered nor liberated. They refine fields that are exclusively neither fettered nor liberated. They venerate the emanations of the lord buddhas who are exclusively neither fettered nor liberated. They also listen to the doctrines delivered by those emanations of the lord buddhas, which are neither fettered nor liberated. They will never be separated from those emanations of the lord buddhas who are neither fettered nor liberated. They will never be separated from the extrasensory powers that are neither fettered nor liberated. They will never be separated from the five eyes that are neither fettered nor liberated. They will never be separated from the mnemonic incantations that are neither fettered nor liberated. They will indeed actualize the understanding of all phenomena that is neither fettered nor liberated. They will develop the understanding of the aspects of the path that is neither fettered nor liberated. They will attain manifestly perfect buddhahood in omniscience that is neither fettered nor liberated. They will turn the wheel of the sacred doctrine that is neither fettered nor liberated. They will consolidate in the three vehicles sentient beings who are neither fettered nor liberated.

10.39 “Venerable Pūrṇa, so it is that great bodhisattva beings will attain manifestly perfect buddhahood with respect to all things, by means of the six transcendent perfections which are neither fettered nor liberated. This is because all things are themselves non-existent, because they themselves are calm, because they themselves are void, because they themselves are non-arising, and because they themselves are unceasing. Venerable Pūrṇa, one should know that it is in this way that great bodhisattva beings possess the great armor which is neither fettered nor liberated.” [F.106.b]

10.40 [Then the Lord Buddha said], “Moreover, Subhūti, the great armor of great bodhisattva beings entails the refinement of the six extrasensory powers. If you ask what these six are, they comprise (1) the extrasensory power realizing knowledge of miraculous activities, (2) the extrasensory power realizing knowledge of divine clairvoyance, (3) the extrasensory power realizing knowledge of divine clairsentience, (4) the extrasensory power realizing knowledge of the minds of others, (5) the extrasensory power

realizing knowledge of the recollection of past lives, and (6) the extrasensory power realizing knowledge of the cessation of contaminants. Subhūti, these are the six extrasensory powers of great bodhisattva beings.¹⁹²

10.41 “Subhūti, if you ask what constitutes the refinement of the extrasensory power realizing knowledge of miraculous activities which great bodhisattva beings have—Subhūti, great bodhisattva beings, abiding in the transcendent perfection of wisdom, experience many facets of miraculous ability. They may cause this very [earth] to shake. Similarly, having been singular [in form], they can become multiple, and having been multiple [in form], they can become singular. Similarly, they may experience themselves as visible and as invisible. They can move directly through walls. They can move directly through enclosures. They can move directly through mountains, without impediment, as if they were moving, for example, through space. They can also move through space, sitting with their legs crossed, just like a bird on the wing. They can hover above the earth and levitate, as if they were in water. They can walk on water, without sinking, as if they were on solid ground. They can also emit smoke and flames of fire, like a great conflagration. However miraculous, powerful, and mighty the sun and the moon might be, [F.107.a] they can reach out to touch them with their hands. They can even overwhelm the Brahmā world realms with their physical bodies. Yet, they do not make assumptions on account of such miraculous abilities, nor do they make assumptions about those miraculous abilities, and they do not even apprehend them, because anything on account of which they might make assumptions, anything about which they might make assumptions, and the assumptions which they might make are all essentially empty, essentially void, and essentially non-apprehensible. They focus on omniscience, and apart from that have no wish to attain miraculous abilities. Subhūti, such is the refinement of great bodhisattva beings who practice the transcendent perfection of wisdom, in the extrasensory power that realizes miraculous abilities.

10.42 “Subhūti, if you ask what constitutes the refinement of the extrasensory power realizing knowledge of divine clairvoyance, which great bodhisattva beings have—Subhūti, great bodhisattva beings, abiding in the transcendent perfection of wisdom, perceive through their pure clairvoyance that surpasses the vision of humans those sentient beings who are dying, those who are being reborn, those who are beautiful, those who are ugly, those in the blissful higher realms, those in the wretched lower realms, and those who are inferior, average, or excellent, according to the past actions they have accumulated. ‘Alas! These sentient beings are endowed with misconduct of body, speech, and mind. They deprecate sublime beings. They maintain wrong views. Alas! Due to the causes and conditions of adopting

wrong views as correct, when their bodies have decayed and they are dead, they will be reborn in inferior realms, falling into the lower abodes, as denizens of the hells! Alas! These sentient beings are endowed with noble conduct of body. They are endowed with noble conduct of speech, and they are endowed with noble conduct of mind. [F.107.b] Due to these causes and conditions, when their bodies have decayed and died, they will be reborn as gods and humans, within the blissful and exalted world realms!’ and so on in the same vein, down to, ‘They see sentient beings in the world systems of all the ten directions, according to the past deeds they have accumulated,’ and, ‘These will be reborn among the gods and humans in the world systems of the happy, exalted realms.’ Subhūti, this constitutes the refinement of great bodhisattva beings who possess the extrasensory power that realizes divine clairvoyance.¹⁹³

10.43 “Subhūti, if you ask what constitutes the refinement of the extrasensory power realizing knowledge of divine clairaudience, which great bodhisattva beings have—Subhūti, great bodhisattva beings, abiding in the transcendent perfection of wisdom, possess clairaudience that surpasses the human range of hearing. But even though they can hear the voices of gods and humans, they do not make assumptions on account of their clairaudience, thinking, ‘I can hear voices,’ and they do not even apprehend the sounds that their ears hear because these are essentially empty, essentially void, and essentially non-apprehensible. They focus on omniscience, and apart from that have no other wish to attain clairaudience. Subhūti, such is the refinement of great bodhisattva beings, abiding in the transcendent perfection of wisdom, who possess the extrasensory power that realizes clairaudience.

10.44 “Subhūti, if you ask what constitutes the refinement of the extrasensory power realizing knowledge of other minds, which great bodhisattva beings have—Subhūti, great bodhisattva beings, abiding in the transcendent perfection of wisdom, perceive with their own minds the minds of other sentient beings and the minds of other individuals, exactly as they are. That is to say, they perceive minds that are afflicted with desire correctly as minds that are afflicted with desire; [F.108.a] and they perceive minds free from desire correctly, as minds that are free from desire. They perceive minds afflicted with hatred correctly, as minds that are afflicted with hatred; and they perceive minds free from hatred correctly, as minds that are free from hatred. They perceive minds afflicted with delusion correctly, as minds that are afflicted with delusion; and they perceive minds free from delusion correctly, as minds that are free from delusion. Similarly, they perceive minds endowed with craving correctly, as minds that are endowed with craving; and they perceive minds free from craving correctly, as minds that are free from craving. Similarly, they perceive minds endowed with grasping

correctly, as minds that are endowed with grasping; and they perceive minds free from grasping correctly, as minds that are free from grasping. Indeed, they correctly perceive minds that are composed, minds that are distracted, minds that are narrow, minds that are spacious, minds that are absorbed, minds that are not absorbed, minds that are liberated, minds that are unliberated, and minds that are surpassed, as minds that are surpassed, [and so forth]. They correctly perceive minds that are not surpassed as minds that are not surpassed. Yet, they do not make assumptions on account of these [observations]. If you ask why, owing to the emptiness of inherent existence these minds are not minds. In the same vein, the same refrain should be applied extensively here, just as has been presented above. Subhūti, this constitutes the refinement of the extrasensory power of great bodhisattva beings that realizes the knowledge of the minds of others.

10.45 “Subhūti, [F.108.b] if you ask what constitutes the refinement of the extrasensory power realizing knowledge of the recollection of past lives, which great bodhisattva beings have—Subhūti, great bodhisattva beings, abiding in the transcendent perfection of wisdom, actualize the extrasensory power of realizing the recollection of past lives, and on that basis, they may recollect one thought, or from that up to a hundred thoughts, or even up to a thousand thoughts. They may also recollect one day, or from that up to a hundred days, up to a thousand days, or even up to a hundred thousand days. They may also recollect one month, or from that up to a hundred months, up to a thousand months, or even up to a hundred thousand months. They may also recollect one year, or from that they may recollect up to a hundred thousand years. They may also recollect a single eon, or from that up to many hundreds of eons, many thousands of eons, many hundreds of thousands of eons, and even many hundred billion trillions of eons. ‘In that life such was my name. Such was my family. Such was my social class. Such was the food I ate. Such was the duration of my life. Such was the extent of the lifespan I could have had. Such was the extent of the particular lifespan I actually had.¹⁹⁴ Such were the experiences of happiness and suffering I had. Deceased from there, I was born as so and so, and then dying there, I was reborn here!’ In this way, they can recollect many of their own past lives and those of other sentient beings, and other individuals, along with their circumstances and locations. Yet, they do not make assumptions on account of this extrasensory power, and so on. Subhūti, this is called the refinement of the extrasensory power that realizes the recollection of past lives with which great bodhisattva beings are endowed.

10.46 “Subhūti, if you ask what constitutes the refinement of the extrasensory power realizing knowledge of the cessation of contaminants, which great bodhisattva beings have—[F.109.a] Subhūti, great bodhisattva beings,

abiding in the transcendent perfection of wisdom, actualize the extrasensory power of realizing the cessation of contaminants, and yet they do not rest in the levels of the śrāvakas and the levels of the pratyekabuddhas. Nor are they attached to any attributes through which manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment would be attained. Through the adamant meditative stability that comes from that extrasensory power, they abandon all involuntary reincarnation through propensities, and yet, they do not make assumptions on account of that extrasensory power of realizing the cessation of contaminants because it is essentially empty, essentially void, and essentially non-apprehensible. Apart from focusing on omniscience, they have no other wish. Subhūti, this is the refinement of the extrasensory power that realizes the cessation of contaminants, which great bodhisattva beings have.

“Subhūti, one should know that these are called the refinements of the six extrasensory powers of great bodhisattva beings who abide in the transcendent perfection of wisdom.”

10.47 *This completes the tenth chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Extrasensory Powers.”¹⁹⁵*

11.

Chapter 11

NON-ABIDING

11.1 “Moreover, Subhūti, the great armor of great bodhisattva beings consists of the five refined eyes. What are these five, you may ask? They comprise (1) the eye of flesh, (2) the eye of divine clairvoyance, (3) the eye of wisdom, (4) the eye of the sacred doctrine, and (5) the eye of the buddhas. These are called the five eyes.”

11.2 The venerable Subhūti then asked the Blessed One, “Reverend Lord! What is the refined eye of flesh, possessed by great bodhisattva beings?”

The Blessed One replied, “Subhūti, [F.109.b] there are great bodhisattva beings who can indeed see with their eyes of flesh as far as a hundred *yojanas*. There are great bodhisattva beings who can indeed see with their eyes of flesh as far as two hundred *yojanas*. There are great bodhisattva beings who can indeed see with their eyes of flesh as far as three hundred *yojanas*. There are great bodhisattva beings who can indeed see with their eyes of flesh as far as four hundred, five hundred, and six hundred *yojanas*. Also, Subhūti, there are great bodhisattva beings who can indeed see with their eyes of flesh across one entire continent of Jambudvīpa. Again, Subhūti, there are great bodhisattva beings who can see with their eyes of flesh across two entire continents of Jambudvīpa, and in the same vein, there are also those who can see with their eyes of flesh across one world system comprising all four continents. Again, Subhūti, there are great bodhisattva beings who can indeed see with their eyes of flesh across an entire chiliocosm. Also, Subhūti, there are great bodhisattva beings who can indeed see with their eyes of flesh across an entire dichiliocosm. Again, Subhūti, there are great bodhisattva beings who can indeed see with their eyes of flesh across an entire great trichiliocosm.¹⁹⁶ Subhūti, such is the refined eye of flesh possessed by great bodhisattva beings.”

11.3 Then he asked, “Reverend Lord! What is the refined eye of clairvoyance, possessed by great bodhisattva beings?”

The Blessed One replied, “Subhūti, there are great bodhisattva beings who perceive all within range of the clairvoyance of the gods of the Caturmahārājakāyika realm. Similarly, there are great bodhisattva beings who perceive all within range of the clairvoyance of the gods from the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśavartin realms as far as the Akaniṣṭha realm. [F.110.a] However, Subhūti, the gods of the Caturmahārājakāyika realm do not reciprocally perceive the divine clairvoyance of the bodhisattvas, nor do the gods up to and including those of the Akaniṣṭha realm perceive it. Again, Subhūti, with their divine clairvoyance great bodhisattva beings can observe the death and rebirth of sentient beings, in accordance with their accumulated past actions, in the world systems of the eastern direction, numerous as the sands of the River Ganges. They also perceive those who are beautiful, those who are ugly, those dwelling in the blissful higher realms, those in the wretched lower realms, and those who are inferior, average or excellent, thinking, ‘Alas! These sentient beings are endowed with misconduct of body, endowed with misconduct of speech, endowed with misconduct of mind. They deprecate sublime beings. They possess wrong views. Alas! Due to the causes and conditions of adopting wrong views as correct, after their bodies have decayed and died, they will be reborn within inferior realms, falling into the lower abodes, among the denizens of the hells! Alas! These sentient beings are endowed with noble conduct of body, endowed with noble conduct of speech, and endowed with noble conduct of mind,’ and so on, up to, ‘Due to these causes and conditions, when their bodies have decayed, they will be reborn among the gods and humans, within the blissful and exalted world realms!’ Similarly, ‘They can see sentient beings in the world systems of all the ten directions, numerous as the sands of the River Ganges, according to the past deeds they have accumulated,’ and so on, up to ‘These will be reborn among the gods and humans in the world systems of the happy, exalted realms.’ Subhūti, such is the refined eye of clairvoyance, possessed by great bodhisattva beings.”

11.4 Then he asked, “Reverend Lord! What is the refined eye of wisdom, possessed by great bodhisattva beings?”

The Blessed One replied, “Subhūti, with their eye of wisdom, great bodhisattva beings [F.110.b] do not conceive of anything that is conditioned, unconditioned, mundane, supramundane, contaminated, or uncontaminated. There is nothing at all that great bodhisattva beings see with their eye of wisdom, nothing that they hear, nothing that they recall, and nothing of which they are conscious. Subhūti, such is the refined eye of wisdom, possessed by great bodhisattva beings.”

11.5 Then he asked, “Reverend Lord! What is the refined eye of the sacred doctrine, possessed by great bodhisattva beings?”

The Blessed One replied, “Subhūti, with their eye of the sacred doctrine, great bodhisattva beings know that this individual person is a follower on account of faith, this one is a follower of the doctrine, this one abides in emptiness, this one abides in signlessness, and this one abides in aspirationlessness.

11.6 “[They know that] this individual is developing the five faculties through emptiness—the gateway to liberation—and afterward will acquire unimpeded meditative stability by means of these five faculties. Through unimpeded meditative stability, this individual will develop [insight into] the knowledge of liberation, and then, through that [insight into] the knowledge of liberation, will forsake the three fetters. If you ask what are these three fetters, they are (1) false views about perishable composites, (2) hesitation, and (3) a sense of moral and ascetic supremacy. By having abandoned those three fetters, this individual will be known as one who has entered the stream, and, after attaining the path of cultivation, will be tied to one more rebirth, wearing down attachment to the [world system of] desire and to malice. Then, through further development on the path of cultivation, this same individual will abandon attachment to [the world system of] desire and to malice in their entirety, and, having forsaken those two [modes of attachment], will no longer be subject to rebirth. [F.111.a] Then, through further development on the path of cultivation, this same individual will forsake the five fetters associated with the higher realms. If you ask what are these five fetters, they comprise (1) attachment to the world system of form, (2) attachment to the world system of formlessness, (3) fundamental ignorance, (4) pride, and (5) mental agitation. After abandoning these five formless absorptions, this individual is said to become an arhat.

11.7 “[They know that] this individual is developing the five faculties through signlessness—the gateway to liberation—and afterward will acquire unimpeded meditative stability by means of these five faculties. Through unimpeded meditative stability, this individual will develop [insight into] the knowledge of liberation, and then, through [insight into] the knowledge of liberation, will forsake the three fetters. If you ask what these three are, they comprise false views about perishable composites, hesitation, and a sense of moral and ascetic supremacy. By having abandoned those three fetters, this individual will be known as one who has entered the stream, and, after attaining the path of meditation, will be tied to one more rebirth, wearing down both attachment to the [world system of] desire and malice. Then, through further development on the path of cultivation, this same individual will abandon attachment to [the world system of] desire and to malice in

their entirety, and, having forsaken those two [modes of attachment], will no longer be subject to rebirth. Then, through further development on the path of cultivation, this same individual will forsake the five fetters associated with the higher realms. If you ask what are these five fetters, they comprise attachment to the world system of form, attachment to the world system of formlessness, fundamental ignorance, pride, and mental agitation. After abandoning these five fetters, this individual is said to become an arhat.¹⁹⁷

11.8 “[They know that] this individual is developing the five faculties through aspirationlessness—the gateway to liberation—and afterward will acquire unimpeded meditative stability by means of these five faculties. Through unimpeded meditative stability, this individual will develop [insight into] the knowledge of liberation, and then, through [insight into] the knowledge of liberation, will forsake the three fetters. [F.111.b] If you ask what are these three formless absorptions, they comprise false views about perishable composites, hesitation, and a sense of moral and ascetic supremacy.¹⁹⁸ By having abandoned those three fetters, this individual will be known as one who has entered the stream, and, after attaining the path of cultivation, will be tied to one more rebirth, wearing down both attachment to the [world system of] desire and malice. Then, through further development of the path of cultivation, this [same individual] will abandon attachment to [the world system of] desire and malice in their entirety, and, having forsaken those two [modes of attachment], will no longer be subject to rebirth. Then, through further development on the path of cultivation, this same individual will forsake the five fetters associated with the higher realms. If you ask what are these five formless absorptions, they comprise attachment to the world system of form, attachment to the world system of formlessness, fundamental ignorance, pride, and mental agitation. After abandoning these five formless absorptions, this individual is said to become an arhat. Subhūti, such is the refined eye of the sacred doctrine, possessed by great bodhisattva beings.

11.9 “Moreover, Subhūti, whenever great bodhisattva beings cognize in that manner, they will know that all things associated with the origin of suffering are subject to cessation, and then, Subhūti, they will attain the five faculties, beginning with faith. Subhūti, such is the refined eye of the sacred doctrine, possessed by great bodhisattva beings.

11.10 “Moreover, Subhūti, whenever great bodhisattva beings cognize in that manner, they will know that this individual is a beginner bodhisattva, practicing the transcendent perfection of generosity, having just begun to set his or her mind on enlightenment, and so on, and similarly, that this one is practicing the transcendent perfection of wisdom. They will know that this one, skilled in the faculties of faith and perseverance, will consistently obtain

an excellent corporeal form, and that this bodhisattva, steadfast on account of the roots of virtuous actions, will be reborn among the royal class, standing out like a tall sāl tree, [F.112.a] or among the priestly class, standing out like a tall sāl tree, or among the householder class, standing out like a tall sāl tree.¹⁹⁹ They will know that this one will be reborn among the gods of the Caturmahārājakāyika realm, and in the same vein, that that one will be reborn among the gods of the Paranirmitavaśavartin realm. They will know that even though such individuals abide therein, they will continue to bring sentient beings to maturity; to honor sentient beings with everything that actualizes their happiness; to refine the fields as well; to please, honor, venerate, respect, and make offerings to the tathāgatas, arhats, and genuinely perfect buddhas; and they will not descend to the levels of the śrāvakas or pratyekabuddhas. Indeed, they will know that these bodhisattvas will not regress until manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment has been attained. Subhūti, such is the refined eye of the sacred doctrine, possessed by great bodhisattva beings.

11.11 “Moreover, Subhūti, great bodhisattva beings know that this bodhisattva has been foreordained by the tathāgatas to attain unsurpassed and genuinely perfect enlightenment, and that one has not been so foreordained. These bodhisattvas will achieve their own benefit, and those will not. These bodhisattvas will regress, and those will not. The extrasensory powers of these bodhisattvas are perfected, while [the extrasensory powers] of those ones are unperfected. This bodhisattva, with perfected extrasensory powers, will proceed to honor, praise, venerate, respect, and make offerings to the tathāgatas, arhats, genuinely perfect buddhas in the world systems of the eastern direction, numerous as the sands of the River Ganges. [F.112.b] This bodhisattva will attain the extrasensory powers, and that one will not. This bodhisattva will refine the fields in which enlightenment is attained, and that one will not. This bodhisattva has brought sentient beings to maturity, and that one has not. This bodhisattva is praised by the lord buddhas throughout the world systems of the ten directions, numerous as the sands of the River Ganges. These bodhisattvas stand alongside and will stand alongside the lord buddhas, but those do not and will not. The lifespan of this bodhisattva who has attained enlightenment will be estimable, and the lifespan of that bodhisattva who has attained enlightenment will be innumerable. The monastic community of this bodhisattva who has attained enlightenment will be estimable, while the monastic community of that one will be innumerable. The bodhisattva community of this bodhisattva who has attained enlightenment will be estimable, while the bodhisattva community of that one will be innumerable. This bodhisattva will engage in

austerities, and that one will not. This bodhisattva is in his final rebirth, and that one is not. This bodhisattva will come to sit upon the Seat of Enlightenment, and that one will not. This bodhisattva will withstand the demonic forces, and that one will not. Subhūti, such is the refined eye of the sacred doctrine, possessed by great bodhisattva beings.”

11.12 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! [F.113.a] What is the refined eye of the buddhas, possessed by great bodhisattva beings?”

The Blessed One replied, “Subhūti, great bodhisattva beings, immediately after attaining the mind set on enlightenment, become absorbed in adamant meditative stability, and then attain omniscience. They are endowed with the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas; with regard to all things, in all their aspects, there is nothing at all that the eye of the buddhas possessed by great bodhisattva beings does not see, hear, recall, or perceive with extrasensory power. Subhūti, such is the refined eye of manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment, possessed by great bodhisattva beings.

“Subhūti, these are the five extremely refined eyes of great bodhisattva beings. Subhūti, the refinement of these five eyes, possessed by great bodhisattva beings should be known as donning the great armor.”

11.13 Then, the venerable Subhūti asked the Blessed One as follows: “Reverend Lord! In what things should great bodhisattva beings, who practice the transcendent perfection of wisdom, abide?”²⁰⁰

The Blessed One replied, “Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom should not abide in anything at all. If you ask why, it is because the act of abiding, the abider, and that in which they would abide are non-apprehensible.”²⁰¹

11.14 Then, the venerable Subhūti asked the Blessed One as follows: [F.113.b] “Reverend Lord! According to my inquiry into the meaning of the words spoken by the Blessed One, Reverend Lord, great bodhisattva beings who practice the transcendent perfection of wisdom should not abide in physical forms. Similarly, they should not abide in feelings, perceptions, formative predispositions, and consciousness. They should not abide in the eyes. Similarly, they should not abide in the ears, the nose, the tongue, the body, and the mental faculty. Similarly, they should not abide in sights. Similarly, they should not abide in sounds, odors, tastes, tangibles, and mental phenomena. They should not abide in visual consciousness, and they should not abide in [the other aspects of consciousness], up to and including mental consciousness. In the same vein, they should not abide in [the sensory

elements], up to and including the sensory element of phenomena. They should not abide in sensory contact that is visually compounded. They should not abide in feelings that are visually compounded, and they should not abide in [the other aspects of feelings], up to and including feelings due to sensory contact that is mentally compounded. They should not abide in the earth element. They should not abide in the water element, the fire element, and the wind element. They should not abide in the space element. They should not abide in the consciousness element. They should not abide in fundamental ignorance, and they should not abide in [the other links of dependent origination], up to and including aging and death.

11.15 “If one were to ask why, Reverend Lord, it is because physical forms are empty of physical forms. Similarly, feelings, perceptions, formative predispositions, and consciousness are empty of consciousness [and the other aggregates]. Reverend Lord! The emptiness of physical forms is not physical forms, and physical forms do not exist elsewhere apart from the emptiness of physical forms. This is because the nature of physical forms is also emptiness and emptiness indeed is physical forms. [F.114.a] Reverend Lord, for these reasons great bodhisattva beings who practice the transcendent perfection of wisdom should not abide in physical forms.

11.16 “Similarly, the emptiness of feelings, the emptiness of perceptions, the emptiness of formative predispositions, and the emptiness of consciousness are not consciousness [and the other aggregates]. Consciousness [and those other aggregates] do not exist elsewhere, apart from the emptiness of consciousness [and so forth]. The nature of consciousness is indeed emptiness and emptiness indeed is consciousness. Reverend Lord, for these reasons great bodhisattva beings who practice the transcendent perfection of wisdom should not abide in feelings, and they should not abide [in the other aggregates], up to and including consciousness.

11.17 “In the same vein, they should not abide in fundamental ignorance, and they should not abide in the other links of dependent origination], up to and including aging and death. If one were to ask why, it is because the emptiness of [the links of dependent origination], up to and including aging and death, is not aging and death [and the aforementioned links]. Also, aging and death do not exist elsewhere apart from the emptiness of aging and death. The nature of aging and death is also emptiness and emptiness indeed is aging and death. Reverend Lord, for these reasons great bodhisattva beings who practice the transcendent perfection of wisdom should not abide in [the links of dependent origination], up to and including aging and death.

11.18 “Moreover, Reverend Lord, great bodhisattva beings who practice the transcendent perfection of wisdom should not abide in the four applications of mindfulness. If one were to ask why, it is because the applications of mindfulness are empty of the applications of mindfulness, and emptiness does not exist elsewhere, apart from the applications of mindfulness. Nor do the applications of mindfulness exist elsewhere, apart from emptiness. This is because the nature of the applications of mindfulness is indeed emptiness and emptiness indeed is the applications of mindfulness. [F.114.b] In the same vein, they should not abide in [the other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. If one were to ask why, it is because the eighteen distinct qualities of the buddhas are empty of the eighteen distinct qualities of the buddhas, and emptiness does not exist elsewhere, apart from the eighteen distinct qualities of the buddhas. Nor do the eighteen distinct qualities of the buddhas exist elsewhere, apart from emptiness. The nature of the eighteen distinct qualities of the buddhas is indeed emptiness and emptiness indeed is the eighteen distinct qualities of the buddhas. Reverend Lord, for these reasons great bodhisattva beings who practice the transcendent perfection of wisdom should not abide in the eighteen distinct qualities of the buddhas. [B11]

11.19 “Moreover, Reverend Lord, great bodhisattva beings who practice the transcendent perfection of wisdom should not abide in the transcendent perfection of generosity. Similarly, they should not abide in the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom. If one were to ask why, it is because those transcendent perfections, up to and including the transcendent perfection of wisdom, are empty of the transcendent perfection of wisdom [and the aforementioned transcendent perfections]. Emptiness does not exist elsewhere, apart from the transcendent perfection of wisdom. Nor does the transcendent perfection of wisdom exist elsewhere, apart from emptiness. The nature of the transcendent perfection of wisdom is indeed emptiness and emptiness indeed is the transcendent perfection of wisdom. Reverend Lord, for these reasons great bodhisattva beings who practice the transcendent perfection of wisdom should not abide in [the transcendent perfections], from the transcendent perfection of generosity [F.115.a] up to and including the transcendent perfection of wisdom.

11.20 “Moreover, Reverend Lord, great bodhisattva beings who practice the transcendent perfection of wisdom should not abide in syllables. They should not abide in the words that syllables form. They should not abide in

singular expressions, dual expressions, or plural expressions.²⁰² If one were to ask why, it is because syllables are empty of syllables; in the same vein, the refrain indicated in the preceding [part of] this chapter should also be applied here.

11.21 “Moreover, Reverend Lord, great bodhisattva beings who practice the transcendent perfection of wisdom should not abide in the extrasensory powers. If one were to ask why, it is because the extrasensory powers are empty of the extrasensory powers. The extrasensory powers are not emptiness, and emptiness is not the extrasensory powers. However, emptiness does not exist elsewhere, apart from the extrasensory powers. Nor do the extrasensory powers exist elsewhere, apart from emptiness. The nature of the extrasensory powers is indeed emptiness and the nature of emptiness indeed is the extrasensory powers. Reverend Lord, for these reasons great bodhisattva beings who practice the transcendent perfection of wisdom should not abide in extrasensory powers.

11.22 “Moreover, Reverend Lord, great bodhisattva beings who practice the transcendent perfection of wisdom should not abide in the notion that physical forms are impermanent. Similarly, they should not abide in the notions that feelings, perceptions, formative predispositions, and consciousness are impermanent. If one were to ask why, it is because [F.115.b] the impermanence of physical forms is empty of the impermanence of physical forms. That which is the impermanence of physical forms is not emptiness, and that which is emptiness is not the impermanence of physical forms. However, emptiness does not exist elsewhere, apart from the impermanence of physical forms. Nor does the impermanence of physical forms exist elsewhere, apart from emptiness. The impermanence of physical forms is indeed emptiness and emptiness indeed is the impermanence of physical forms. Similarly, the same refrain also should be applied extensively in the case of feelings, perceptions, formative predispositions, and consciousness. Reverend Lord, for these reasons great bodhisattva beings who practice the transcendent perfection of wisdom should not abide in the impermanence of physical forms, and so on, up to and including the impermanence of consciousness.

11.23 “In the same vein, they should not abide in the notion that the aggregates, from physical forms up to and including consciousness, are imbued with happiness, nor should they abide in the notion that the aggregates, from physical forms up to and including consciousness, are imbued with suffering. They should not abide in the notion that the aggregates, from physical forms up to and including consciousness, are empty, nor should they abide in the notion that the aggregates, from physical forms up to and including consciousness, are signless, and nor should they abide in the

notion that the aggregates, from physical forms up to and including consciousness, are aspirationless. Nor should they abide in the notion that the aggregates, from physical forms up to and including consciousness, are calm. Nor should they abide in the notion that the aggregates, from physical forms up to and including consciousness, are void. Nor should they abide in the notion that the aggregates, from physical forms up to and including consciousness, are afflicted. Nor should they abide in the notion that the aggregates, from physical forms up to and including consciousness, are non-arising. Nor should they abide in the notion that the aggregates, from physical forms up to and including consciousness, are unceasing. Nor should they abide in the notion that the aggregates, from physical forms up to and including consciousness, are not entities. [F.116.a] If one were to ask why, it is exactly as stated above, in the context of the aggregate of physical forms.

11.24 “Moreover, Reverend Lord, great bodhisattva beings who practice the transcendent perfection of wisdom should not abide in the real nature of phenomena. If one were to ask why, it is because the real nature of phenomena is empty of the real nature of phenomena. Emptiness does not exist elsewhere, apart from the real nature of phenomena. Nor does the real nature of phenomena exist elsewhere, apart from emptiness. The real nature of phenomena is indeed emptiness and emptiness indeed is the real nature of phenomena. Reverend Lord, for these reasons great bodhisattva beings who practice the transcendent perfection of wisdom should not abide in the real nature of phenomena. In the same vein, they should not abide in actual reality, the expanse of reality, the maturity of all things, and the finality of existence. If one were to ask why, it is exactly as stated above.

11.25 “Moreover, Reverend Lord, great bodhisattva beings who practice the transcendent perfection of wisdom should not abide in all the dhāraṇī gateways or in all the gateways of meditative stability. If one were to ask why, it is because the dhāraṇī gateways and the gateways of meditative stability are empty of the gateways of mnemonic incantation and the gateways of meditative stability. The same refrain should be extensively applied here, as before.

11.26 “Reverend Lord, when unskilled bodhisattvas who practice the transcendent perfection of wisdom engage with physical forms while their mental faculties resort to notions of ‘I’ and ‘mine,’ and when they engage with feelings, perceptions, formative predispositions, and consciousness in a similar manner, they engage in the conditioning of physical forms, and similarly, they engage in the conditioning of feelings, [F.116.b] in the conditioning of perceptions, in the conditioning of formative predispositions, and in the conditioning of consciousness. Engaging in such

conditioning, they cannot grasp the transcendent perfection of wisdom, and they do not engage in union with the transcendent perfection of wisdom. Without perfecting the transcendent perfection of wisdom, they will not attain emancipation in omniscience.²⁰³

11.27 “Reverend Lord, when bodhisattvas practice the transcendent perfection of wisdom, if, owing to their lack of skill in means, they engage with physical forms while their mental faculties resort to notions of ‘I’ and ‘mine,’ and if they engage with feelings, perceptions, formative predispositions, and consciousness in a similar manner, they will engage in the conditioning of physical forms, and similarly, they will engage in the conditioning of feelings, they will engage in the conditioning of perceptions, they will engage in the conditioning of formative predispositions, and they will engage in the conditioning of consciousness. Engaging in such conditioning, they cannot grasp the transcendent perfection of wisdom, and they cannot engage in union with the transcendent perfection of wisdom. Without perfecting the transcendent perfection of wisdom, they will not attain emancipation in omniscience.²⁰⁴

11.28 “Reverend Lord, when unskilled bodhisattvas practice the transcendent perfection of wisdom while their mental faculties resort to notions of ‘I’ and ‘mine,’ and so on, and if they engage in the dhāraṇī gateways and the gateways of meditative stability, they will engage in the conditioning of the dhāraṇī gateways and the gateways of meditative stability. Engaging in such conditioning, they cannot grasp the transcendent perfection of wisdom, and they cannot engage in union with the transcendent perfection of wisdom. [F.117.a] Without perfecting the transcendent perfection of wisdom, they will not attain emancipation in omniscience. If one were to ask why, it is because physical forms cannot be appropriated, and similarly, feelings, perceptions, formative predispositions, and consciousness cannot be appropriated. The non-appropriation of physical forms is not physical form, on account of the emptiness of its inherent existence. Similarly, the non-appropriation of feelings, perceptions, formative predispositions, and consciousness is not consciousness [and the other aggregates], on account of the emptiness of their inherent existence. In the same vein, the dhāraṇī gateways and the gateways of meditative stability cannot be appropriated. On account of the emptiness of their inherent existence, the non-appropriation of the dhāraṇī gateways or the gateways of meditative stability is not the dhāraṇī gateways or the gateways of meditative stability. The transcendent perfection of wisdom also cannot be appropriated, on account of the emptiness of its inherent existence.

- 11.29 “Great bodhisattva beings who practice the transcendent perfection of wisdom in that manner should determine that all things are empty of inherent existence. They should determine that there is no mental wandering whatsoever, with respect to anything. This is the spacious, immeasurable, and indefinable method of great bodhisattva beings, known as the maṇḍala of the meditative stability of non-appropriation, which is not shared in common with all the śrāvakas and pratyekabuddhas.
- 11.30 “Omniscience, also, cannot be appropriated, on account of the emptiness of internal phenomena, on account of the emptiness of external phenomena, and similarly, on account of the emptiness of both external and internal phenomena, and on account of the emptiness of emptiness, [F.117.b] the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of that which is not to be abandoned, the emptiness of inherent existence, the emptiness of all intrinsic defining characteristics, the emptiness of all things, the emptiness of non-apprehension, the emptiness of non-entities, the emptiness of essential nature, and the emptiness of the essential nature of non-entities. If one were to ask why, it is because this omniscience cannot be acquired by means of indications. If one were to ask why, it is because indications are afflictive.
- 11.31 “What, one might ask, constitute those indications? Indications include sights. Indications include sounds, odors, tastes, tangibles and mental phenomena. In the same vein, the dhāraṇī gateways are indications. [other meditative experiences], up to and including the gateways of meditative stability, are indications. These are called indications. They are also afflictive, and they should not be acquired. They should not be experienced. Otherwise, the wandering mendicant Śreṇika also would not have gained faith in this omniscient pristine cognition.²⁰⁵
- 11.32 “What you may ask, is faith? It implies conviction, ideation, volition, reliance, attention, appraisal and scrutiny—all without any kind of sign or indication. Therefore, indications should not be acquired. The wandering mendicant Śreṇika indeed became a follower [of the Great Vehicle] endowed with faith, owing to the power of his volition, and he subsequently entered into it by understanding the emptiness of inherent existence. He did not appropriate physical forms, nor did he appropriate feelings, perceptions, formative predispositions, or consciousness in the manner of indications. If one were to ask why, it is because the appropriation of all things, which are empty of their own defining characteristics, did not arise. Again, if one were to ask why, it is because [F.118.a] he did not consider that understanding to be due to the attainment of clear realization of internal phenomena. Nor did

he consider that understanding to be due to the attainment of clear realization of external phenomena, or due to the attainment of clear realization of both external and internal phenomena. Nor, on account of the emptiness of internal phenomena, did he consider that understanding to be anything other than clear realization.

11.33 “If one were to ask why, it is because he did not consider anything which could engender that understanding, any understanding that could be engendered, or anything from which that understanding could be engendered. He did not consider that understanding to be inside physical forms, nor inside feelings, perceptions, formative predispositions, or consciousness. He did not consider that understanding to be outside physical forms, nor [outside the other aggregates], up to and including consciousness. He did not consider that understanding to be anything other than physical forms. He did not consider it to be anything other than feelings, perceptions, formative predispositions, and consciousness. In this manner, the wandering mendicant Śreṇika resolved that, intent on this sacred doctrine, he would become a follower with faith in the understanding of all phenomena, and that, owing his non-apprehension of all things, he would appropriate nothing at all, since he had taken reality as his standard and was not attentive to indications. Inasmuch as all things cannot be appropriated, he did not apprehend anything that he might have grasped or anything that he might have relinquished. Since he did not make assumptions about anything, he did not make assumptions even on the basis of nirvāṇa.

11.34 “Reverend Lord! Owing to the non-appropriation of all things, [bodhisattvas] do not grasp physical forms, and similarly, they do not grasp feelings, perceptions, formative predispositions, [F.118.b] and consciousness. In the same vein, owing to the non-appropriation of all things, they do not grasp all the gateways of dhāraṇī and [other meditative attributes], up to and including the gateways of meditative stability. Owing to the non-existence of transmigration from one world to another at the time of death, they do not make assumptions even on account of this transcendent perfection of wisdom. Without having perfected [the causal attributes], from the four applications of mindfulness up to the noble eightfold path, and [the fruitional attributes], from the ten powers of the tathāgatas up to the eighteen distinct qualities of the buddhas, they will not pass into final nirvāṇa prematurely. If one were to ask why, it is because they consider that those applications of mindfulness are not applications of mindfulness, and in the same vein because they consider that [all the other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are not the eighteen distinct qualities of the buddhas [and the rest].

This is the transcendent perfection of wisdom characterized by the non-appropriation of physical forms, possessed by great bodhisattva beings, and similarly the non-appropriation of feelings, perceptions, formative predispositions, and consciousness, and so on, up to the non-appropriation of the dhāraṇī gateways and the gateways of meditative stability, and so on, from the non-appropriation of the applications of mindfulness up to the noble eightfold path, and, in the same vein, from the ten powers of the tathāgatas up to the eighteen distinct qualities of the buddhas.

11.35 “Moreover, Reverend Lord, great bodhisattva beings who practice the transcendent perfection of wisdom should investigate: ‘What is this transcendent perfection of wisdom, whereby is this transcendent perfection of wisdom, whose is this transcendent perfection of wisdom, and for what purpose is this transcendent perfection of wisdom?’ [F.119.a] When great bodhisattva beings practice the transcendent perfection of wisdom, they should determine that the non-existence and non-apprehension of anything at all denote the transcendent perfection of wisdom.”

11.36 Then, the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, what are the things that do not exist and that are non-apprehensible?”

He replied, “Venerable Śāradvatīputra, it is owing to the emptiness of internal phenomena, owing to the emptiness of external phenomena, owing to the emptiness of both external and internal phenomena, owing to the emptiness of emptiness, owing to the emptiness of great extent, owing to the emptiness of ultimate reality, owing to the emptiness of conditioned phenomena, owing to the emptiness of unconditioned phenomena, owing to the emptiness of the unlimited, owing to the emptiness of that which has neither beginning nor end, owing to the emptiness of that which is not to be abandoned, owing to the emptiness of inherent existence, owing to the emptiness of all intrinsic defining characteristics, owing to the emptiness of all things, owing to the emptiness of non-apprehension, owing to the emptiness of non-entities, owing to the emptiness of essential nature, and owing to the emptiness of the essential nature of non-entities, that the things associated with the transcendent perfection of wisdom are non-existent, and non-apprehensible. In the same vein, the things associated with the transcendent perfection of meditative concentration, the things associated with the transcendent perfection of perseverance, and similarly, Venerable Śāradvatīputra, the things associated with the transcendent perfection of tolerance, the things associated with the transcendent perfection of ethical discipline, and the things associated with the transcendent perfection of generosity are non-existent and non-apprehensible.

11.37 “Moreover, Venerable Śāradvatīputra, it is owing to the emptiness of internal phenomena, and similarly, owing to the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, that physical forms are non-existent and non-apprehensible. Similarly, Venerable Śāradvatīputra, feelings, perceptions, formative predispositions, and consciousness are also non-existent and non-apprehensible. Venerable Śāradvatīputra, even the emptiness of internal phenomena is non-existent and non-apprehensible, [F.119.b] and in the same vein, Venerable Śāradvatīputra, the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, are non-existent and non-apprehensible. Venerable Śāradvatīputra, the applications of mindfulness are non-existent and non-apprehensible. In the same vein, [the other causal attributes], up to and including the noble eightfold path, and [the fruitional attributes], from the ten powers of the tathāgatas up to and including the eighteen distinct qualities of the buddhas, are non-existent and non-apprehensible. Venerable Śāradvatīputra, the six extrasensory powers are non-existent and non-apprehensible. The real nature is non-existent and non-apprehensible. Venerable Śāradvatīputra, the reality of phenomena, the abiding nature of phenomena, the maturity of all things and [other unconditioned phenomena], up to and including the finality of existence, are non-existent and non-apprehensible. Entering the stream is non-existent and non-apprehensible, and the same goes for [the other fruits], up to and including arhatship, which are non-existent and non-apprehensible. The pratyekabuddhas are non-existent and non-apprehensible. The bodhisattvas are non-existent and non-apprehensible. Venerable Śāradvatīputra, the buddhas are non-existent and non-apprehensible. Venerable Śāradvatīputra, even omniscience is non-existent and non-apprehensible.

11.38 “Śāradvatīputra, when great bodhisattva beings practice the transcendent perfection of wisdom, they should investigate and make their determination accordingly. When they investigate and make their determination in that manner, if they are not disheartened, if they are not intimidated, if they are not afraid, if they are not terrified, and if they will not be terrified, one should know that these great bodhisattva beings will never be separated from the transcendent perfection of wisdom.”

11.39 Then, the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, why should one know that these great bodhisattva beings will never be separated from the transcendent perfection of wisdom?”

The venerable Subhūti then replied to the venerable Śāradvatīputra as follows: “Venerable Śāradvatīputra, physical forms are without the nature of physical forms, [F.120.a] and this is correctly and definitively cognized when

great bodhisattva beings practice the transcendent perfection of wisdom. Similarly, Venerable Śāradvatīputra, feelings, perceptions, formative predispositions, and consciousness are without the nature of consciousness [and the other aggregates], and this is correctly and definitively cognized when great bodhisattva beings practice the transcendent perfection of wisdom. Similarly, Venerable Śāradvatīputra, the transcendent perfection of generosity, the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom are without the nature of the transcendent perfection of wisdom [and the other transcendent perfections], and this is correctly and definitively cognized by great bodhisattva beings. In the same vein, [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, and [the unconditioned phenomena], up to and including the finality of existence, are without the nature of the finality of existence [and the aforementioned], and this is correctly and definitively cognized when great bodhisattva beings practice the transcendent perfection of wisdom. Venerable Śāradvatīputra, it is for this reason that one should know great bodhisattva beings to be never separated from the transcendent perfection of wisdom.”

11.40 Then, the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, what is the nature of physical forms? What is the nature of feelings, perceptions, and formative predispositions? What is the nature of consciousness? In the same vein, Venerable Subhūti, what is the nature of the finality of existence, and so forth?”

The venerable Subhūti then replied to the venerable Śāradvatīputra as follows: “Venerable Śāradvatīputra, the nature of physical forms is non-entity. Similarly, the nature of feelings, perceptions, [F.120.b] formative predispositions, and consciousness is non-entity. In the same vein, the nature of [all attributes and unconditioned phenomena], up to and including the finality of existence, is non-entity. Venerable Śāradvatīputra, it is for this reason that one should know that physical forms are without the nature of physical forms, and in the same vein, that [unconditioned phenomena], up to and including the finality of existence, are without the defining characteristics of the finality of existence [and so forth]. One should know that even defining characteristics are without their nature, and their nature is without defining characteristics.”

11.41 Then, the venerable Śāradvatīputra asked the venerable Subhūti as follows: “Venerable Subhūti, will great bodhisattva beings who undertake this training attain emancipation in omniscience?”

“Yes, Venerable Śāradvatīputra, it is as you have said! Great bodhisattva beings who undertake this training will attain emancipation in omniscience. If you ask why, Venerable Śāradvatīputra, it is because all things are unborn [in cyclic existence] and unemancipated [in nirvāṇa].”

11.42 “Venerable Subhūti, why are all things unborn and unemancipated?”

“Venerable Śāradvatīputra, physical forms are empty of the nature of physical forms, and in that regard, there is no birth; nor is the emancipation of nirvāṇa apprehensible. Similarly, feelings, perceptions, formative predispositions, and consciousness are empty of the nature of consciousness [and the other aggregates], and in that regard, there is no birth; nor is the emancipation of nirvāṇa apprehensible. In the same vein, [all attributes and unconditioned phenomena], up to and including the finality of existence, are empty of the nature of the finality of existence [and so forth], and in that regard, there is no birth; nor is the emancipation of nirvāṇa apprehensible.”

11.43 *This completes the eleventh chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Non-abiding.”²⁰⁶*

MEDITATIVE STABILITY

- 12.1 [F.121.a] The venerable Subhūti then said to the Blessed One, “Reverend Lord! If, when great bodhisattva beings practice the transcendent perfection of wisdom, they engage unskillfully with physical forms, then they are merely engaging with mental images, and if they engage in the same manner with feelings, perceptions, formative predispositions, and consciousness, then they are merely engaging with mental images. Also, if they engage with the notion that physical forms are permanent, or the notion that these are impermanent, then they are merely engaging with mental images. Similarly, if they engage with the notion that feelings, perceptions, formative predispositions, and consciousness are permanent, or that these are impermanent, then they are merely engaging with mental images. Similarly, if they engage with the notion that physical forms are imbued with happiness, or that these are imbued with suffering, then they are merely engaging with mental images. Similarly, if they engage with the notion that feelings, perceptions, formative predispositions, and consciousness are imbued with happiness, or that these are imbued with suffering, then they are merely engaging with mental images.
- 12.2 “If they engage with the notion that the self exists in physical forms, or that the self does not exist therein, then they are merely engaging with mental images. Similarly, if they engage with the notion that the self exists in feelings, perceptions, formative predispositions, and consciousness, or that the self does not exist therein, then they are merely engaging with mental images. If they engage with the notion that physical forms are empty, or that these are not empty, then they are merely engaging with mental images. Similarly, if they engage with the notion that feelings, perceptions, formative predispositions, and consciousness are empty, or that these are not empty, then they are merely engaging with mental images. If they engage with the notion that signs exist in physical forms, or that signs do not exist therein,

then they are merely engaging with mental images. Similarly, [F.121.b] if they engage with the notion that signs exist in feelings, perceptions, formative predispositions, and consciousness, or that signs do not exist therein, then they are merely engaging with mental images. If they engage with the notion that aspirations exist in physical forms, or that aspirations do not exist therein, then they are merely engaging with mental images. Similarly, if they engage with the notion that aspirations exist in feelings, perceptions, formative predispositions, and consciousness, or that aspirations do not exist therein, then they are merely engaging with mental images. If they engage with the notion that physical forms are calm, or that these are not calm, then they are merely engaging with mental images. Similarly, if they engage with the notion that feelings, perceptions, formative predispositions, and consciousness are calm, or that these are not calm, then they are merely engaging with mental images. If they engage with the notion that physical forms are void, or that these are not void, then they are merely engaging with mental images. Similarly, if they engage with the notion that feelings, perceptions, formative predispositions, and consciousness are void, or that these are not void, then they are merely engaging with mental images. If they engage with the notion that physical forms are afflicted, or that these are purified, then they are merely engaging with mental images. Similarly, if they engage with the notion that feelings, perceptions, formative predispositions, and consciousness are afflicted, or that these are purified, then they are merely engaging with mental images. If they engage with the notion that physical forms arise, or that these are non-arising, then they are merely engaging with mental images. Similarly, if they engage with the notion that feelings, perceptions, formative predispositions, and consciousness arise, or that these are non-arising, then they are merely engaging with mental images. If they engage with the notion that physical forms cease, or that these are unceasing, [F.122.a] then they are merely engaging with mental images. Similarly, if they engage with the notion that feelings, perceptions, formative predispositions, and consciousness cease, or that these are unceasing, then they are merely engaging with mental images. If they engage with the notion that entities exist in physical forms, or that entities do not exist therein, then they are merely engaging with mental images. Similarly, if they engage with the notion that entities exist in feelings, perceptions, formative predispositions, and consciousness, or that entities do not exist therein, then they are merely engaging with mental images.

12.3 “Reverend Lord, when bodhisattvas practice the transcendent perfection of wisdom, if they unskillfully engage with the applications of mindfulness, then they are merely engaging with mental images. In the same vein, if they

engage in the same manner with [the other causal attributes], up to and including the noble eightfold path, then they are merely engaging with mental images. If they engage with the ten powers of the tathāgatas, then they are merely engaging with mental images. In the same vein, if they engage in the same manner with [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, then they are merely engaging with mental images.

12.4 “Reverend Lord, if great bodhisattva beings who practice the transcendent perfection of wisdom think, ‘I am practicing the transcendent perfection of wisdom. I should cultivate it,’ then they are merely engaging with mental images. If they think, ‘I am a bodhisattva. This is a bodhisattva,’ then they are merely engaging with mental images. If bodhisattvas think, ‘Those who engage in that manner are cultivating the transcendent perfection of wisdom,’ then they are merely engaging with mental images. One should know this to be the absence of skillful means which great bodhisattva beings might have.” [F.122.b]

12.5 Then the venerable Subhūti addressed the venerable Śāradvatīputra as follows: “Venerable Śāradvatīputra, when bodhisattvas practice the transcendent perfection of wisdom, if they abide in, cognize, and are intent on physical forms, and similarly, if they abide in, cognize, and are intent on feelings, perceptions, formative predispositions, and consciousness, then, while they are abiding in, cognizing, and intent on physical forms, and similarly, while they are abiding in, cognizing, and intent on feelings, perceptions, formative predispositions, and consciousness, then they are engaging in the conditioning of physical forms, and similarly, they are engaging in the conditioning of feelings, perceptions, formative predispositions, and consciousness. When they engage in the conditioning of physical forms, and so on, up to the conditioning of consciousness, I say they will not be released from subsequent rebirths, they will be agitated by aging, and so on, and they will not be released from suffering, and so forth.”

12.6 “Moreover, Śāradvatīputra, if bodhisattvas who practice the transcendent perfection of wisdom unskillfully abide in, cognize, and are intent on the eyes, and in the same vein, if they abide in, cognize, and are intent on [the other sense organs], up to and including the mental faculty, I say they will not be released from suffering and so forth in subsequent rebirths. Similarly, if they abide in, cognize, and are intent on sights, and in the same vein, if they abide in, cognize, and are intent on [the other sense objects], up to and including mental phenomena, I say they will not be released from suffering and so forth in subsequent rebirths. If they abide in, cognize, and are intent on feelings due to sensory contact that is visually compounded, and so on up to feelings due to sensory contact that is mentally compounded, I say

they will not be released from suffering and so forth in subsequent rebirths. [F.123.a] If they abide in, cognize, and are intent on the applications of mindfulness and [the other causal attributes], up to and including the noble eightfold path, and likewise, if they abide in, cognize, and are intent on the ten powers of the tathāgatas and [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, I say they will not be released from suffering and so forth in subsequent rebirths. If they even lack the good fortune to actualize the level of the śrāvakas, or the level of the pratyekabuddhas, how could they possibly attain manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment? That would be impossible!

“Venerable Śāradvatīputra, when bodhisattvas practice the transcendent perfection of wisdom in that manner they are without skill in means and one should know them to be without skill in means.”

12.7 Then the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, how should one know that when they are practicing the transcendent perfection of wisdom they do possess skill in means?”

The venerable Subhūti then replied to the venerable Śāradvatīputra as follows: “Venerable Śāradvatīputra, when great bodhisattva beings [skillfully] practice the transcendent perfection of wisdom, they do not engage with physical forms, and they do not engage with feelings, perceptions, formative predispositions, and consciousness. They do not engage with mental images of physical forms, and they do not engage with mental images of feelings, perceptions, formative predispositions, and consciousness. They do not engage with the notion that physical forms are permanent, or the notion that these are impermanent. Similarly, they do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are permanent, or the notion that these are impermanent. They do not engage with the notion that physical forms are imbued with happiness, or the notion that these are imbued with suffering. Similarly, they do not engage with the notion that feelings, perceptions, formative predispositions, [F.123.b] and consciousness are imbued with happiness, or the notion that these are imbued with suffering. They do not engage with the notion that physical forms are a self, or the notion that these are not a self. Similarly, they do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are a self, or the notion that these are not a self. They do not engage with the notion that physical forms are empty, or that these are not empty. Similarly, they do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are empty, or that these are not empty. They do not engage

with the notion that physical forms are with signs, or that they are signless. Similarly, they do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are with signs, or that these are signless. They do not engage with the notion that physical forms have aspirations, or that they are without aspirations. Similarly, they do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness have aspirations, or that they are without aspirations. They do not engage with the notion that physical forms are calm, or that they are not calm. Similarly, they do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are calm, or that they are not calm. They do not engage with the notion that physical forms are void, or that they are not void. Similarly, they do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are void, or that they are not void. They do not engage with the notion that physical forms are afflicted, or that they are purified. Similarly, they do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are afflicted, or that they are purified. They do not engage with the notion that physical forms arise, or that they are non-arising. Similarly, they do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness arise, or that they are non-arising. They do not engage with the notion that physical forms cease, or that they are unceasing. Similarly, they do not engage with the notion that feelings, perceptions, formative predispositions, [F.124.a] and consciousness cease, or that they are unceasing. They do not engage with the notion that physical forms are entities, or that they are non-entities. Similarly, they do not engage with the notion that feelings, perceptions, formative predispositions, and consciousness are entities, or that they are non-entities.

12.8 “Venerable Śāradvatīputra, when bodhisattvas practice the transcendent perfection of wisdom in that manner one should know that they are endowed with skillful means. If you were to ask why, Venerable Śāradvatīputra, it is because the emptiness of physical forms is not physical forms. Emptiness is not other than physical forms, nor are physical forms other than emptiness. The nature of physical forms is indeed emptiness, and emptiness is indeed physical forms. Similarly, the emptiness of feelings, perceptions, formative predispositions, and consciousness is not consciousness [and the other aggregates]. Emptiness is not other than consciousness, nor is consciousness other than emptiness. Emptiness is indeed consciousness. The nature of consciousness is indeed emptiness. In the same vein, the emptiness of [the meditative experiences], up to and including the applications of mindfulness, is not the applications of mindfulness [and the

rest]. Emptiness is not other than the applications of mindfulness, nor are the applications of mindfulness other than emptiness. The nature of the applications of mindfulness is indeed emptiness. Emptiness is indeed the applications of mindfulness. In the same vein, that which is empty of [the other causal attributes], up to and including the noble eightfold path, is not the noble eightfold path [and the rest]. Emptiness is not other than the noble eightfold path, nor is the noble eightfold path other than emptiness. The nature of the noble eightfold path is indeed emptiness. [F.124.b] Emptiness is indeed the noble eightfold path. Similarly, [the other attributes], up to and including the ten powers of the tathāgatas, are not one thing and emptiness another. Emptiness is not other than the ten powers of the tathāgatas, nor are the ten powers of the tathāgatas other than emptiness. The nature of the ten powers of the tathāgatas is indeed emptiness. Emptiness is indeed the ten powers of the tathāgatas. In the same vein, the emptiness of the [other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, is not the eighteen distinct qualities of the buddhas [and the rest]. Emptiness is not other than the eighteen distinct qualities of the buddhas, nor are the eighteen distinct qualities of the buddhas other than emptiness. The nature of the eighteen distinct qualities of the buddhas is indeed emptiness. Emptiness is indeed the eighteen distinct qualities of the buddhas.

12.9 “Venerable Śāradvatīputra, if great bodhisattva beings, when they practice the transcendent perfection of wisdom, do not accept that are practicing, do not accept that they are not practicing, do not accept that they are both practicing and not practicing, and do not accept that they are neither practicing nor not practicing, then great bodhisattva beings who practice the transcendent perfection of wisdom in that manner will have the good fortune to actualize manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment.”

12.10 Then the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, why is it that great bodhisattva beings, when [skillfully] practicing the transcendent perfection of wisdom, do not accept anything at all?”

He replied, “Venerable Śāradvatīputra, the essential nature of that transcendent perfection of wisdom is non-apprehensible. If you ask why, it is because the transcendent perfection of wisdom is the essential nature of non-entity. [F.125.a] Śāradvatīputra, for this reason, when great bodhisattva beings practice the transcendent perfection of wisdom, they do not accept that they are practicing, and in the same vein, they do not accept that they are neither practicing nor not practicing [and so forth]. If you ask why, it is because they have followed the principle that all things have the essential

nature of non-entity, and therefore they have not appropriated them. This is the meditative stability of great bodhisattva beings, non-acquisitive with respect to all things—the spacious, immeasurable, and indefinable method which is not shared in common with all the śrāvakas and pratyekabuddhas. Great bodhisattva beings who are not separated from this meditative stability will swiftly attain manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment.” [B12]

12.11 Then the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, is it that only great bodhisattva beings who possess and are never separated from this meditative stability will swiftly attain manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment, or else, are there other meditative stabilities through which buddhahood will be attained?”

The venerable Subhūti replied, “Venerable Śāradvatīputra, great bodhisattva beings who abide in other meditative stabilities will also swiftly attain manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment.”

12.12 “Venerable Subhūti,” he continued, “abiding in which meditative stabilities will great bodhisattva beings swiftly attain manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment?”

“Venerable Śāradvatīputra,²⁰⁷ (1) there is the meditative stability of great bodhisattva beings named Heroic Valour. Abiding therein, great bodhisattva beings [F.125.b] will swiftly attain manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment. In the same vein, (2) there is the meditative stability named Precious Seal. (3) There is the meditative stability named Lion’s Play.²⁰⁸ (4) There is the meditative stability named Beautiful Moon. (5) There is the meditative stability named Crest of the Victory Banner of the Moon. (6) There is the meditative stability named Surpassing All Phenomena.²⁰⁹ (7) There is the meditative stability named Unseen Pinnacle.²¹⁰ (8) There is the meditative stability named Certainty in the Expanse of Reality. (9) There is the meditative stability named Crest of the Victory Banner of Certainty. (10) There is the meditative stability named Adamantine. (11) There is the meditative stability named Seal of Entry into All Phenomena. (12) There is the meditative stability named Consecrated as a King of Meditative Stability.²¹¹ (13) There is the meditative stability named Seal of the King.²¹² (14) There is the meditative stability named Power of Perseverance.²¹³ (15) There is the meditative stability named Sublimation [of All Things]. (16) There is the meditative stability named Definitive Engagement in Precise Lexical Explanation.²¹⁴ (17–18) There are the meditative stabilities named Entry into Designations and Observation of Spatial Directions.²¹⁵ (19) There is the meditative stability named Seal of

Dhāraṇī.²¹⁶ (20) There is the meditative stability named Unimpaired. (21) There is the meditative stability named Oceanic Seal Gathering All Phenomena. (22) There is the meditative stability named Permeation of Space. (23) There is the meditative stability named Indestructible Maṇḍala.²¹⁷ (24) There is the meditative stability named [Shoulder Ornament of] the Victory Banner's Crest.²¹⁸ (25) There is the meditative stability named Crest of Power.²¹⁹ (26) There is the meditative stability named Pursuit of the Stream.²²⁰ (27) There is the meditative stability named Yawning Lion.²²¹ (28) There is the meditative stability named Establishment of the Array. (29) There is the meditative stability named Precious Source. (30) There is the meditative stability named Illumination. (31) There is the meditative stability named Unseeking. (32) There is the meditative stability named No Fixed Abode. [F.126.a] (33) There is the meditative stability named Free from Mentation. (34) There is the meditative stability named Taintless Lamp.²²² (35) There is the meditative stability named Boundless Light. (36) There is the meditative stability named Illuminator.²²³ (37) There is the meditative stability named Pure Sanctuary.²²⁴ (38) There is the meditative stability named Immaculate Light. (39) There is the meditative stability named Bringer of Joy.²²⁵ (40) There is the meditative stability named Lightning Lamp.²²⁶ (41) There is the meditative stability named Unconquerable. (42) There is the meditative stability named Majestic.²²⁷ (43) There is the meditative stability named Free from Extinction.²²⁸ (44) There is the meditative stability named Unvanquished.²²⁹ (45) There is the meditative stability named Subdued. (46) There is the meditative stability named Lamp of the Sun. (47) There is the meditative stability named Lamp of the Moon [or Immaculate Moon].²³⁰ (48) There is the meditative stability named Pure Appearance.²³¹ (49) There is the meditative stability named Illuminating. (50) There is the meditative stability named Supreme Source. (51) There is the meditative stability named Crest of Gnosis.²³² (52) There is the meditative stability named Stability of Mind. (53) There is the meditative stability named Total Illumination.²³³ (54) There is the meditative stability named Consecrated. (55) There is the meditative stability named Jewel Cusp. (56) There is the meditative stability named Seal of the Sacred Doctrine.²³⁴ (57) There is the meditative stability named Sameness of All Things. (58) There is the meditative stability named Renunciation of Delight. (59) There is the meditative stability named Sublimation of [All] Phenomena.²³⁵ (60) There is the meditative stability named Dispersal. (61) There is the meditative stability named Distinguishing the Terms Associated with All Phenomena. (62) There is the meditative stability named Establishing the Sameness of All Letters.²³⁶ (63) There is the meditative stability named Devoid of Letters.²³⁷ (64) There is the meditative stability named Eradication of Referents.²³⁸ (65) There is the

meditative stability named Unmodified.²³⁹ (66) There is the meditative stability named Ascertainment of Names.²⁴⁰ (67) There is the meditative stability named Roaming. (68) There is the meditative stability named Devoid of Darkness.²⁴¹ (69) There is the meditative stability named Engaging in Conduct. [F.126.b] (70) There is the meditative stability named Unwavering. (71) There is the meditative stability named Transcendence of the Range.²⁴² (72) There is the meditative stability named Accumulation of All Attributes. (73) There is the meditative stability named Abiding Without Mentation.²⁴³ (74) There is the meditative stability named Blossoming and Purity of the Flowers of Virtue. (75) There is the meditative stability named Endowed with the Factors Conducive to Enlightenment. (76) There is the meditative stability named Boundless Inspiration.²⁴⁴ (77) There is the meditative stability named Equal to the Unequaled.²⁴⁵ (78) There is the meditative stability named Transcending All Things.²⁴⁶ (79) There is the meditative stability named Utterly Devoid of Delimitation.²⁴⁷ (80) There is the meditative stability named Dispelling of Doubt. (81) There is the meditative stability named Without Settled Focus.²⁴⁸ (82) There is the meditative stability named Single Array. (83) There is the meditative stability named Manifest Attainment of Modalities.²⁴⁹ (84) There is the meditative stability named Unity of Aspects.²⁵⁰ (85) There is the meditative stability named Non-dispersion of Aspects. (86) There is the meditative stability named [Comprehension of/] Dispersal of All Bases of Rebirth [through Realization].²⁵¹ (87) There is the meditative stability named Entrance to Symbols and Sounds. (88) There is the meditative stability named Devoid of Vocalic Syllables.²⁵² (89) There is the meditative stability named Burning Lamp. (90) There is the meditative stability named Purification of Defining Characteristics.²⁵³ (91) There is the meditative stability named Manifestly Imperceptible.²⁵⁴ (92) There is the meditative stability named Endowed with All Finest Aspects.²⁵⁵ (93) There is the meditative stability named Absence of Joy with Respect to All Happiness and Suffering. (94) There is the meditative stability named Inexhaustible Cornucopia. (95) There is the meditative stability named Retentive Intelligence.²⁵⁶ (96) There is the meditative stability named Complete Elimination of Right and Wrong. (97) There is the meditative stability named Imbued with Resonance.²⁵⁷ (98) There is the meditative stability named Appeasing of All Deviations and Obstacles.²⁵⁸ (99) There is the meditative stability named Taintless Light. (100) There is the meditative stability named Endowed with the Essence. [F.127.a] (101) There is the meditative stability named Taintless Light of the Full Moon.²⁵⁹ (102) There is the meditative stability named Great Array [/Ornament]. (103) There is the meditative stability named Illuminator of All Worlds.²⁶⁰ (104) There is the meditative stability named Sameness of Meditative Stability. (105) There

is the meditative stability named Taintless Modality Devoid of Impurities.²⁶¹ (106) There is the meditative stability named Convergence of All Mental Afflictions in Non-affliction.²⁶² (107) There is the meditative stability named Engaging Without Wavering and Without Settled Focus.²⁶³ (108) There is the meditative stability named Abiding in the Real Nature Without Mentation. (109) There is the meditative stability named Dispelling the Misery of Corporeality. (110) There is the meditative stability named Obliterating Defects of Speech, Transforming Them as if into Space.²⁶⁴ And, (111) there is the meditative stability named Unattached, Liberated, and Uncovered like Space.

“Venerable Śāradvatīputra, these are the meditative stabilities of great bodhisattva beings, abiding in which they will swiftly attain manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment.”

12.13 Then, the venerable Subhūti said to the venerable Śāradvatīputra, “O Venerable Śāradvatīputra! The tathāgatas, arhats, genuinely perfect buddhas of the past have foreordained that great bodhisattva beings who abide in these abovementioned meditative stabilities will attain unsurpassed and genuinely perfect enlightenment. One should know that the tathāgatas, arhats, genuinely perfect buddhas who are presently alive, residing in the world systems of the ten directions, numerous as the sands of the River Ganges, also make prophecies with regard to those great bodhisattva beings. [F.127.b]

12.14 “Without considering any of those meditative stabilities, these bodhisattvas are absorbed in meditation. They do not make assumptions on account of those meditative stabilities, thinking, ‘I have been absorbed in meditation. I am absorbed in meditation. I will be absorbed in meditation.’ All these conceptual imaginations are absent and do not arise.”

12.15 Then, the venerable Śāradvatīputra said to the venerable Subhūti, “Venerable Subhūti, should one then know that great bodhisattva beings who abide in these meditative stabilities have been foreordained by the tathāgatas of the past and are being foreordained by the tathāgatas who are alive at present, residing in the world systems of the ten directions, numerous as the sands of the River Ganges?”

“Venerable Śāradvatīputra, that is not the case! If you ask why, it is because, Venerable Śāradvatīputra, the transcendent perfection of wisdom, the meditative stabilities, and great bodhisattva beings are not distinct from one another. Rather, the bodhisattvas themselves are the meditative stabilities, and the meditative stabilities are themselves the bodhisattvas. The bodhisattvas, the meditative stabilities, and this transcendent perfection of wisdom are without duality, and they are inseparable.”

- 12.16 “Venerable Subhūti, if the meditative stabilities and the bodhisattvas are not distinct from one another, and if the meditative stabilities are themselves the bodhisattvas, and the bodhisattvas are themselves the meditative stabilities, and if both the meditative stabilities and the bodhisattvas are the transcendent perfection of wisdom, then they will not know through their meditative stabilities that all things are sameness, nor will they have any cognition.”
- 12.17 “Venerable Śāradvatīputra, for these reasons great bodhisattva beings [F.128.a] do not know through their meditative stability that all things are sameness, nor do they have any cognition. If you ask why,” he continued, “it is owing to the non-existence of that bodhisattva, that meditative stability, and that transcendent perfection of wisdom that they do not know, and indeed that they have no cognition.”
- 12.18 Then the Reverend Lord congratulated the venerable Subhūti, saying, “Well said, Subhūti! Well said! You whom I have declared to be supreme among śrāvakas abiding free from afflicted mental states, you have spoken these words well! In conformity with your approach, great bodhisattva beings should indeed train in the transcendent perfection of wisdom, and they should train accordingly in the transcendent perfection of meditative concentration, in the transcendent perfection of perseverance, in the transcendent perfection of tolerance, in the transcendent perfection of ethical discipline, and in the transcendent perfection of generosity. Similarly, they should train in the applications of mindfulness, and [in the other causal attributes], up to and including the noble eightfold path, and in the ten powers of the tathāgatas, and in the same vein, in [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas.”
- 12.19 Then the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord, when great bodhisattva beings train accordingly, do they train in the transcendent perfection of wisdom?”
- The Reverend Lord replied, “Śāradvatīputra, when great bodhisattva beings train accordingly, they do train in the transcendent perfection of wisdom. In doing so, they train without apprehending anything. It is in the same manner that they train in the [other transcendent perfections], from the transcendent perfection of generosity onwards. In the same vein, when they train accordingly, they also train in the [causal attributes], from the applications of mindfulness onwards, and when they train accordingly, [F.128.b] they also train in the [fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. In doing so, they train without apprehending anything.”

12.20 Then, the venerable Śāradvatīputra asked the Reverend Lord, “Reverend Lord, so is it the case that when great bodhisattva beings train accordingly, they train in the transcendent perfection of wisdom, and in doing so, that they train without apprehending anything?”

The Reverend Lord replied, “Śāradvatīputra, when great bodhisattva beings train accordingly, they do indeed train in the transcendent perfection of wisdom, without apprehending anything.”

12.21 Then he asked, “Reverend Lord, what is it that they do not apprehend?”

The Reverend Lord replied, “Owing to the utter purity of all things, they do not apprehend a self. They do not apprehend sentient beings, and so on. They do not apprehend knowers and viewers. Similarly, owing to the utter purity of all things, they do not apprehend the psycho-physical aggregates. They do not apprehend the sensory elements. They do not apprehend the sense fields. Owing to the utter purity of all things, they do not apprehend fundamental ignorance, and they do not apprehend [the other links of dependent origination], up to and including aging and death. Similarly, owing to the utter purity of all things, they do not apprehend [the truth of] suffering. Nor do they apprehend [the truths of] the origin of suffering, the cessation of suffering, and the path that leads to it. Similarly, owing to the utter purity of all things, they do not apprehend the world system of desire; nor do they apprehend the world system of form and nor do they apprehend the world system of formlessness. Similarly, owing to the utter purity of all things, they do not apprehend the applications of mindfulness, and they do not apprehend [the other causal attributes], up to and including the noble eightfold path. Similarly, owing to the utter purity of all things, they do not apprehend the ten powers of the tathāgatas, and they do not apprehend [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. Owing to the utter purity of all things, they do not apprehend the six transcendent perfections. Owing to the utter purity of all things, they do not apprehend those entering the stream. Owing to the utter purity of all things, [F.129.a] they do not apprehend those who are tied to one more rebirth, those who will not be reborn, and those who have attained arhatship. Owing to the utter purity of all things, they do not apprehend pratyekabuddhas. Owing to the utter purity of all things, they do not apprehend bodhisattvas. Owing to the utter purity of all things, they do not apprehend tathāgatas.”

12.22 Then the venerable Śāradvatīputra asked the Reverend Lord, “Reverend Lord, what is that purity?”

The Blessed One replied, “Purity indicates that all things are non-arising. Similarly, they are unceasing. They are neither afflicted nor are they purified. They do not arise, and they are without apprehension—all things are

unconditioned.”

12.23 “Reverend Lord, when great bodhisattva beings train accordingly, in what things do they train?”

The Blessed One replied, “Śāradvatīputra, when great bodhisattva beings train accordingly, they do not train in anything at all. If you ask why, Śāradvatīputra, it is because these things are non-existent in the ways that ordinary people are fixated on them.”

12.24 “Reverend Lord, how is it that these things are non-existent in the ways that ordinary people are fixated on them?”

The Blessed One replied, “They exist to the extent that they do not exist, and accordingly, since they do not exist, [their posited existence] is called fundamental ignorance.”

12.25 “Reverend Lord,” he asked, “why are these things that do not exist called fundamental ignorance?”

The Blessed One replied, “Śāradvatīputra, it is owing to the emptiness of internal phenomena, and to the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, that physical forms are non-existent. Similarly, it is owing to the emptiness of internal phenomena, and to the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, that feelings, [F.129.b] perceptions, formative predispositions, and consciousness are non-existent. Similarly, it is owing to the emptiness of internal phenomena, and to the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, that the applications of mindfulness are non-existent, and non-apprehensible. In the same vein, it is owing to the emptiness of internal phenomena, and to the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, that [the other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are non-existent. However, ordinary people, through their fixations due to fundamental ignorance and craving, become fixated and impute that which is non-existent as existent. Through their adherence to the two extremes of eternalism and nihilism, without knowing and without seeing, they imagine those things that are non-existent, and after imputing them, they become fixated on the [psycho-physical aggregates that constitute] name and form. In the same vein, they become fixated on [all the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. Since, owing to their fixation on these things, they imagine things that are non-existent, they do not know and they do not see. If you ask what they do not know and do not see, they neither know nor see physical forms. Similarly, they neither know nor see feelings, perceptions, formative predispositions, and consciousness;

in the same vein, they neither know nor see [the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. It is precisely because they neither know nor see that they come to be styled 'ordinary people.'

12.26 "These people will not attain emancipation, and if you ask what it is that they will not be emancipated from, they will not be emancipated from the world system of desire. Similarly, they will not be emancipated from the world system of form or the world system of formlessness. They will not be emancipated into the doctrines of the śrāvakas or the pratyekabuddhas. They will not be emancipated into the doctrines of the bodhisattvas. They will not be emancipated into the doctrines of the genuinely perfect buddhas. They lack convictions. [F.130.a] They lack the conviction that physical forms are emptiness.²⁶⁵ Similarly, they lack the convictions that feelings are emptiness, that perceptions are emptiness, that formative predispositions are emptiness, that consciousness is emptiness, and so on, up to and including the fruitional attributes. Also, they are not stable. If you ask what it is in which they are not stable, they are not stable in the transcendent perfection of generosity. They are not stable in the other transcendent perfections, up to and including the transcendent perfection of wisdom. They are not stable in the irreversible [sublime] levels, and they are not stable in [the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. For that reason, they are called 'ordinary people,' and they are said to be 'fixated.' If you ask what is their fixation, and on what they are fixated, they are fixated on physical forms, and they are fixated on [the other aggregates], including consciousness. Similarly, they are fixated on the eyes, and in the same manner they are fixated on [the other sense organs], including the mental faculty. They are fixated on sights, sounds, odors, tastes, tangibles, and mental phenomena. Similarly, they are fixated on the sensory elements. They are fixated on desire, hatred, and delusion. They are fixated on opinions. They are fixated on the applications of mindfulness, and in the same vein they are fixated on [the other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas."

12.27 Then the venerable Śāradvatīputra asked the Reverend Lord, "Reverend Lord, when bodhisattvas train accordingly, is it then the case that they do not train in the transcendent perfection of wisdom, and that they will not attain emancipation in omniscience?"

The Blessed One replied, "Śāradvatīputra, the bodhisattvas who train accordingly do not train in the transcendent perfection of wisdom, and they will not attain emancipation in omniscience."

12.28 "Reverend Lord, how is that so?" [F.130.b]

The Blessed One replied, “Śāradvatīputra, great bodhisattva beings who are unskillful conceive of and become fixated on the transcendent perfection of wisdom. Similarly, they conceive of and become fixated on the transcendent perfection of meditative concentration, the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline, and the transcendent perfection of generosity. In the same vein, they conceive of and become fixated on [the other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. Having become fixated, they conceive of the understanding of all things, and of omniscience, and it is after imagining these that they become fixated on omniscience. Śāradvatīputra, for these reasons bodhisattvas do not train in the transcendent perfection of wisdom, and they will not attain emancipation in the state of omniscience.”

12.29 Then, the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord, so is it the case that when bodhisattvas train accordingly, they do not train in the transcendent perfection of wisdom, and they do not attain emancipation in omniscience?”

The Blessed One replied, “Śāradvatīputra, bodhisattvas who train accordingly do not train in the transcendent perfection of wisdom, and they do not attain emancipation in omniscience.”

12.30 “Reverend Lord,” he asked, “how should great bodhisattva beings then train in the transcendent perfection of wisdom, and how do great bodhisattva beings, on training accordingly, attain emancipation in omniscience?”

The Blessed One replied, “Śāradvatīputra, when great bodhisattva beings who practice the transcendent perfection of wisdom do not consider the nature of the transcendent perfection of wisdom, [F.131.a] and, Śāradvatīputra, when great bodhisattva beings practice the transcendent perfection of wisdom in that manner, they train in the transcendent perfection of wisdom without apprehending anything and attain emancipation in omniscience. If you ask what is this non-apprehension, when they practice the transcendent perfection of generosity, they do not apprehend this transcendent perfection of generosity. In the same vein, when they practice the other transcendent perfections, up to and including the transcendent perfection of wisdom, they do not apprehend the transcendent perfection of wisdom, and so forth. They do not apprehend [the causal attributes], up to and including enlightenment. They do not apprehend [the fruitional attributes], up to and including omniscience. Śāradvatīputra, when great bodhisattva beings practice the transcendent perfection of wisdom in that manner, it is owing to their non-apprehension that they train in the transcendent perfection of wisdom and will attain emancipation in omniscience.”

12.31 “Reverend Lord,” he asked, “with respect to what will they attain emancipation owing to their non-apprehension?”

The Blessed One replied, “They will attain emancipation owing to their non-apprehension of the emptiness of internal phenomena, and in the same vein, owing to their non-apprehension of the other aspects of emptiness, up to and including the emptiness of all things.”

12.32 Then, the venerable Subhūti asked the Blessed One, “Reverend Lord! From what will emancipation be attained by means of this vehicle, and where will this vehicle come to rest?”

The Blessed One replied, “Subhūti, emancipation will be attained from the three world systems, and consequently emancipation will be attained in omniscience. It will come to rest therein, and it will do so owing to non-duality. If you ask why, it is because the doctrine of the Great Vehicle and the doctrine which is omniscience are neither conjoined, nor disjoined. They share a single defining characteristic in that they are immaterial, unrevealed, unimpeded, and without defining characteristics. [F.131.b] If you ask why, Subhūti, it is because things that are without defining characteristics do not attain emancipation, will not attain emancipation, and have not attained emancipation.

12.33 “If you ask why, it is because one who wishes to attain emancipation in things without defining characteristics merely wishes to attain emancipation in the expanse of reality. Similarly, one who wishes to attain emancipation in things without defining characteristics merely wishes to attain emancipation in the real nature, and merely wishes to attain emancipation in the finality of existence. Similarly, one who wishes to attain emancipation in things without defining characteristics merely wishes to attain emancipation in the inconceivable expanse. One who wishes to attain emancipation in things without defining characteristics merely wishes to attain emancipation in spiritual attainment and [consequent] happiness. One who wishes to attain emancipation in things without defining characteristics merely wishes to attain emancipation in the element of exertion. In the same vein, one who wishes to attain emancipation in things without defining characteristics merely wishes to attain emancipation in the element of dispassion, the element of cessation, and the emptiness of physical forms, and similarly, merely wishes to attain emancipation in the emptiness of feelings, perceptions, formative predispositions, and consciousness. If you ask why, Subhūti, it is because the emptiness of physical forms will not attain emancipation from the three world systems, and it will not come to rest in omniscience. Similarly, the emptiness of feelings, perceptions, formative predispositions, and consciousness will not attain emancipation from the three world systems, and it will not come to rest in omniscience. If you ask

why, Subhūti, it is because physical forms are empty of physical forms. Similarly, feelings, perceptions, formative predispositions, and consciousness are empty of consciousness, [and so forth]. [F.132.a]

12.34 “Subhūti, one who wishes to attain emancipation in things without defining characteristics merely wishes to attain emancipation in the emptiness of the eyes, and in the same vein, one who wishes to attain emancipation in things without defining characteristics merely wishes to attaining emancipation in the emptiness of feelings due to sensory contact that is visually compounded, and so on, up to and including feelings due to sensory contact that is mentally compounded. If you ask why, Subhūti, it is because the emptiness of the eyes will not attain emancipation from the three world systems, and will not come to rest in omniscience. Similarly, the emptiness of [the other sensory attributes], up to and including feelings due to sensory contact that is mentally compounded, will not attain emancipation from the three world systems, and will not come to rest in omniscience. If you ask why, Subhūti, it is because the eyes are empty of the eyes, and in the same vein, [the other sensory attributes] are empty of feelings due to sensory contact that is visually compounded, and so forth; similarly, feelings due to sensory contact that is mentally compounded, and so forth, are empty of feelings due to sensory contact that is mentally compounded.

12.35 “Subhūti, in the same way, one who wishes to attain emancipation in things without defining characteristics merely wishes to attain emancipation in dreams. Similarly, one who wishes to attain emancipation in things without defining characteristics merely wishes to attain emancipation in magical displays, mirages, echoes, optical aberrations, and in phantom emanations of the tathāgatas. If you ask why, Subhūti, it is because the essential nature of dreams will not attain emancipation from the three world systems, and will not come to rest in omniscience. Similarly, the essential nature of magical displays, and the essential nature of mirages, echoes, optical aberrations, and phantom emanations of the tathāgatas will not attain emancipation from the three world systems, and will not come to rest in omniscience. If you ask why, [F.132.b] Subhūti, it is because the essential nature of dreams is empty of the essential nature of dreams, and in the same vein, the essential nature of magical displays, and the essential nature of mirages, echoes, optical aberrations, and phantom emanations of the tathāgatas are empty of phantom emanations of the tathāgatas, and so forth.

12.36 “Subhūti, in the same way, one who wishes to attain emancipation in things without defining characteristics merely wishes to attain emancipation in the transcendent perfection of generosity. Similarly, Subhūti, one who wishes to attain emancipation in things without defining characteristics merely wishes to attain emancipation in the transcendent perfection of

ethical discipline, in the transcendent perfection of tolerance, in the transcendent perfection of perseverance, in the transcendent perfection of meditative concentration, and in the transcendent perfection of wisdom. If you ask why, Subhūti, it is because the essential nature of the transcendent perfection of generosity will not attain emancipation from the three world systems, and will not come to rest in omniscience. Similarly, Subhūti, the essential nature of the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom will not attain emancipation from the three world systems, and will not come to rest in omniscience. If you ask why, Subhūti, it is because the essential nature of the transcendent perfection of generosity is empty of the essential nature of the transcendent perfection of generosity, and similarly, Subhūti, the essential nature of the transcendent perfection of ethical discipline, the essential nature of the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom are empty of the essential nature of the transcendent perfection of wisdom, and so forth.

12.37 “Subhūti, in the same way, one who wishes to attain emancipation in things without defining characteristics merely wishes to attain emancipation in the emptiness of internal phenomena, [F.133.a] and in the same vein, one who wishes to attain emancipation in things without defining characteristics merely wishes to attain emancipation in the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities. If you ask why, Subhūti, it is because the essential nature of the emptiness of internal phenomena will not attain emancipation from the three world systems, and will not come to rest in omniscience. In the same vein, the essential nature of the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, will not attain emancipation from the three world systems, and will not come to rest in omniscience. If you ask why, Subhūti, it is because the emptiness of internal phenomena is empty of the essential nature of internal phenomena, and in the same vein, the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, are empty of the emptiness of the essential nature of non-entities, and so forth.

12.38 “In the same way, one who wishes to attain emancipation in things without defining characteristics merely wishes to attain emancipation in the applications of mindfulness. If you ask why, Subhūti, it is because the essential nature of the applications of mindfulness will not attain emancipation from the three world systems, and will not come to rest in

omniscience. If you ask why, Subhūti, it is because the essential nature of the applications of mindfulness is empty of the essential nature of the applications of mindfulness. Similarly, one who wishes to attain emancipation in things that are without defining characteristics merely wishes to attain emancipation in the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. If you ask why, it is because, in the same vein, the essential nature of [these causal attributes], up to and including the noble eightfold path, will not attain emancipation from the three world systems, and will not come to rest in omniscience. [F.133.b] If you ask why, it is because, in the same vein, the essential nature of [these causal attributes], up to and including the noble eightfold path, is empty of the essential nature of the noble eightfold path, and so forth. This same refrain should also be extensively applied to [the fruitional attributes], including the ten powers of the tathāgatas, the four assurances, and the four kinds of exact knowledge, and so on, up to the eighteen distinct qualities of the buddhas, just as has been indicated in the context of the noble eightfold path.

12.39 “Subhūti, in the same way, one who wishes to attain emancipation in things without defining characteristics merely wishes to be born as an arhat whose contaminants have ceased. In the same vein, Subhūti, one who wishes to attain emancipation in things without defining characteristics merely wishes to be born as a pratyekabuddha, or as a tathāgata, arhat, and genuine perfect buddha. If you ask why, Subhūti, it is because the essential nature of a tathāgata, and so forth, will not attain emancipation from the three world systems, and will not come to rest in omniscience. If you ask why, Subhūti, it is because the essential nature of an arhat whose contaminants have ceased is empty of the essential nature of an arhat, and similarly, the essential nature of a pratyekabuddha is empty of the essential nature of a pratyekabuddha, and the essential nature of a tathāgata is empty of the essential nature of a tathāgata.

12.40 “Subhūti, in the same way, one who wishes to attain emancipation in things without defining characteristics merely wishes to attain emancipation in the fruit of entering the stream. Similarly, Subhūti, one who wishes to attain emancipation in things without defining characteristics merely wishes to attain emancipation in the fruit of being tied to one more rebirth, in the fruit of not returning [to cyclic existence], in arhatship, in individual enlightenment, and in omniscience. If you ask why, [F.134.a] the same refrain should be extensively applied to [all these fruits], just as has been indicated in the context of the noble eightfold path.

- 12.41 “Subhūti, in the same way, one who wishes to attain emancipation in things without defining characteristics merely wishes to attain emancipation in names. Similarly, Subhūti, one wishes to attain emancipation in things without defining characteristics merely wishes to attain emancipation in symbols, conventional expressions, and designations. If you ask why, Subhūti, the emptiness of names will not attain emancipation from the three world systems, and will not come to rest in omniscience. If you ask why, Subhūti, it is because the emptiness of names is empty of the emptiness of names, and in the same vein, the emptiness of [those other terms], up to and including designations, is empty of the emptiness of designated phenomena, and so forth.
- 12.42 “Subhūti, in the same way, one who wishes to attain emancipation in things without defining characteristics merely wishes to attain emancipation in that which is non-arising; in the same vein, Subhūti, one who wishes to attain emancipation in things without defining characteristics merely wishes to attain emancipation in that which is unceasing, and in signlessness, non-affliction, non-purification, and non-conditioning. The same refrain should be extensively applied to [these states], just as has been indicated in the context of names. Subhūti, it is for these reasons that the Great Vehicle does attain emancipation from the three world systems, and consequently comes to rest in omniscience, and it does so in an unwavering manner.”²⁶⁶
- 12.43 *This completes the twelfth chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Meditative Stability.”*²⁶⁷

13.

Chapter 13

LIKE SPACE

- 13.1 The Blessed One addressed the venerable Subhūti as follows: “Subhūti, you asked where this vehicle will come to rest. In this regard, Subhūti, [F.134.b] the vehicle will not come to rest anywhere. If you ask why, it is because resting is non-apprehensible, and so all things do not come to rest. On the other hand, the vehicle will come to rest by way of its non-resting. Subhūti, just as the expanse of reality neither comes to rest, nor does it not come to rest, similarly, Subhūti, the vehicle does not come to rest, nor does it not come to rest. The same refrain should be extensively applied here, just as has been indicated in the context of the previous chapter.
- 13.2 “Subhūti, just as non-arising neither comes to rest, nor does it not come to rest, similarly, this vehicle does not come to rest, nor does it not come to rest; in the same vein, just as non-cessation, non-signlessness, non-affliction, non-purification and non-conditioning neither come to rest, nor do they not come to rest, similarly, Subhūti, this vehicle does not come to rest, nor does it not come to rest. If you ask why, Subhūti, it is because the essential nature of the expanse of reality neither comes to rest, nor does it not come to rest. If you ask why, Subhūti, it is because the essential nature of the expanse of reality is empty of the essential nature of the expanse of reality. In the same vein, the essential nature of those other unconditioned phenomena, up to and including non-conditioning, is empty of non-conditioning, [and so forth]. Subhūti, for these reasons this [Great] Vehicle will not come to rest anywhere, but nor will it not do so. This is owing to its non-resting.
- 13.3 “Also, Subhūti, you asked who will attain emancipation by means of this vehicle. In this regard, Subhūti, no one will attain emancipation by means of this vehicle. If you ask why, Subhūti, it is because all those things associated with this vehicle, and with those who would attain emancipation, and that in which emancipation is attained, are non-existent and they are non-apprehensible. [F.135.a] Since all things are accordingly non-existent and

non-apprehensible, who could attain emancipation by means of anything? In what could emancipation possibly be attained? If you ask why, Subhūti, it is because the self and other [posited subjects], up to and including the knower and the viewer, are non-apprehensible. This being the case, the 'self' is never apprehensible. Similarly, [other posited subjects], from sentient beings and living creatures to knowers and viewers, are all non-apprehensible.

13.4 “Similarly, the expanse of reality is non-apprehensible, owing to its utter purity. The real nature is non-apprehensible, owing to its utter purity. The finality of existence is non-apprehensible, [owing to its utter purity]. The inconceivable expanse is non-apprehensible, owing to its utter purity. The psycho-physical aggregates and sensory elements are non-apprehensible, owing to their utter purity. The sensory elements and sense fields are non-apprehensible, owing to their utter purity. Similarly, the transcendent perfection of generosity is non-apprehensible, owing to its utter purity. Similarly, the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom are non-apprehensible, owing to their utter purity. Similarly, the emptiness of internal phenomena is non-apprehensible, owing to its utter purity, and in the same vein, the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, are non-apprehensible, owing to their utter purity.

13.5 “Similarly, the applications of mindfulness are non-apprehensible, owing to their utter purity, and in the same vein, [the other causal attributes], up to and including the noble eightfold path, are non-apprehensible, owing to their utter purity. Those who have entered the stream are non-apprehensible, owing to their utter purity. Similarly, those who are tied to one more rebirth, those who are no longer subject to rebirth, arhats, pratyekabuddhas, and those who have become tathāgatas, arhats, genuinely perfect buddhas are non-apprehensible, owing to their utter purity. Similarly, the fruit of having entered the stream is non-apprehensible, owing to its utter purity. Similarly, [F.135.b] the fruit of being tied to one more rebirth, the fruit of being no longer subject to rebirth, arhatship, individual enlightenment, and unsurpassed, genuinely perfect enlightenment are non-apprehensible, owing to their utter purity. Omniscience is non-apprehensible, owing to its utter purity. Similarly, non-arising, non-cessation, non-affliction, non-purification and non-conditioning are non-apprehensible, owing to their utter purity. The limit of the past is non-apprehensible, owing to its utter purity. Similarly, the limit of the future and the present are non-apprehensible, owing to their utter purity. Similarly,

motion, non-motion, resting, and arising are non-apprehensible, owing to their utter purity. Similarly, decrease and increase are non-apprehensible, owing to their utter purity."

13.6 "What, you may ask, is it that is non-apprehensible, on account of which all things are not apprehended? Things are not apprehended because the expanse of reality is non-apprehensible. If you ask why, Subhūti, it is because the expanse of reality, owing to its utter purity, has not been, is not and will not be apprehended by anyone. In the same vein, things are not apprehended because the real nature is non-apprehensible, because the finality of existence is non-apprehensible, because emptiness is non-apprehensible, because the transcendent perfection of wisdom is non-apprehensible, because the emptiness of internal phenomena is non-apprehensible, and because [the other aspects of emptiness] up to and including the emptiness of the essential nature of non-entities, are non-apprehensible. Similarly, things are not apprehended because the applications of mindfulness are non-apprehensible. Things are not apprehended because [the other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas are non-apprehensible. Similarly, things are not apprehended because those who have entered the stream are non-apprehensible, and in the same vein, [F.136.a] things are not apprehended because [other realized beings] up to and including genuinely perfect buddhas, are non-apprehensible. Similarly, things are not apprehended because the fruit of having entered the stream is non-apprehensible. In the same vein, things are not apprehended because [the other attainments], up to and including unsurpassed, genuinely perfect enlightenment, are non-apprehensible.

13.7 "Similarly, things are not apprehended because non-arising is non-apprehensible. Things are also not apprehended because other unconditioned phenomena, up to and including non-conditioning, are non-apprehensible, owing to their utter purity. If you ask why, Subhūti, it is the case that things are not apprehended because, owing to its utter purity, non-conditioning [and so forth] is non-apprehensible.

13.8 "Similarly, things are not apprehended because the first level [of realization] is non-apprehensible. Things are not apprehended because [the other levels of realization], up to and including the tenth level, are non-apprehensible, owing to their utter purity.

13.9 "In this regard, if you ask what are the ten levels, they comprise (1) the level of bright insight, (2) the level of buddha nature, (3) the level of the eighth-lowest stage, (4) the level of insight, (5) the level of attenuated

refinement, (6) the level of dispassion, (7) the level of [an arhat's] spiritual achievement, (8) the level of the pratyekabuddhas, (9) the level of the bodhisattvas, and (10) the actual level of the genuinely perfect buddhas.²⁶⁸

13.10 “In the emptiness of internal phenomena, the first level is non-apprehensible, and similarly, the second, third, fourth, fifth, sixth, seventh, eighth, ninth, and tenth levels are non-apprehensible. In the same vein, in the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, due to their utter purity, the first level is non-apprehensible, as are [the other levels], up to and including the tenth level, due to their utter purity. If you ask why, Subhūti, it is because the first level has not been, is not, and will not be apprehended by anyone, and [the other levels], up to and including the tenth level, owing to their utter purity, have not been, are not, and will not be apprehended by anyone.

13.11 “Similarly, in the emptiness of internal phenomena, the maturation of sentient beings is non-apprehensible due to its utter purity, and [in to the other aspects of emptiness], up to and including the emptiness of the essential nature of non-entities, the maturation of sentient beings is non-apprehensible. [F.136.b] Similarly, in the emptiness of internal phenomena, the refinement of the buddhafi elds is non-apprehensible due to its utter purity, and in the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, the refinement of the buddhafi elds is non-apprehensible. Similarly, in the emptiness of internal phenomena, the five eyes are non-apprehensible due to their utter purity, and in the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, the five eyes are non-apprehensible.

13.12 “So it is, Subhūti, that when great bodhisattva beings practice the transcendent perfection of wisdom in that manner, owing to the non-apprehension of all things, they will attain emancipation in omniscience by means of the Great Vehicle.”

13.13 The venerable Subhūti then said to the Blessed One, “Reverend Lord! This great vehicle, which is called the Great Vehicle, overpowers and attains emancipation from the world with its gods, humans, and antigods. Reverend Lord! As I understand the words spoken by the Blessed One, this Great Vehicle is equal to space. Just as in space, coming, going, and abiding are not discernible, so in this Great Vehicle, also, coming, going, and abiding are not discernible. Just as in space, the limit of the past is non-apprehensible, and the limit of the future and the intervening [present] are non-apprehensible, so in this Great Vehicle, also, the limit of the past is non-apprehensible, and the limit of the future and the intervening [present] are non-apprehensible. It is because it genuinely transcends the three times²⁶⁹ that this vehicle is called the Great Vehicle.”

- 13.14 The Blessed One then replied to the venerable Subhūti, “That is so, Subhūti! It is just as you have said! This vehicle is equal to space. That is why it overpowers and attains emancipation from the world with its gods, humans, and antigods. Subhūti, this vehicle of the bodhisattvas comprises the six transcendent perfections. [F.137.a] If you ask what these six are, they are the transcendent perfection of generosity, the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom. Subhūti, these designate the Great Vehicle of great bodhisattva beings.
- 13.15 “Moreover, Subhūti, this Great Vehicle of great bodhisattva beings comprises the emptiness of internal phenomena, and the other aspects of emptiness, up to and including the emptiness of the essential nature with respect to non-entities.
- 13.16 “Moreover, this Great Vehicle of great bodhisattva beings comprises all the dhāraṇī gateways and all the gateways of meditative stability. The latter include the meditative stability named Heroic Valor and [the other hundred and ten meditative stabilities], up to and including the meditative stability named Unattached, Liberated, and Uncovered like Space.
- 13.17 “Moreover, Subhūti, this Great Vehicle of great bodhisattva beings comprises the four applications of mindfulness, and in the same vein, [all the other causal attributes], up to and including the noble eightfold path. It also comprises the ten powers of the tathāgatas, and [all the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. [B13]
- 13.18 “Also, Subhūti, you said that this vehicle overpowers and attains emancipation from the world with its gods, humans, and antigods. What, you may ask, is this world, with its gods, humans, and antigods? It comprises the world system of desire, the world system of form, and the world system of formlessness. Subhūti, if the world system of desire were endowed with attributes that are unmistakable, inalienable, incontrovertible, genuine, true, qualitative, permanent, stable, eternal, and unchanging, [F.137.b] and it were not a non-entity, then this supreme Great Vehicle would not overpower and attain emancipation from the world with its gods, humans, and antigods. However, Subhūti, because this world system of desire is imagined, fabricated, and verbally constructed—its attributes being impermanent, unstable, ephemeral, changeable, and so on—and because it is a non-entity, this supreme Great Vehicle does overpower and attain emancipation from the world with its gods, humans, and antigods.

- 13.19 “Similarly, Subhūti, if the world system of form and the world system of formlessness were endowed with attributes that are unmistakable, inalienable, incontrovertible, genuine, true, qualitative, permanent, stable, eternal, and unchanging, and they were not non-entities, then this supreme Great Vehicle would not overpower and attain emancipation from the world with its gods, humans, and antigods. However, Subhūti, because the world system of form and the world system of formlessness are imagined, fabricated, and verbally constructed,—their attributes being impermanent, unstable, ephemeral, changeable, and so on—and because they are non-entities, this supreme Great Vehicle does overpower and attain emancipation from the world with its gods, humans, and antigods.
- 13.20 “Subhūti, if physical forms were endowed with attributes that are unmistakable, inalienable, incontrovertible, genuine, true, qualitative, entirely permanent, stable, eternal, and unchanging, and they were not non-entities, then this supreme Great Vehicle would not overpower and attain emancipation from the world with its gods, humans, and antigods. However, Subhūti, because physical forms are imagined, fabricated, and verbally constructed—their attributes being entirely impermanent, unstable, ephemeral, changeable, and so on—[F.138.a] and because they are non-entities, this supreme Great Vehicle does overpower and attain emancipation from the world with its gods, humans, and antigods. The same refrain should be extensively applied to feelings, perceptions, formative predispositions, and consciousness, just as it has been applied to physical forms.
- 13.21 “Similarly, if the eyes, ears, nose, tongue, body, and mental faculty; and similarly, the sense field of sights, the sense field of sounds, the sense field of odors, the sense field of tastes, the sense field of tangibles, and the sense field of mental phenomena; and similarly, visual consciousness, and so on, up to the mental faculty that arises from visually compounded sensory contact; and similarly, the feelings originating from sensory contact that is visually compounded, and so on, up to the feelings arising from sensory contact that is mentally compounded, were all endowed with attributes that are unmistakable, inalienable, incontrovertible, genuine, true, qualitative, permanent, stable, eternal, and unchanging, and they were not non-entities, then this supreme Great Vehicle would not overpower and attain emancipation from the world with its gods, humans, and antigods. However, Subhūti, because all these, up to and including feelings arising from sensory contact that is mentally compounded are imagined, fabricated, and verbally constructed—their attributes being entirely impermanent, unstable,

ephemeral, changeable, and so on—and because they are non-entities, this supreme vehicle, the Great Vehicle, does overpower and attain emancipation from the world with its gods, humans, and antigods.

13.22 “Subhūti, if the expanse of reality were an entity and not a non-entity, then this supreme Great Vehicle would not overpower and attain emancipation from the world with its gods, humans, and antigods. However, Subhūti, because the expanse of reality is not an entity, this supreme vehicle, the Great Vehicle, does overpower and attain emancipation from the world with its gods, humans, and antigods. [F.138.b] In the same vein, Subhūti, if the real nature were an entity and not a non-entity, and similarly if the finality of existence and the inconceivable expanse were entities and not non-entities, then this supreme vehicle, the Great Vehicle, would not overpower and attain emancipation from the world with its gods, humans, and antigods. However, Subhūti, because the real nature, the finality of existence, and the inconceivable expanse are not entities, this supreme vehicle, the Great Vehicle, does overpower and attain emancipation from the world with its gods, humans, and antigods.

13.23 “Subhūti, if the transcendent perfection of generosity were an entity and not a non-entity, then this supreme vehicle, the Great Vehicle, would not overpower and attain emancipation from the world with its gods, humans, and antigods. However, Subhūti, because the transcendent perfection of generosity is not an entity,²⁷⁰ this supreme vehicle, the Great Vehicle, does overpower and attain emancipation from the world with its gods, humans, and antigods.

13.24 “Similarly, Subhūti, if the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom were entities and not non-entities, then this supreme vehicle, the Great Vehicle, would not overpower and attain emancipation from the world with its gods, humans, and antigods. However, Subhūti, because the transcendent perfections of ethical discipline,²⁷¹ and so on, up to and including the transcendent perfection of wisdom, are not entities, this supreme vehicle, the Great Vehicle, [F.139.a] does overpower and attain emancipation from the world with its gods, humans, and antigods.

13.25 “Subhūti, if the emptiness of internal phenomena and the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, were entities and not non-entities, then this supreme vehicle, the Great Vehicle, would not overpower and attain emancipation from the world with its gods, humans, and antigods. However, Subhūti, because the emptiness of internal phenomena and the other aspects of emptiness, up to

- and including the emptiness of the essential nature of non-entities, are not entities, this supreme vehicle, the Great Vehicle, does overpower and attain emancipation from the world with its gods, humans, and antigods.
- 13.26 “Subhūti, if the applications of mindfulness were entities and not non-entities, then this supreme vehicle, the Great Vehicle, would not overpower and attain emancipation from the world with its gods, humans, and antigods. However, Subhūti, because the applications of mindfulness are not entities, this supreme vehicle, the Great Vehicle, does overpower and attain emancipation from the world with its gods, humans, and antigods.
- 13.27 “Subhūti, if the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path, and in the same vein, the ten powers of the tathāgatas, and [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, were entities and not non-entities, then this supreme vehicle, the Great Vehicle, would not overpower and attain emancipation from the world with its gods, humans, and antigods. However, Subhūti, because [all these attributes], up to and including the eighteen distinct qualities of the buddhas, are not entities, this supreme vehicle, the Great Vehicle, does overpower and attain emancipation from the world with its gods, humans, and antigods.
- 13.28 “Subhūti, if [F.139.b] the attributes of the level of buddha nature were entities and not non-entities, then this supreme vehicle, the Great Vehicle, would not overpower and attain emancipation from the world with its gods, humans, and antigods. However, Subhūti, because the attributes of the level of buddha nature are not entities, this supreme vehicle, the Great Vehicle, does overpower and attain emancipation from the world with its gods, humans, and antigods.
- 13.29 “Similarly, Subhūti, if the attributes of the eighth-lowest stage, the attributes of those who enter the stream, the attributes of those who are tied to one more rebirth, the attributes of those who are no longer subject to rebirth, the attributes of arhats, the attributes of pratyekabuddhas, the attributes of bodhisattvas, and the attributes of genuinely perfect buddhas were entities and not non-entities, then this supreme vehicle, the Great Vehicle, would not overpower and attain emancipation from the world with its gods, humans, and antigods. However, Subhūti, because the attributes of genuinely perfect buddhas, and so forth, are not entities, this supreme vehicle, the Great Vehicle, does overpower and attain emancipation from the world, with its gods, humans, and antigods.
- 13.30 “Subhūti, if individuals who have attained the level of buddha nature were entities and not non-entities, then this supreme vehicle, the Great Vehicle, would not overpower and attain emancipation from the world with

its gods, humans, and antigods. However, Subhūti, because individuals who have attained the level of buddha nature are not entities, this supreme vehicle, the Great Vehicle, does overpower and attain emancipation from the world with its gods, humans, and antigods.

13.31 “Similarly, Subhūti, if individuals who have attained the eighth-lowest stage, and individuals who have entered the stream, who are tied to one more rebirth, who are no longer subject to rebirth, who are arhats, pratyekabuddhas, bodhisattvas, and genuinely perfect buddhas were entities [F.140.a] and not non-entities, then this supreme vehicle, the Great Vehicle, would not overpower and attain emancipation from the world with its gods, humans, and antigods. However, Subhūti, because individuals who have attained the eighth-lowest stage, and so on, up to those individuals who are tathāgatas, arhats, genuinely perfect buddhas, are not entities, this supreme vehicle, the Great Vehicle, does overpower and attain emancipation from the world with its gods, humans, and antigods.

13.32 “Subhūti, if the world with its gods, humans, and antigods were an entity and not a non-entity, then this supreme vehicle, the Great Vehicle, would not overpower and attain emancipation from the world with its gods, humans, and antigods. However, Subhūti, because the world with its gods, humans, and antigods is not an entity, this supreme vehicle, the Great Vehicle, does overpower and attain emancipation from the world with its gods, humans, and antigods.

13.33 “Subhūti, if the [altruistic] thoughts cultivated by great bodhisattva beings from the time when they first begin to set their mind on enlightenment, up to the time when they are seated at the Focal Point of Enlightenment, were entities and not non-entities, then this supreme vehicle, the Great Vehicle, would not overpower and attain emancipation from the world with its gods, humans, and antigods. However, Subhūti, because the [altruistic] thoughts cultivated by great bodhisattva beings from the time when they first begin to set their mind on enlightenment, up to the time when they are seated at the Focal Point of Enlightenment, are not entities, this supreme vehicle, the Great Vehicle, does overpower and attain emancipation from the world with its gods, humans, and antigods.

13.34 “Subhūti, if the adamantine gnosis of great bodhisattva beings [F.140.b] were an entity and not a non-entity, then this supreme vehicle, the Great Vehicle, would not overpower and attain emancipation from the world with its gods, humans, and antigods. However, Subhūti, because the adamantine gnosis of bodhisattvas is not an entity, this supreme vehicle, the Great Vehicle, does overpower and attain emancipation from the world with its gods, humans, and antigods.

- 13.35 “Subhūti, if the adamantine gnosis of great bodhisattva beings were an entity and not a non-entity, then great bodhisattva beings, after realizing that all involuntary reincarnation through propensities and afflicted mental states are not entities, would not have to acquire omniscience. However, Subhūti, because the adamantine gnosis of great bodhisattva beings is not an entity, great bodhisattva beings, after realizing that all involuntary reincarnation through propensities and afflicted mental states are not entities, do acquire omniscience. They do overpower and attain emancipation from the world with its gods, humans, and antigods.
- 13.36 “Subhūti, if the thirty-two major marks of a superior man that the tathāgatas, arhats, genuinely perfect buddhas possess were entities and not non-entities, then the tathāgatas, arhats, genuinely perfect buddhas would not overpower and grace the world, with its gods, humans, and antigods, with their magnificence and glory. However, Subhūti, because the thirty-two major marks of a superior man that the tathāgatas, arhats, genuinely perfect buddhas possess are not entities, the tathāgatas, arhats, genuinely perfect buddhas [F.141.a] do overpower and outshine the world, with its gods, humans, and antigods, with their magnificence and glory.
- 13.37 “Subhūti, if the luminosity of the tathāgatas, arhats, genuinely perfect buddhas were an entity and not a non-entity, then the luminosity of the tathāgatas, arhats, genuinely perfect buddhas would not pervade the world, with its gods, humans, and antigods, numerous as the sands of the River Ganges. However, Subhūti, because the luminosity of the tathāgatas, arhats, genuinely perfect buddhas is not an entity, the luminosity of the tathāgatas, arhats, genuinely perfect buddhas does pervade the world, with its gods, humans, and antigods, numerous as the sands of the River Ganges.
- 13.38 “Subhūti, if the voice of the tathāgatas, arhats, genuinely perfect buddhas, endowed with its sixty aspects, were an entity and not a non-entity, then the voice of the tathāgatas, arhats, genuinely perfect buddhas, endowed with its sixty aspects,²⁷² would not envelop the countless, innumerable worlds of the ten directions. However, Subhūti, because the voice of the tathāgatas, arhats, genuinely perfect buddhas, endowed with its sixty aspects, is not an entity, the voice of the tathāgatas, arhats, genuinely perfect buddhas, endowed with its sixty aspects, does envelop the countless, innumerable worlds of the ten directions.
- 13.39 “Subhūti, if the doctrinal wheel of the tathāgatas, arhats, genuinely perfect buddhas were an entity and not a non-entity, then the tathāgatas, arhats, genuinely perfect buddhas would not promulgate in the world that which has not previously been turned in conformity with the sacred doctrine by any virtuous ascetic, brāhmin, god, demon, Brahmā, or anyone else. [F.141.b] However, Subhūti, because the doctrinal wheel of the tathāgatas, arhats,

genuinely perfect buddhas is not an entity, the tathāgatas, arhats, genuinely perfect buddhas do turn the doctrinal wheel which has not previously been turned by any virtuous ascetic, brāhmin, god, demon, Brahmā, or anyone else.

13.40 “Subhūti, if all the sentient beings for whom the tathāgatas turn the doctrinal wheel were entities and not non-entities, then the tathāgatas would not bring all those sentient beings to attain final nirvāṇa, in the expanse of nirvāṇa where no residue of the psycho-physical aggregates is left behind. However, Subhūti, because all the sentient beings for whom the tathāgatas turn the doctrinal wheel are not entities, the tathāgatas have indeed brought, are bringing, and will bring all those sentient beings to attain final nirvāṇa, in the expanse of nirvāṇa where no residue of the psycho-physical aggregates is left behind.

13.41 “Subhūti, you have said that this vehicle is equal to space. So it is, Subhūti! It is as you have spoken. This vehicle is equal to space. For example, Subhūti, in space the eastern direction is not discernible. The southern direction, the western direction, and the northern direction are not discernible. The zenith, the nadir, and the four intermediate directions are also not discernible. Similarly, Subhūti, in this supreme vehicle, the Great Vehicle, the eastern direction is also not discernible. The southern direction, the western direction, and the northern direction are not discernible. The zenith and the nadir are not discernible, and the intermediate directions are not discernible.

13.42 “Just as, Subhūti, space is neither long, nor short, [F.142.a] nor square, nor round, similarly, Subhūti, the supreme vehicle, the Great Vehicle, is also neither long, nor short, nor square, nor round.

13.43 “For example, Subhūti, space is neither blue, nor yellow, nor red, nor white, nor crimson, nor pale yellow, nor golden, nor multicolored. Similarly, Subhūti, this vehicle is also neither blue, nor yellow, nor red, nor white, nor crimson, nor pale yellow, nor golden, nor multicolored. So it is that this vehicle is said to be equal to space.

13.44 “For example, Subhūti, space is not the past, the future, or the present. Similarly, Subhūti, this supreme vehicle, the Great Vehicle, is also not the past, the future, or the present. So it is that this vehicle is said to be equal to space.

13.45 “For example, Subhūti, space has neither decrease nor increase, and diminutions are non-apprehensible. Similarly, Subhūti, this supreme vehicle has also neither decrease nor increase, and diminutions are non-apprehensible. So it is that this vehicle is said to be equal to space.

13.46 “For example, Subhūti, space neither arises, nor does it cease, nor is it stable, and alterations are non-apprehensible. Similarly, Subhūti, this vehicle also neither arises, nor does it cease, nor is it stable, and alterations are non-

- apprehensible. So it is that this vehicle is said to be equal to space.
- 13.47 “For example, Subhūti, space is neither virtuous nor non-virtuous, and it is neither determinate nor indeterminate. Similarly, Subhūti, this vehicle is also neither virtuous nor non-virtuous, and it is neither determinate nor indeterminate. So it is that this vehicle is said to be equal to space.” [F.142.b]
- 13.48 “For example, Subhūti, space is not something that is seen, nor is it heard, remembered, or cognized. Similarly, Subhūti, this Great Vehicle is also not something that is seen, nor is it heard, remembered, or cognized. So it is that this vehicle is said to be equal to space.
- 13.49 “For example, Subhūti, space is neither an object of knowledge, nor is it an object of understanding,²⁷³ nor is it an object of comprehension, nor is it an object to be renounced, nor is it an object to be actualized, nor is it an object to be cultivated. Similarly, Subhūti, this Great Vehicle is also neither an object of knowledge, nor is it an object of understanding, nor is it an object of comprehension, nor is it an object to be renounced, nor is it an object to be actualized, nor is it an object to be cultivated. So it is that this vehicle is said to be equal to space.
- 13.50 “For example, Subhūti, space is neither the maturation of past actions, nor does it possess the attributes of maturation. Similarly, Subhūti, this Great Vehicle, too, is neither the maturation of past actions, nor does it possess the attributes of maturation. So it is that this vehicle is said to be equal to space.
- 13.51 “For example, Subhūti, space is neither included within the world system of desire, nor is it included within the world system of form, nor is it included within the world system of formlessness. Similarly, Subhūti, this Great Vehicle is also neither included within the world system of desire, nor is it included within the world system of form, nor is it included within the world system of formlessness. So it is that this vehicle is said to be equal to space.
- 13.52 “For example, Subhūti, space comprises neither the attributes of desire, nor the attributes of freedom from desire, [F.143.a] and in the same vein, it does not comprise the attributes of [the other aspects of the three poisons], up to and including the attributes free from delusion. Similarly, Subhūti, this Great Vehicle, too, comprises neither the attributes of desire, nor the attributes free from desire, and in the same vein, it does not comprise the attributes of [the other aspects of the three poisons], up to and including the attributes free from delusion. So it is that this vehicle is said to be equal to space.²⁷⁴
- 13.53 “For example, Subhūti, space makes reference neither to the first setting of the mind on enlightenment, nor does it make reference to the second, the third, the fourth, the fifth, the sixth, the seventh, the eighth, the ninth, or the tenth setting of the mind on enlightenment. Similarly, Subhūti, this supreme

- vehicle, the Great Vehicle, too, makes no reference to any setting of the mind on enlightenment, from the first to the tenth. So it is that this vehicle is said to be equal to space.
- 13.54 “For example, Subhūti, space is endowed neither with the level of bright insight, nor with the level of buddha nature, nor with the level of the eighth-lowest stage, nor with the level of insight, nor with the level of attenuated refinement, nor with the level of dispassion, nor with the level of [an arhat’s] spiritual realization, nor with the level of the pratyekabuddhas. Similarly, Subhūti, this supreme vehicle, the Great Vehicle, too, is endowed neither with the level of bright insight, nor with [any of the other levels], up to and including the level of the pratyekabuddhas. So it is that this vehicle is said to be equal to space.
- 13.55 “For example, Subhūti, space is endowed neither with the fruit of having entered the stream, nor with [any of the other fruits], up to and including that of the level of the pratyekabuddhas. Similarly, Subhūti, this Great Vehicle, too, is endowed neither with the fruit of having entered the stream, nor with [any of the other fruits], up to and including that of the level of the pratyekabuddhas. So it is that this vehicle is said to be equal to space.
- 13.56 “For example, Subhūti, space is endowed neither with the level of the śrāvakas, nor with the level of the pratyekabuddhas, nor with the level of the genuinely perfect buddhas. Similarly, Subhūti, this Great Vehicle, too, is endowed with neither the level of the śrāvakas, nor with the level of the pratyekabuddhas, nor with the level of the genuinely perfect buddhas. So it is that this vehicle is said to be equal to space.
- 13.57 “For example, Subhūti, space is neither material, nor is it immaterial; neither is it revealed, nor is it unrevealed; [F.143.b] neither is it obstructed, nor is it unobstructed; and neither is it associated with anything, nor is it disassociated from anything. Similarly, Subhūti, this Great Vehicle, too, is neither material, nor is it immaterial; neither is it revealed, nor is it unrevealed; neither is it obstructed, nor is it unobstructed; and neither is it associated with anything, nor is it disassociated from anything. So it is that this vehicle is said to be equal to space.
- 13.58 “For example, Subhūti, space is neither permanent, nor is it impermanent; neither is it imbued with happiness, nor is it imbued with suffering; and neither is it a self, nor is it not a self. Similarly, Subhūti, this Great Vehicle, too, is neither permanent, nor is it impermanent; neither is it imbued with happiness, nor is it imbued with suffering; and neither is it a self, nor is it not a self. So it is that this vehicle is said to be equal to space.
- 13.59 “For example, Subhūti, space is neither empty, nor is it not empty; neither is it with signs, nor is it signless; and neither does it have aspirations, nor is it without aspirations. Similarly, Subhūti, this Great Vehicle, too, is neither

empty, nor is it not empty; neither is it with signs, nor is it signless; and neither does it have aspirations, nor is it without aspirations. So it is that this vehicle is said to be equal to space.

13.60 “For example, Subhūti, space is neither calm, nor is it not calm, and neither is it void, nor is it not void. Similarly, Subhūti, this Great Vehicle, too, is neither calm, nor is it not calm, and neither is it void, nor is it not void. So it is that this vehicle is said to be equal to space.

13.61 “For example, Subhūti, space is neither darkness nor light. Similarly, Subhūti, this Great Vehicle, too, is neither darkness [F.144.a] nor light. So it is that this vehicle is said to be equal to space.

13.62 “For example, Subhūti, space is neither apprehensible, [nor is it not apprehensible].²⁷⁵ Similarly, Subhūti, this Great Vehicle, too, is neither apprehensible, nor is it not apprehensible. So it is that this vehicle is said to be equal to space.

13.63 “For example, Subhūti, space is neither expressible, nor is it inexpressible. Similarly, Subhūti, this Great Vehicle, too, is neither expressible, nor is it inexpressible. So it is that this vehicle is said to be equal to space.

“For these reasons, Subhūti, this vehicle which is called the ‘Great Vehicle’ is said to be equal to space.

13.64 “Again, Subhūti, you have said before that just as space accommodates countless, innumerable sentient beings, similarly this supreme vehicle, the Great Vehicle, also accommodates countless, innumerable sentient beings. That is so, Subhūti! That is so! You have spoken correctly. Just as, Subhūti, space accommodates countless, innumerable sentient beings, similarly, Subhūti, this supreme vehicle, the Great Vehicle, too, accommodates countless, innumerable sentient beings. One should know, Subhūti, that space is non-existent because sentient beings are non-existent. One should know that the Great Vehicle is non-existent because space is non-existent. Subhūti, for these reasons this supreme vehicle, the Great Vehicle, too, accommodates countless, innumerable sentient beings. If you ask why, Subhūti, it is because sentient beings, the Great Vehicle, and space are all non-apprehensible.

13.65 “Moreover, Subhūti, one should know that space is limitless because sentient beings are limitless. Also, one should know that the Great Vehicle is limitless because space is limitless. [F.144.b]

“For these reasons, Subhūti, this supreme vehicle, the Great Vehicle, also accommodates countless, innumerable sentient beings. If you ask why, Subhūti, it is because sentient beings, the Great Vehicle, and space are all non-apprehensible.

13.66 “In the same vein, Subhūti, just as [all phenomena, attributes and attainments], up to and including the expanse of nirvāṇa, accommodate countless, innumerable sentient beings, in the same way, Subhūti, this supreme vehicle, the Great Vehicle, too, accommodates countless, innumerable, and limitless sentient beings. It is for these reasons, Subhūti, that this supreme vehicle, the Great Vehicle, accommodates countless, innumerable, and limitless sentient beings.”

13.67 *This completes the thirteenth chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Like Space.”²⁷⁶*

NEITHER COMING NOR GOING

- 14.1 The Blessed One then addressed the venerable Subhūti as follows: “Subhūti, you have said that this Great Vehicle neither comes nor goes, and nor does it stay. Subhūti, that is so! You have spoken correctly. Subhūti, in this supreme vehicle, the Great Vehicle, no coming is indeed discernible, nor are going and abiding discernible. If you ask why, Subhūti, it is because all things are unmoving; for that reason, they do not come from anywhere, they do not go anywhere, and they do not even abide anywhere. If you ask why, Subhūti, it is because physical forms do not come from anywhere, they do not go anywhere, and they do not abide anywhere. Similarly, feelings, perceptions, formative predispositions, and consciousness also do not come from anywhere, they do not go anywhere, and they do not abide anywhere.
- 14.2 “Subhūti, the nature of physical forms does not come from anywhere, it does not go anywhere, and it does not abide anywhere. [F.145.a] Similarly, the real nature of physical forms, the essential nature of physical forms, and the defining characteristics of the essential nature of physical forms do not come from anywhere, they do not go anywhere, and they do not even abide anywhere.
- 14.3 “Similarly, Subhūti, the nature of feelings, perceptions, formative predispositions, and consciousness does not come from anywhere, does not go anywhere, and does not even abide anywhere. Subhūti, the real nature of feelings, the essential nature of feelings, and the defining characteristics of the essential nature of feelings, and similarly, the real nature of perceptions, formative predispositions, and consciousness; the essential nature of consciousness, [and so forth]; and the defining characteristics of the essential nature of consciousness [and so forth] do not come from anywhere, they do not go anywhere, and they do not even abide anywhere.

- 14.4 “Subhūti, the eyes, the nature of the eyes, the real nature of the eyes, the essential nature of the eyes, and the defining characteristics of the essential nature of the eyes do not come from anywhere, they do not go anywhere, and they do not even abide anywhere. Similarly, the ears, the nose, the tongue, the body, the mental faculty, the nature of the mental faculty [and so forth], the real nature of the mental faculty [and so forth], the essential nature of the mental faculty [and so forth], and the defining characteristics of the mental faculty [and so forth] do not come from anywhere, they do not go anywhere, and they do not even abide anywhere.
- 14.5 “Subhūti, the earth element, the nature of the earth element, the real nature of the earth element, the essential nature of the earth element, and the defining characteristics of the essential nature of the earth element do not come from anywhere, they do not go anywhere, and they do not even abide anywhere. Similarly, the water element, the fire element, the wind element, the space element, and the consciousness element, along with the nature of the consciousness element [and so forth], the real nature of the consciousness element [and so forth], the essential nature of the consciousness element [and so forth], and the defining characteristics of the essential nature of the consciousness element [and so forth] do not come from anywhere, [F.145.b] they do not go anywhere, and they do not even abide anywhere.
- 14.6 “Subhūti, the real nature does not come from anywhere, does not go anywhere, and does not even abide anywhere. Subhūti, the nature of the real nature, the real nature of the real nature, the essential nature of the real nature, and the defining characteristics of the essential nature of the real nature do not come from anywhere, do not go anywhere, and do not even abide anywhere.
- 14.7 “Subhūti, the finality of existence, the nature of the finality of existence, the real nature of the finality of existence, the essential nature of the finality of existence, and the defining characteristics of the essential nature of the finality of existence do not come from anywhere, do not go anywhere, and do not even abide anywhere.
- 14.8 “Subhūti, the inconceivable expanse, the nature of the inconceivable expanse, the real nature of the inconceivable expanse, the essential nature of the inconceivable expanse, and the defining characteristics of the essential nature of the inconceivable expanse do not come from anywhere, do not go anywhere, and do not even abide anywhere.
- 14.9 “Subhūti, the transcendent perfection of generosity, the nature of the transcendent perfection of generosity, the real nature of the transcendent perfection of generosity, the essential nature of the transcendent perfection of generosity, and the defining characteristics of the essential nature of the

transcendent perfection of generosity do not come from anywhere, do not go anywhere, and do not even abide anywhere. Similarly, the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom, along with the nature of the transcendent perfection of wisdom [and so forth], the real nature of the transcendent perfection of wisdom [and so forth], the essential nature of the transcendent perfection of wisdom [and so forth], and the defining characteristics of the essential nature of the transcendent perfection of wisdom [and so forth] do not come from anywhere, [F.146.a] do not go anywhere, and do not even abide anywhere.

14.10 “Subhūti, in the same vein, the applications of mindfulness, the nature of the applications of mindfulness, the real nature of the applications of mindfulness, the essential nature of the applications of mindfulness, and the defining characteristics of the essential nature of the applications of mindfulness do not come from anywhere, do not go anywhere, and do not even abide anywhere. The same refrain as before should also be extensively applied [to the other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas.

14.11 “Subhūti, enlightenment, the nature of enlightenment, the real nature of enlightenment, the essential nature of enlightenment, and the defining characteristics of the essential nature of enlightenment do not come from anywhere, do not go anywhere, and do not even abide anywhere.

14.12 “Subhūti, the buddhas, the nature of the buddhas, the real nature of the buddhas, the essential nature of the buddhas, and the defining characteristics of the essential nature of the buddhas do not come from anywhere, do not go anywhere, and do not even abide anywhere.

14.13 “Subhūti, conditioned elements, the nature of conditioned elements, the real nature of conditioned elements, the essential nature of conditioned elements, and the defining characteristics of the essential nature of conditioned elements do not come from anywhere, do not go anywhere, and do not even abide anywhere.

14.14 “Subhūti, you have said that this vehicle apprehends neither the limit of past time, nor does it apprehend the limit of future time or the intervening [present], and that this vehicle is styled the Great Vehicle because it remains identical throughout the three times. That is so, Subhūti! That is so! It is just as you have spoken. This Great Vehicle apprehends neither the limit of past time, nor does it apprehend the limit of future time or the intervening [present]. Indeed, this vehicle is called the Great Vehicle because it remains identical throughout the three times. [F.146.b] If you ask why, Subhūti, it is because past time is empty of the past, future time is empty of the future, and

the present time is empty of the present. The sameness of the three times is empty of the sameness of the three times. The Great Vehicle is empty of the Great Vehicle. The bodhisattva is empty of the bodhisattva.

14.15 “Subhūti, emptiness is not one, not two, not three, not four, not five, but nor is it anything else. Subhūti, this is the vehicle of the bodhisattvas, which maintains sameness throughout the three times. It does not apprehend [concepts of] ‘same’ and ‘not same.’ It does not apprehend desire and dispassion. It does not apprehend hatred and the absence of hatred. It does not apprehend delusion and the absence of delusion, or pride [and its absence].²⁷⁷ In the same vein, it does not apprehend virtuous actions and non-virtuous actions, or even determinate and indeterminate [actions]. It does not apprehend permanence and impermanence. It does not apprehend happiness and suffering, or even the absence of suffering and the absence of happiness. It does not apprehend a self and a non-self. It does not apprehend the world system of desire. It does not apprehend the world system of form and the world system of formlessness. It does not apprehend the transcendence of the world system of desire. It does not apprehend the transcendence of the world system of form or the transcendence of the world system of formlessness. If you ask why, it is because non-entities²⁷⁸ are non-apprehensible.

14.16 “Subhūti, past physical forms are empty of past physical forms. Future physical forms are empty of future physical forms. Present physical forms are empty of present physical forms. Similarly, past feelings, perceptions, formative predispositions, and consciousness [F.147.a] are empty of past consciousness, [and so forth]. Future consciousness is empty of future consciousness. Present consciousness is empty of present consciousness.

14.17 “Subhūti, in emptiness, past physical forms are non-apprehensible. The past itself is emptiness and this is non-apprehensible because emptiness is indeed emptiness. So how could past physical forms be apprehended in emptiness? In emptiness, future and present physical forms are non-apprehensible. They are non-apprehensible because emptiness is indeed emptiness. So how could future and present physical forms be apprehended in emptiness?

14.18 “In emptiness, past feelings, perceptions, formative predispositions, and consciousness are non-apprehensible. They are non-apprehensible because emptiness is indeed emptiness. So how could past feelings, perceptions, formative predispositions, and consciousness be apprehended in emptiness? In emptiness, future and present feelings, perceptions, formative predispositions, and consciousness are non-apprehensible. They are non-

apprehensible because emptiness is indeed emptiness. So how could future and present feelings, perceptions, formative predispositions and consciousness be apprehended in emptiness?

14.19 “Similarly, Subhūti, the transcendent perfection of generosity does not apprehend the limit of past time. Likewise, the transcendent perfection of generosity does not apprehend the limit of future time, nor the present. Subhūti, the transcendent perfection of generosity does not apprehend the sameness of the three times. Subhūti, in the sameness of things, past time is non-apprehensible, nor are the future and the present apprehensible. Subhūti, sameness does not apprehend sameness, even provisionally.²⁷⁹ [F.147.b] So how could past time be apprehended in sameness! Similarly, how could future and present time be apprehended?

14.20 “Subhūti, the same refrain should be extensively applied also to the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom, just as in the case of the transcendent perfection of generosity.

14.21 “Moreover, Subhūti, the applications of mindfulness do not apprehend the limit of past time. Similarly, the applications of mindfulness do not apprehend the limit of future time, nor the present. The applications of mindfulness do not apprehend the sameness of the three times. In the same vein, [the other causal attributes], up to and including the noble eightfold path, do not apprehend the limit of past time. Similarly, the noble eightfold path [and so forth] do not apprehend the limit of future time, nor the present. The noble eightfold path [and so forth] do not apprehend the sameness of the three times. Similarly, Subhūti, the ten powers of the tathāgatas do not apprehend the limit of past time. Similarly, the ten powers of the tathāgatas do not apprehend the limit of future time, nor the present. In the same vein, [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, do not apprehend the limit of past time. Similarly, the eighteen distinct qualities of the buddhas [and so forth] do not apprehend the limit of future time, nor the present. The eighteen distinct qualities of the buddhas [and so forth] do not apprehend the sameness of the three times.

14.22 “Moreover, Subhūti, ordinary people do not apprehend the limit of past time. Similarly, ordinary people do not apprehend the limit of future time, or the present. Ordinary people do not apprehend the sameness of the three times. If you ask why, it is owing to the non-apprehension of sentient beings. In the same vein, śrāvakas do not apprehend the limit of past time. Śrāvakas do not apprehend the limit of future time. [F.148.a] Śrāvakas do not apprehend the present. Similarly, śrāvakas do not apprehend the sameness

of the three times. If you ask why, it is owing to the non-apprehension of sentient beings. Similarly, the pratyekabuddhas, and likewise the bodhisattvas and the tathāgatas, arhats, genuinely perfect buddhas do not apprehend the limit of past time. The tathāgatas, arhats, genuinely perfect buddhas [and so forth] do not apprehend the limit of future time, nor the present time. Similarly, the tathāgatas, and so forth, do not apprehend the sameness of the three times. If you ask why, it is owing to the non-apprehension of sentient beings.

14.23 “So it is, Subhūti, that great bodhisattva beings who practice the transcendent perfection of wisdom, having trained accordingly with respect to the three times, should perfect omniscience. Subhūti, this is the Great Vehicle of great bodhisattva beings, designated as the sameness of the three times. Abiding therein, great bodhisattva beings overpower the world with its gods, humans, and antigods, and they attain emancipation in omniscience.” [B14]

14.24 Then the venerable Subhūti said to the Blessed One, “Reverend Lord! Well indeed has the Lord taught the Great Vehicle of great bodhisattva beings! Reverend Lord! Great bodhisattva beings of the past, who have trained in this supreme vehicle, have attained omniscience. Reverend Lord! Great bodhisattva beings of the future, also, having trained in this supreme vehicle, the Great Vehicle, will acquire omniscience. [F.148.b] Reverend Lord! Great bodhisattva beings of the present who are limitless in number, [residing] in the innumerable, countless, and limitless world systems of the ten directions, having trained in this supreme vehicle, the Great Vehicle, currently acquire omniscience. Reverend Lord! That is why this is the Great Vehicle of great bodhisattva beings.”

14.25 The Blessed One then replied to the venerable Subhūti, “Subhūti, that is so! Subhūti, that is so! It is as you have said. Subhūti, great bodhisattva beings of the past who have trained in this Great Vehicle have attained omniscience. The tathāgatas, arhats, genuinely perfect buddhas who will appear in the future, also, having trained in this Great Vehicle, will acquire omniscience. The innumerable tathāgatas, arhats, genuinely perfect buddhas who are alive at present, residing in the innumerable, countless, and limitless worlds of the ten directions, also, having trained in this Great Vehicle, now acquire omniscience.”

14.26 Then the venerable Śāradvatīputra asked the venerable Subhūti as follows: “Venerable Subhūti, when great bodhisattva beings practice the transcendent perfection of wisdom, how do they investigate these phenomena? Venerable Subhūti, what is a great bodhisattva being? What is the transcendent perfection of wisdom? What is their investigation?”

The venerable Subhūti replied to the venerable Śāradvatīputra as follows: [F.149.a] “Venerable Śāradvatīputra, you ask what is a bodhisattva. The term ‘bodhisattva’ designates one who is simply an enlightened being. On the basis of enlightenment, such beings know the modalities of all things, but they are not at all fixated on those phenomena.”

14.27 “What are the modalities of all things that they know—the phenomena on which they are not fixated?”²⁸⁰

“They know the modality of physical forms, and yet they are without fixation in that respect. Similarly, they know the modalities of feelings, perceptions, formative predispositions, and consciousness, and yet they are without fixation on them. In the same vein, as before, they know the modalities of [other phenomena], up to and including the sense fields, and yet they are without fixation on them. Similarly, they know the modalities of the sensory elements, and yet they are without fixation on them. Similarly, they know the modalities of the applications of mindfulness, and yet they are without fixation on them. In the same vein, they know the modalities of [the other causal attributes], up to and including the noble eightfold path, and likewise, of the ten powers of the tathāgatas, and in the same vein, of all [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, and yet they are without fixation on them.”

14.28 “Venerable Subhūti, what constitutes the modalities of all things that great bodhisattva beings know—the things on which they are not fixated?”

“Venerable Śāradvatīputra, the modalities, indications, and signs whereby phenomena are grasped—that is to say the sights, sounds, odors, tastes, tangibles, mental phenomena, external and internal attributes, and so forth, through which conditioned and unconditioned things are grasped—constitute the modalities that they definitively know.

“Venerable Śāradvatīputra, you also asked what is the transcendent perfection of wisdom. [F.149.b] It is the intelligence that is far removed. This is why it is called the ‘transcendent perfection of wisdom.’”²⁸¹

14.29 “From what is it far removed?”

“Śāradvatīputra, it is far removed from the psycho-physical aggregates, the sensory elements, and the sense fields. It is far removed from all afflicted mental states and opinions. It is far removed from the six classes of living beings. This is why it is called the ‘transcendent perfection of wisdom.’ It is far removed from the transcendent perfection of generosity, and from the transcendent perfections of ethical discipline, tolerance, perseverance, and meditative concentration. It is far removed from the transcendent perfection of wisdom. This is why it is called the ‘transcendent perfection of wisdom.’

- 14.30 “Similarly, it is far removed from the emptiness of internal phenomena, and it is far removed from the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities. This is why it is called the ‘transcendent perfection of wisdom.’
- 14.31 “It is far removed from the applications of mindfulness and [the other causal attributes], up to and including the noble eightfold path, and from the ten powers of the tathāgatas and [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. This is why it is called the ‘transcendent perfection of wisdom.’
- 14.32 “It is far removed from the understanding of all phenomena, from the understanding of the aspects of the path, and from omniscience. This is why it is called the ‘transcendent perfection of wisdom.’
- “Venerable Śāradvatīputra, for these reasons it is far removed. This is why it is called the ‘transcendent perfection of wisdom.’
- 14.33 “Venerable Śāradvatīputra, you also asked what constitutes investigation. Venerable Śāradvatīputra, in this context, when great bodhisattva beings practice the transcendent perfection of wisdom, they do not investigate the notion that physical forms are imbued with happiness. Nor do they investigate the notions that physical forms are imbued with suffering, or that they are not imbued with suffering, or indeed that they are not imbued with happiness, or that they are permanent or impermanent. In the same vein, as mentioned previously, [F.150.a] they do not investigate the notions that physical forms are a self or not a self, empty or not empty, with signs or signless, having aspirations or lacking aspirations, calm or not calm, void or not void, and so on. Similarly, they do not investigate the notions that feelings, perceptions, formative predispositions, and consciousness are a self; in the same vein they do not investigate [those other notions], including the notions that these are void or not void.
- 14.34 “The same refrain should be applied to the transcendent perfection of generosity, and also it should be applied to the other transcendent perfections, up to and including the transcendent perfection of wisdom. Similarly, it should be applied to the emptiness of internal phenomena and to the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities. Similarly, it should be applied to the applications of mindfulness and to [the other causal attributes], up to and including the noble eightfold path, and to the ten powers of the tathāgatas and [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. Similarly, it should be applied to all phenomena, and in the same way it should be applied to all the gateways of meditative stability and to all the gateways of dhāraṇī.

14.35 “Similarly, they do not investigate the notions that omniscience is permanent or impermanent, and similarly, the notions that it is imbued with happiness or suffering, that it is not imbued with suffering or happiness, that it is a self or not a self, that it is empty or not empty, that it is with signs or signless, that it is having aspirations or lacking aspirations, that it is calm or not calm, and that it is void or not void. Venerable Śāradvatīputra, when great bodhisattva beings practice the transcendent perfection of wisdom, they investigate all things in that manner.”

14.36 Then, the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, why do you say that the non-arising of physical forms is not physical form, and that the non-arising of feelings, perceptions, formative predispositions, [F.150.b] and consciousness are not consciousness [and so forth]? Similarly, why do you say that the non-arising of [all things], up to and including omniscience, is not omniscience [and so forth]?”

The venerable Subhūti then replied to the venerable Śāradvatīputra as follows: “Venerable Śāradvatīputra, physical forms are empty of physical forms. Venerable Śāradvatīputra, the emptiness of physical forms is not physical forms, and nor is there arising of physical forms. For these reasons, Venerable Śāradvatīputra, the non-arising of physical forms is not physical forms. Similarly, feelings, perceptions, formative predispositions, and consciousness are empty of consciousness [and the other aggregates]. Venerable Śāradvatīputra, the emptiness [of these aggregates] is not consciousness [and so forth], and nor is there arising of consciousness [and so forth]. For these reasons, Venerable Śāradvatīputra, the non-arising of feelings, perceptions, formative predispositions, and consciousness is not consciousness [and the other aggregates].

14.37 “Venerable Śāradvatīputra, the transcendent perfection of generosity is empty of the transcendent perfection of generosity. Emptiness is not the transcendent perfection of generosity—there is no arising. In the same vein, as before, the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom are empty of the transcendent perfection of wisdom [and so forth]. Emptiness is not the transcendent perfection of wisdom [and so forth]—there is no arising. For these reasons, Venerable Śāradvatīputra, the non-arising of the transcendent perfection of wisdom is not the transcendent perfection of wisdom. The same refrain should be also extensively applied, as before, to the emptiness of internal phenomena [and so forth].

14.38 “For these reasons, Venerable Śāradvatīputra, the non-arising of physical forms [F.151.a] is not physical forms—indeed there is no arising. Similarly, the non-arising of feelings, perceptions, formative predispositions, and consciousness is not consciousness [and the other aggregates]—indeed there is no arising. Similarly, the non-arising of [all other attributes and attainments], up to and including omniscience, is not omniscience [and the rest]—indeed there is no arising.”

14.39 Then the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, why do you say that the imperishability²⁸² of physical forms is not physical forms. Similarly, why do you say that the imperishability of feelings, perceptions, formative predispositions, and consciousness is not consciousness [and the other aggregates]? In the same vein, why do you say that the imperishability of [all other attributes and attainments], up to and including omniscience, is not omniscience [and the rest]?”

The venerable Subhūti then replied to the venerable Śāradvatīputra as follows: “Venerable Śāradvatīputra, all things that are imperishable, that constitute physical forms, and that are without duality are neither conjoined nor disjoined, and they share a single defining characteristic in that they are all immaterial, unrevealed, unimpeded, and without defining characteristics. Similarly, all those things that are imperishable, that constitute feelings, perceptions, formative predispositions, and consciousness, and that are without duality are neither conjoined nor disjoined, and they share a single defining characteristic in that they are all immaterial, unrevealed, unimpeded, and without defining characteristics. The same refrain should also be applied to the sensory elements and sense fields, exactly as indicated here in the context of the psycho-physical aggregates. Similarly, it should be extensively applied to [all the other attributes and attainments] as well, up to and including omniscience. [F.151.b]

14.40 “For these reasons, Venerable Śāradvatīputra, the imperishability of physical forms is not physical forms. Similarly, the imperishability of feelings, perceptions, formative predispositions, and consciousness is not consciousness [and the other aggregates]. Similarly, the imperishability of [all attributes and attainments], up to and including omniscience, is not omniscience [and the rest].”

14.41 Then, the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, why do you say that that which is termed ‘physical forms’ is to be counted as imperishable? In the same vein, why do you say that [all attributes and attainments], up to and including that which is termed ‘omniscience,’ are to be counted as imperishable?”²⁸³

14.42 The venerable Subhūti replied to the venerable Śāradvatīputra, “Physical forms are not one thing, and non-arising another. The nature of non-arising is indeed physical forms. The nature of physical forms is indeed non-arising. Similarly, feelings, too, are not one thing, perceptions are not one thing, formative predispositions are not one thing, consciousness is not one thing, and non-arising another, [distinct from these]. The nature of consciousness is indeed non-arising. The nature of non-arising is indeed consciousness. For these reasons, Venerable Śāradvatīputra, that which is termed ‘physical forms’ is to be counted as imperishable. Similarly, that which is termed ‘feelings,’ ‘perceptions,’ and ‘formative predispositions,’ and that which is termed ‘consciousness’ are to be counted as imperishable.

14.43 “In the same vein, as before, [F.152.a] Venerable Śāradvatīputra, omniscience is not one thing, and non-arising another. The nature of non-arising is indeed omniscience. The nature of omniscience is indeed non-arising. For these reasons, Venerable Śāradvatīputra, that which is termed ‘omniscience’ is to be counted as imperishable.”

14.44 Then the venerable Subhūti said to the Blessed One, “Reverend Lord! Furthermore, when great bodhisattva beings who practice the transcendent perfection of wisdom are engaged in the investigation of these phenomena, owing to their utter purity they do consider the non-arising of physical forms. Similarly, owing to their utter purity, they do consider the non-arising of feelings, perceptions, formative predispositions, and consciousness. Similarly, owing to their utter purity, they do consider the non-arising of a self. In the same vein, owing to their utter purity, they do consider the non-arising of [other postulated subjects], up to and including knowers and viewers. Similarly, owing to their utter purity, they do consider the non-arising of [the transcendent perfections], from the transcendent perfection of generosity up to the transcendent perfection of wisdom. Similarly, owing to their utter purity, they do consider the non-arising of the applications of mindfulness. Similarly, owing to their utter purity, they do consider the non-arising of [the other causal attributes], up to and including the noble eightfold path. Similarly, owing to their utter purity, they do consider the non-arising of the ten powers of the tathāgatas, and owing to their utter purity, [F.152.b] they do consider the non-arising of [the other fruitional attributes, up to and including] the eighteen distinct qualities of the buddhas. Similarly, owing to their utter purity, they do consider the non-arising of all the meditative stabilities and all the dhāraṇī gateways. Owing to their utter purity, they do consider the non-arising of [the other fruitional states], up to and including omniscience. Similarly, owing to their utter purity, they do consider the non-arising of the attributes of ordinary people. Owing to their utter purity, they do consider the non-arising of ordinary

people themselves. Similarly, owing to their utter purity, they do consider the non-arising of the attributes of those who have entered the stream, as well as those individuals who have entered the stream, the attributes of those tied to one further rebirth, those individuals who are tied to one further rebirth, the attributes of those who are no longer subject to rebirth, those individuals who are no longer subject to rebirth, the attributes of the arhats, the arhats themselves, the attributes of the pratyekabuddhas, the pratyekabuddhas themselves, the attributes of the bodhisattvas, the bodhisattvas themselves, the attributes of the buddhas, and the buddhas themselves. Owing to their utter purity, they do consider the non-arising of the genuinely perfect buddhas.”

14.45 Then the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, as I understand the meaning of your words, physical forms are non-arising. Similarly, feelings, perceptions, formative predispositions, and consciousness are non-arising. In the same vein, [all attributes], up to and including enlightenment, are non-arising. Even the attributes of the buddhas are non-arising. If that were so, those who enter the stream would already have attained the fruit of entering the stream, [F.153.a] and also arhats would have already attained arhatship. Similarly, those who follow the vehicle of the pratyekabuddhas would have already attained their individual enlightenment. Also, great bodhisattva beings would have absolutely attained omniscience. The five classes of living beings would not even be differentiated. Great bodhisattva beings would have absolutely attained the five degrees of enlightenment, even though they are without insight.²⁸⁴

14.46 “Venerable Subhūti, if all things were non-arising, why should those who seek the fruit of having entered the stream cultivate the path in order to abandon the three fetters?²⁸⁵ Why should those who seek the fruit of being tied to only one more rebirth cultivate the path in order to abandon desire, hatred, and delusion? Why should those who seek the fruit of no longer being subject to rebirth cultivate the path in order to abandon the five fetters associated with the lower realms? Why should those who seek the fruit of arhatship cultivate the path in order to abandon the five fetters associated with the higher realms?²⁸⁶ Why should [pratyekabuddhas] cultivate the path of individual enlightenment, according to which all formative predispositions are dependently originated? Again, why should great bodhisattva beings practice austerity and undergo myriad sufferings for the sake of sentient beings? Why should the tathāgatas attain manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment? Why should the tathāgatas turn the wheel of the sacred doctrine?”

The venerable Subhūti then replied to the venerable Śāradvatīputra as follows: “Venerable Śāradvatīputra, I do not hold that [attainments] are designated with respect to things that are non-arising.²⁸⁷ I do not hold that stream-entry and the fruit of stream-entry are found in non-arising. Similarly, I do not hold that arhatship and the fruit of arhatship are found in non-arising. [F.153.b] I do not hold that [the status of] a pratyekabuddha and [the fruit of] individual enlightenment are found in non-arising.

14.47 “Venerable Śāradvatīputra, bodhisattvas do not engage in the practice of austerity with the perception of hardship. If you ask why, Venerable Śāradvatīputra, it is because when the perception of hardship is developed, it will not be possible to act for the benefit of innumerable, countless sentient beings. On the contrary, Venerable Śāradvatīputra, once great bodhisattva beings have developed, without apprehending anything, the perception of sentient beings as their father, the perception [of sentient beings] as their mother, the perception [of sentient beings] as their child, and the perception [of sentient beings] as themselves, they should develop the mind of unsurpassed, genuinely perfect enlightenment. Just as the notion of individual selves is entirely non-existent in all respects and is non-apprehensible, in that same manner they should develop this perception with regard to all inner and outer phenomena. If they develop their perceptions in that manner, the notion of hardship will not arise. If you ask why, it is because, in all respects, in each and every way, they neither acquire nor do they apprehend all these phenomena.

14.48 “Venerable Śāradvatīputra, I do not hold that the tathāgatas are found in non-arising. I do not hold that the unsurpassed, genuinely perfect buddhas are found in non-arising, nor do I hold that the tathāgatas turn the wheel of the sacred doctrine [therein]. There is nothing at all that will be attained on the basis of things that are non-arising.”

14.49 Then, the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, do you hold that attainment will ensue on the basis of things that are non-arising, or else do you hold that something will be attained on the basis of things that are arising?”

“Venerable Śāradvatīputra, I do not hold that attainment will ensue on the basis of things that are non-arising nor do I hold that anything will be attained on the basis of things that are arising.”

14.50 “Venerable Subhūti, is there no attainment? Is there no clear realization?” [F.154.a]

“Venerable Śāradvatīputra, there is attainment and there is clear realization, but not in terms of duality. Yet, Venerable Śāradvatīputra, attainment and clear realization refer to worldly conventions. Similarly, those who enter the stream are also designated according to worldly convention.

Similarly, [the other realized beings], including arhats, pratyekabuddhas, and the unsurpassed, genuinely perfect buddhas, too, are designated on the basis of worldly convention. But, ultimately, there is no attainment. There is no clear realization either, and there are no [realized beings], up to and including genuinely perfect buddhas.”

14.51 “Venerable Subhūti, as attainment and clear realization are exclusively designated according to worldly convention, is it the case that the five classes of living beings are also differentiated owing to worldly convention but not in ultimate reality?”

“Venerable Śāradvatīputra, that is so! Just as attainment and clear realization are exclusively designated according to worldly convention, it is the case that the five classes of living beings also are differentiated owing to worldly convention but not in ultimate reality. If you ask why, Venerable Śāradvatīputra, in ultimate reality there are no past actions, no ripening, no affliction, and no purification.”

14.52 Then, the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, do non-arising things arise; or else, does arising itself arise?”

“Venerable Śāradvatīputra, I do not hold that non-arising things arise.”

14.53 “Venerable Subhūti, what non-arising things do you not hold to arise?”

“Venerable Śāradvatīputra, I do not hold the emptiness of the essential nature with respect to non-arising physical forms to arise. Similarly, I do not hold the emptiness of the essential nature with respect to unarisen feelings, perceptions, formative predispositions, and consciousness to arise. Venerable Śāradvatīputra, in the same vein, I [F.154.b] do not hold the emptiness of the essential nature²⁸⁸ with respect to [any other] non-arising [attributes], up to and including enlightenment, to arise.”

14.54 “Venerable Subhūti, does arising arise; or else, does non-arising arise?”

“Venerable Śāradvatīputra, arising does not arise, nor does non-arising arise. If you ask why, Venerable Śāradvatīputra, it is because both things that arise and things that are non-arising are neither conjoined nor disjoined, and they share a single defining characteristic in that they are all immaterial, unrevealed, unimpeded, and without defining characteristics. For these reasons, Venerable Śāradvatīputra, arising does not arise, nor does non-arising arise.”

14.55 Then the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, are you inspired to say that things are non-arising, that things are indeed non-arising? Venerable Subhūti, are you inspired to say that the statement ‘things are non-arising, things are indeed non-arising’ is itself non-arising?”²⁸⁹

The venerable Subhūti then replied to the venerable Śāradvatīputra as follows: “Venerable Śāradvatīputra, I am inspired to say that things are non-arising, that things are indeed non-arising. Venerable Śāradvatīputra, I am also inspired to say that the statement ‘things are non-arising, things are indeed non-arising’ is itself non-arising. If you ask why, Venerable Śāradvatīputra, it is because the non-arising [of these statements], the act of inspired eloquence, the statements that are expressed, and the things that do not arise are all neither conjoined nor disjoined, and they share a single defining characteristic in that they are all immaterial, unrevealed, unimpeded, and without defining characteristics.”

14.56 Then the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, is it then the case that those things are indeed non-arising, that the act of inspired eloquence is also non-arising, that those statements are also non-arising, [F.155.a] and that those comments of yours, commencing therefrom, are also non-arising?”

“Venerable Śāradvatīputra, it is so! It is just as you have spoken! These things are indeed non-arising. The act of inspired eloquence too is non-arising. Those statements too are non-arising, and the things that I was inspired to say, commencing therefrom, are also non-arising! If you ask why, Venerable Śāradvatīputra, it is because physical forms are non-arising. Similarly, feelings, perceptions, formative predispositions, and consciousness are non-arising. Similarly, the eyes are non-arising, and [all other sense organs], up to and including the mental faculty, are non-arising. Similarly, the earth element is non-arising, and [all other elements], up to and including the element of consciousness, are non-arising. The formative predispositions of the body are non-arising. Similarly, the formative predispositions of speech and the formative predispositions of mind are non-arising. In the same vein, [all other attributes and attainments], up to and including omniscience, are non-arising. Venerable Śāradvatīputra, for these reasons, these [aforementioned] statements are indeed non-arising. The one who is inspired too is non-arising, and those things that I was inspired to say, commencing therefrom, are also non-arising!”

14.57 Then the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, you should be established as supreme among those who teach the sacred doctrine! If you ask why, Venerable Subhūti, it is because however you are questioned, you elaborate precisely, in the correct manner!”

“It is as you have spoken because all things are without support!”

14.58 Then, the venerable Śāradvatīputra again addressed the venerable Subhūti as follows: “Venerable Subhūti, what are all the things that are without support?”

The venerable Subhūti replied, “Venerable Śāradvatīputra, physical forms, being empty of inherent existence, are internally without support, and also they are externally without support, and nor do they have any support in between those two. [F.155.b] Similarly, Venerable Śāradvatīputra, feelings, perceptions, formative predispositions, and consciousness, being empty of inherent existence, are internally without support, and also they are externally without support, and nor do they have any support in between those two. In the same vein, as before, the eyes, the ears, the nose, the tongue, the body, and the mental faculty, being empty of inherent existence, are internally without support, and also they are externally without support, and nor do they have any support in between those two. Similarly, sights, sounds, odors, tastes, tangibles, and mental phenomena, being empty of inherent existence, are internally without support, and also they are externally without support, and nor do they have any support in between those two.

14.59 “Venerable Śāradvatīputra, likewise the transcendent perfection of generosity, being empty of inherent existence, is internally without support, and also it is externally without support, and nor does it have any support in between those two. Similarly, the transcendent perfections of ethical discipline, tolerance, perseverance, meditative concentration, and likewise, wisdom, being empty of inherent existence, are internally without support, and also they are externally without support, and nor do they have any support in between those two.

14.60 “Similarly, [the eighteen aspects of emptiness], from the emptiness of internal phenomena, up to and including the emptiness of the essential nature of non-entities, being empty of inherent existence, are internally without support, and also they are externally without support, nor do they have any support in between those two.

14.61 “Similarly, the applications of mindfulness, being empty of inherent existence, are internally without support and they are also externally without support, nor do they have any support in between those two. Similarly [the other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, being empty of inherent existence, are internally without support, and also they are externally without support, nor do they have any support in between those two.

14.62 “Venerable Śāradvatīputra, for these reasons all things are without support because they are empty of inherent existence. Venerable Śāradvatīputra, it is in this way that great bodhisattva beings who practice the transcendent perfection of wisdom should refine physical forms, [F.156.a]

and similarly, refine feelings, perceptions, formative predispositions, and consciousness. In the same vein, [it is in this way that] they should refine [all attributes and attainments], up to and including omniscience."

14.63 *This completes the fourteenth chapter from "The Transcendent Perfection of Wisdom in Ten Thousand Lines," entitled "Neither Coming Nor Going."²⁹⁰*

THE TRANSCENDENT PERFECTION OF TOLERANCE

- 15.1 Then Śakra, mighty lord of the gods [of Trayastriṃśa], and as many gods of the Caturmahārājakāyika realm as there are throughout the world systems of the great trichiliocosm, all congregated there, in that same assembly, along with their divine princes—ten million, one hundred billion, many hundred thousands in number. The divine princes of the Yāma realm, the divine princes of the Tuṣita realm, the divine princes of the Nirmāṇarata realm, and the divine princes of the Paranirmitavaśavartin realm throughout the world systems of the great trichiliocosm also congregated there, in that same assembly, as did all the gods presiding over the twelve Brahmā realms, as many as there are in the world systems of the great trichiliocosm, along with the [lesser gods of] the Brahmā realms—ten million, one hundred billion, many hundred thousands in number. All the gods presiding over the Pure Abodes, as many as there are throughout the world systems of the great trichiliocosm also congregated there, in that same assembly, along with the [lesser] gods of the Pure Abodes—ten million, one hundred billion, many hundred thousands in number.²⁹¹ Yet the radiance of their bodies, originating through the ripening of the past actions of the gods of the Caturmahārājakāyika realm, and similarly, the radiance of their bodies originating through the ripening of the past actions of the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśavartin realms, and likewise that of the [other] gods, from those of the Brahmākāyika realm up to the Pure Abodes, did not approach even one hundredth part of the natural radiance of the Tathāgata. They did not approach even a thousandth part of it. They did not approach one hundred thousandth part, nor one thousand billionth part of it. Nor did they approach it in any number, fraction, synonym, comparison, or quality. [F.156.b] The effulgence of the Tathāgata's body was manifestly supreme alongside those radiances. It was manifestly perfect,

supreme, abundant, unsurpassed, and unexcelled. Just as a burning tree stump neither shines, nor gleams, nor sparkles alongside the gold of the Jambu River, so the radiance of all the gods, originating through the ripening of their past actions, neither shone, nor gleamed, nor sparkled alongside the natural effulgence of the Tathāgata’s body. Indeed, alongside those radiances, the natural effulgence of the Tathāgata’s body was best. It was perfect, supreme, abundant, unsurpassed, and unexcelled.

15.2 Then Śakra, mighty lord of the gods, addressed the venerable Subhūti as follows: “Reverend Subhūti, we, as many gods as we are in these world systems of the great trichiliocosm, extending from the Caturmahārājakāyika realm as far as the Pure Abodes, have congregated here, in this assembly, to hear the sacred doctrine in the presence of Venerable Subhūti. Inasmuch as we also wish to hear this very teaching on the transcendent perfection of wisdom, how should great bodhisattva beings train in the transcendent perfection of wisdom? What is the transcendent perfection of wisdom with which great bodhisattva beings are endowed? How should great bodhisattva beings train?”

The venerable Subhūti then replied to Śakra, mighty lord of the gods, “Kauśika, you should listen carefully and keep this in mind! Through the power of the buddhas, and through the blessings of the buddhas, I shall explain to you the transcendent perfection of wisdom with which great bodhisattva beings are endowed; as well as how they should train, and how they should practice the transcendent perfection of wisdom. Those divine princes who have not yet cultivated their thoughts in unsurpassed, genuinely perfect enlightenment [F.157.a] should do so now! However, those who have already arrived at the maturity of the finality of existence will not be able to set their minds upon unsurpassed, genuinely perfect enlightenment. If you ask why, it is because they will have put an end to cyclic existence. However, if they do set their minds upon unsurpassed, genuinely perfect enlightenment, I will not impede their virtuous approach. Indeed, I will rejoice in it. They should nonetheless focus on the most distinguished doctrines among the most distinguished doctrines.²⁹²

15.3 “Kauśika, in this regard, what, one might ask, is this transcendent perfection of wisdom? Kauśika, great bodhisattva beings who have cultivated the mind endowed with omniscience should be attentive to the notion that [physical forms] are impermanent. Similarly, they should be attentive to the notion that [physical forms] are imbued with suffering, without a self, prone to ill health, prone to pustules, prone to sharp pains, prone to harm, prone to decay, alien, disturbed, brittle, fearful, prone to contagion, empty, unreliable, and calamitous.²⁹³ However, they should do so without apprehending anything. Similarly, they should be attentive to the

notions that feelings, perceptions, formative predispositions, and consciousness are impermanent, and so on, up to calamitous. Likewise they should be attentive to the notions that the eyes, the ears, the nose, the tongue, the body, and the mental faculty are impermanent, and they should also be attentive to the [other notions], up to and including the notion that these are calamitous. Similarly, they should be attentive to the notions that the earth element, the water element, the fire element, the wind element, the space element, and the consciousness element are impermanent, and they should also be attentive to [the other notions], up to and including the notion that these are extremely calamitous. However, they should do so without apprehending anything.

15.4 “Similarly, [F.157.b] they should be attentive to the notions that physical forms are calm and void. However, they should do so without apprehending anything. Similarly, they should be attentive to the notions that feelings, perceptions, formative predispositions, and consciousness are calm and void. However, they should do so without apprehending anything. Similarly, they should be attentive to the notions that the eyes, the ears, the nose, the tongue, the body, the mental faculty, and likewise, the earth element, the water element, the fire element, the wind element, the space element, and the consciousness element are calm and void. However, they should do so without apprehending anything.

15.5 “Similarly, those [bodhisattvas] who have cultivated the mind endowed with omniscience should be attentive to the formative predispositions that are conditioned by fundamental ignorance. However, they should do so without apprehending anything. Thereafter, [through the unfolding of the links of dependent origination], they should be attentive to the origination of the entire great mass of suffering. However, they should do so without apprehending anything. Then, [through the reversal of dependent origination], they should be attentive to the cessation of the entire great mass of suffering. However, they should do so without apprehending anything.

15.6 “Moreover, Kauśika, those great bodhisattva beings who have cultivated the mind endowed with omniscience should meditate on the applications of mindfulness. However, they should do so without apprehending anything. In the same vein, they should meditate on [the other causal attributes], up to and including the noble eightfold path, and similarly on the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. However, they should do so without apprehending anything.”

- 15.7 “Moreover, Kauśika, those great bodhisattva beings who have cultivated the mind endowed with omniscience should practice the transcendent perfection of generosity. However, they should do so without apprehending anything. Similarly, they should practice the transcendent perfection of ethical discipline, [F.158.a] the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and likewise the transcendent perfection of wisdom. However, they should do so without apprehending anything.
- 15.8 “Moreover, Kauśika, when great bodhisattva beings practice the transcendent perfection of wisdom, they purify, master, perfect, augment, and construe phenomena simply on the basis of phenomena. They discern that the concepts of ‘I’ and ‘mine’ are utterly non-existent. Thoughts of dedication, possessed by great bodhisattva beings, are not associated with the enlightened mind. The mind set on enlightenment is not associated with thoughts of dedication. Kauśika, thoughts of dedication are not discerned and are non-apprehensible in the mind that is set on enlightenment. The mind set on enlightenment is not discerned and is non-apprehensible in thoughts of dedication. Indeed, Kauśika, all the attributes of great bodhisattva beings should be correctly discerned in that manner, just as they are. This is the transcendent perfection of wisdom, which does not objectify anything.”
- 15.9 Then Śakra, mighty lord of the gods, said to the venerable Subhūti, “Reverend Subhūti, in what way are thoughts of dedication not associated with the mind set on enlightenment? In what way is the mind set on enlightenment not associated with thoughts of dedication? In what way are thoughts of dedication indiscernible and non-apprehensible in the mind that is set on enlightenment? In what way is the mind set on enlightenment indiscernible and non-apprehensible in thoughts of dedication?”
- The venerable Subhūti then replied to Śakra, mighty lord of the gods, “Kauśika, [F.158.b] thoughts of dedication are non-mind. The mind set on enlightenment is non-mind. Non-mind does not dedicate merits to non-mind. Nor does inconceivability dedicate merits to the inconceivable. If you ask why, it is because the nature of mind is itself non-mind, and inconceivability is non-mind. Kauśika, this is the transcendent perfection of wisdom with which great bodhisattva beings are endowed.”
- 15.10 Then the Blessed One positively encouraged the venerable Subhūti, saying, “It is so! It is so! Subhūti, you are teaching the transcendent perfection of wisdom to great bodhisattva beings and you are elating great bodhisattva beings!”

The venerable Subhūti then replied to the Blessed One, “Reverend Lord! I am grateful and thankful that the tathāgatas, arhats and genuinely perfect buddhas of the past, along with their disciples, delighted, induced, aroused, and incited the Tathāgata, Arhat, and Genuinely Perfect Buddha, establishing him in the six transcendent perfections when he was formerly a bodhisattva. Consequently, the Reverend Lord, when he was formerly a bodhisattva, trained in the six transcendent perfections and attained manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment. Reverend Lord! In that same way we too should cause great bodhisattva beings to delight in the six transcendent perfections. We should arouse them! We should incite them and establish them therein! We should cause them to delight in the six transcendent perfections. Delighted, induced, aroused, incited, and established by us in the six transcendent perfections, [F.159.a] they in turn will attain manifestly perfect buddhahood in unsurpassed and genuinely perfect enlightenment.” [B15]

15.11 The venerable Subhūti then said to Śakra, mighty lord of the gods, “Kauśika, you should listen carefully and keep this in mind! I will explain how great bodhisattva beings should abide in and how they should practice the transcendent perfection of wisdom. Kauśika, physical forms are empty of physical forms. Similarly, feelings, perceptions, formative predispositions, and consciousness are empty of consciousness [and the other aggregates]. The bodhisattvas are empty of the bodhisattvas. Kauśika, in this regard, the emptiness of physical forms is indivisible with this emptiness of the bodhisattvas and they cannot be bisected. Similarly, the emptiness of feelings, the emptiness of perceptions, the emptiness of formative predispositions, and the emptiness of consciousness are indivisible with this emptiness of the bodhisattvas and they cannot be bisected. Kauśika, great bodhisattva beings should train accordingly in the transcendent perfection of wisdom.

15.12 “Moreover, Kauśika, the eyes are empty of the eyes, and in the same vein, [the other sense organs], up to and including the mental faculty, are empty of the mental faculty [and so forth]. The bodhisattvas are empty of the bodhisattvas. Thus, the emptiness of the eyes and the emptiness of [the other sense organs], up to and including the mental faculty, are indivisible with this emptiness of the bodhisattvas and they cannot be bisected. In the same vein, as before, the earth element is empty of the earth element. Similarly the earth element, the fire element, the wind element, the space element, and the consciousness element are empty of the consciousness element [and the rest]. Thus [F.159.b] the emptiness of the earth element and the emptiness [of the other elements], up to and including the consciousness

- element, are indivisible with this emptiness of the bodhisattvas and they cannot be bisected. Kauśika, great bodhisattva beings should train accordingly in the transcendent perfection of wisdom.
- 15.13 “Moreover, Kauśika, fundamental ignorance is empty of fundamental ignorance. Similarly, [the other links of dependent origination], up to and including aging and death, are empty of aging and death [and the rest]. Similarly, the cessation of fundamental ignorance is empty of the cessation of fundamental ignorance and the cessation of [the other links of dependent origination], up to and including aging and death, is empty of the cessation of aging and death [and the rest]. Thus, the emptiness of the cessation of fundamental ignorance, and the emptiness of the cessation [of the other links of dependent origination], up to and including aging and death, are indivisible with this emptiness of the bodhisattvas and they cannot be bisected. Kauśika, great bodhisattva beings should train accordingly in the transcendent perfection of wisdom.
- 15.14 “Similarly, in the same vein as before, this refrain should be applied also to the transcendent perfection of generosity, and it should also be applied to the other transcendent perfections, up to and including the transcendent perfection of wisdom. Similarly, this refrain should also be applied to [the eighteen aspects of emptiness], starting from the emptiness of internal phenomena and continuing up to the emptiness of the essential nature of non-entities. Similarly, this refrain should be applied to the [causal attributes], starting from the applications of mindfulness and continuing up to the noble eightfold path. Similarly, too, this refrain [should be applied to the fruitional attributes], starting from the ten powers of the tathāgatas and continuing up to the eighteen distinct qualities of the buddhas. Similarly, it should be applied to all the meditative stabilities and to all the dhāraṇī gateways. Similarly, it should also be applied to the vehicle of the śrāvakas. It should also be applied to the vehicle of the pratyekabuddhas, and, indeed, it should be applied to the vehicle of the bodhisattvas, and to the tathāgatas, arhats, genuinely perfect buddhas.
- 15.15 “Moreover, Kauśika, omniscience is empty of omniscience. The bodhisattvas are empty of the bodhisattvas. Thus, the emptiness of omniscience is indivisible with this emptiness of the bodhisattvas [F.160.a] and they cannot be bisected. Kauśika, great bodhisattva beings should abide accordingly in the transcendent perfection of wisdom.”
- 15.16 Then Śakra, mighty lord of the gods, addressed the venerable Subhūti as follows: “Subhūti, in what way do great bodhisattva beings dwell in the transcendent perfection of wisdom?”

The venerable Subhūti replied to Śakra, mighty lord of the gods, “Kauśika, in this regard, great bodhisattva beings who practice the transcendent perfection of wisdom should not dwell on physical forms. Similarly, they should not dwell on feelings, perceptions, formative predispositions, and consciousness. Similarly, they should not dwell on the eyes, and they should not dwell on [the other sense organs], up to and including the mental faculty. They should not dwell on feelings conditioned by sensory contact that is visually compounded, and they should not dwell on [the other aspects of feeling], up to and including feelings conditioned by sensory contact that is mentally compounded. Similarly, they should not dwell on the earth element, and they should not dwell on [the other elements], up to and including the consciousness element. Similarly, they should not dwell on the applications of mindfulness, and they should not dwell on [the other causal and fruitional attributes], up to and including omniscience. Similarly, they should not dwell on the fruit of entering the stream, and they should not dwell on [the other fruits of spiritual attainment], up to and including arhatship. They should not dwell on the individual enlightenment [of the pratyekabuddhas], and they should not dwell [on the other levels of attainment], up to and including genuinely perfect enlightenment. So it is that they should not dwell on physical forms, and they should not dwell [on anything at all], up to and including genuinely perfect buddhahood.

15.17 “Moreover, Kauśika, they should not dwell on the notion that physical forms are permanent. They should not dwell on the notion that physical forms are impermanent. In the same vein, they should not dwell on the notion that physical forms are imbued with happiness. They should not dwell on the notion that physical forms are imbued with suffering. They should not dwell on the notion that physical forms are a self, nor should they dwell on the notion that these are not a self. [F.160.b] They should not dwell on the notion that physical forms are empty, nor should they dwell on the notion that they are not empty. They should not dwell on the notion that physical forms are with signs, nor should they dwell on the notion that they are signless. They should not dwell on the notion that physical forms have aspirations, nor should they dwell on the notion that they are without aspirations. They should not dwell on the notion that physical forms are calm, nor should they dwell on the notion that they are not calm. They should not dwell on the notion that physical forms are void, nor should they dwell on the notion that they are not void. They should not dwell on the notion that physical forms are afflicted, nor should they dwell on the notion that they are purified. They should not dwell on the notion that physical

forms arise. They should not dwell on the notion that physical forms cease. They should not dwell on the notion that physical forms are entities, nor should they dwell on the notion that they are not entities.

15.18 “Similarly, they should not dwell on the notions that feelings, perceptions, formative predispositions, and consciousness are permanent, nor should they dwell on the notions that they are impermanent. In the same vein, they should not dwell on [all those other notions], up to and including the notion that these [aggregates] are entities, or that they are non-entities.

15.19 “Similarly, they should not dwell on the notion that the fruit of entering the stream is well distinguished by conditioned phenomena, nor should they dwell on the notion that this [fruit] is well distinguished by unconditioned phenomena. Similarly, they should not dwell on the notions that the fruit of being tied to one further rebirth, the fruit of being no longer subject to rebirth, and the fruit of arhatship are well distinguished by conditioned phenomena, nor should they dwell on the notions that these [fruits] are well distinguished by unconditioned phenomena. Similarly, they should not dwell on the notions that the individual enlightenment [of the pratyekabuddhas] and unsurpassed, genuinely perfect enlightenment are well distinguished by conditioned phenomena, nor should they dwell on the notions that these are well distinguished by unconditioned phenomena.

15.20 “Moreover, Kauśika, they should not dwell on the notion that those who have entered the stream are worthy of gifts. Similarly, they should not dwell on the notions that those who are tied to one further rebirth, those who are no longer subject to rebirth, or those who are arhats, pratyekabuddhas, bodhisattvas, [F.161.a] and tathāgatas are worthy of gifts. So it is, Kauśika. Great bodhisattva beings who practice the transcendent perfection of wisdom should not dwell in that manner.

15.21 “Moreover, Kauśika, great bodhisattva beings who practice the transcendent perfection of wisdom should not dwell on the first bodhisattva level. In the same vein, they should not dwell, in an apprehending manner, on [the other bodhisattva levels], up to and including the tenth level. If you ask why, it is because if they were to dwell thereon, they would vacillate.

15.22 “Moreover, they should not dwell on the notion that ‘I, having first begun to set my mind on enlightenment, should perfect the transcendent perfection of generosity.’ Similarly, they should not dwell on the notion that ‘I... should perfect the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, or the transcendent perfection of wisdom.’

- 15.23 “Similarly, they should not dwell, in an apprehending manner, on the notion that ‘I, having first begun to set my mind on enlightenment, should cultivate the applications of mindfulness.’ In the same vein, they should not dwell, in an apprehending manner, on the [other notions pertaining to the causal attributes], up to and including the notion that ‘I... should cultivate the noble eightfold path.’
- 15.24 “Similarly, they should not dwell, in an apprehending manner, on the notion that ‘I... should cultivate ten powers of the tathāgatas.’ They should not dwell, in an apprehending manner, on the [other notions pertaining to the fruitional attributes], up to and including the notion that ‘I... should cultivate the eighteen distinct qualities of the buddhas.’
- 15.25 “They should not dwell, in an apprehending manner, on the notion that ‘I should enter into the maturity of the bodhisattvas.’ They should not dwell, in an apprehending manner, on the notion that ‘I, as a great bodhisattva being, should subsequently reach the irreversible level.’ Similarly, they should not dwell, in an apprehending manner, on the notion that ‘I, as a great bodhisattva being, should perfect the five extrasensory powers of a bodhisattva.’ [F.161.b]
- 15.26 “They should not dwell, in an apprehending manner, on the notion that ‘I, as a great bodhisattva being, abiding in these five extrasensory powers of a bodhisattva, should proceed to the innumerable, countless buddhafi elds in order to pay homage to, make offerings to, venerate, and listen to the sacred doctrine in the presence of the lord buddhas,’ or that ‘I, as a great bodhisattva being, having indeed heard this sacred doctrine, should emanate similar fields to those fields of the buddhas.’ So it is that they should not dwell, in an apprehending manner, in the transcendent perfection of wisdom.
- 15.27 “Similarly, they should not even dwell on the notion that ‘I, having travelled through innumerable countless world systems, should venerate the tathāgatas, arhats, genuinely perfect buddhas with flowers, garlands, perfume, unguents, parasols, victory banners, and cotton robes, thousands of billions in number. I should esteem them, worship them, and make offerings to them.’ Nor should they dwell on the notion that ‘I, having travelled there, should establish innumerable, countless sentient beings in unsurpassed, genuinely perfect enlightenment.’
- 15.28 “Similarly, they should not dwell on the notion that, ‘I should cultivate the five eyes, which, you may ask, comprise the eye of flesh, the eye of divine clairvoyance, the eye of the sacred doctrine, the eye of wisdom, and the eye of the buddhas.’

- 15.29 “Similarly, they should not dwell on the notion that ‘I should persevere in whichever meditative stabilities are desired.’ They should not dwell on the notion that ‘I should attain all the dhāraṇī gateways.’ Similarly, they should not dwell on the notion that ‘I should attain the ten powers of the tathāgatas.’ Similarly, they should not dwell on the notion that ‘I should attain the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.’
- 15.30 “Similarly, [F.162.a] they should not dwell on the notion that ‘I should attain the body of a superior man, endowed with the thirty-two major marks.’ They should not dwell, in an apprehending manner, on the notion that ‘I should attain a body endowed with the eighty minor marks.’
- 15.31 “Similarly, they should not dwell [on the status] of one who ranks among the eight kinds of realized individuals. That is to say, they should not dwell on the notion that ‘I am a follower on account of faith,’ or ‘I am a follower on account of the doctrine.’ They should not dwell, in an apprehending manner, on the notion that ‘As I maintain [the level of] one who has entered the stream, I will become one who will be reborn only seven more times.’ They should not dwell on the notion that ‘I will be reborn within an identical class of gods or humans over successive lives, or as one with only a single further intervening rebirth.’ They should not dwell on the notion that ‘I am an individual on a par with those whose series of lives has ended, and whose afflicted mental states have ended.’ They should not dwell on the notion that ‘I am one who has entered the stream, possessing the attributes of non-regression.’
- 15.32 “They should not dwell on the notion that ‘I, having entered this world for the last time as one tied to one more rebirth, will bring suffering to an end.’ They should not dwell on the notion that ‘I, as one who is no longer subject to rebirth, will attain final nirvāṇa in this life.’ They should not dwell on the notion that ‘I, being an arhat whose contaminants have ceased, am one who will not be reborn, and I will attain final nirvāṇa in the expanse of nirvāṇa where no residue of the psycho-physical aggregates is left behind.’
- 15.33 “They should not dwell on the notion that ‘I am a pratyekabuddha.’ They should not dwell on the notion that ‘I am a genuinely perfect buddha.’ They should not dwell on the notion that ‘I should transcend the level of the śrāvakas and the level of the pratyekabuddhas, and abide on the levels of the bodhisattvas.’
- 15.34 “Similarly, they should not dwell on the gnosis which is the understanding of the aspects of the path. They should not, in an apprehending manner, dwell on the notion that ‘I, having attained manifestly perfect buddhahood with respect to all things and in all ways,

should renounce all afflicted mental states and involuntary reincarnation through propensities.’ They should not dwell on the notion that ‘I, having attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment and become a tathāgata, arhat, genuinely perfect buddha, should turn the wheel of the sacred doctrine.’

15.35 “Similarly, [F.162.b] they should not dwell, in an apprehending manner, on the notion that ‘I, having enacted the deeds of the buddhas, should bring innumerable, countless sentient beings to attain final nirvāṇa in the expanse of nirvāṇa where no residue of the psycho-physical aggregates is left behind.’

15.36 “Similarly, they should not dwell on the notion that ‘I, abiding utterly in the meditation of the four supports for miraculous ability when entering meditative stability, should be absorbed in such meditative stabilities that would enable me to remain for eons as numerous as the sands of the River Ganges.’ They should not dwell, in an apprehending manner, on the notion that ‘The limit of my lifespan is inestimable.’

15.37 “Similarly, they should not dwell, in an apprehending manner, on the notion that ‘I should possess the thirty-two major marks of a superior man, and consummate each of these marks of a superior man with one hundred merits.’ They should not dwell on the notion that ‘My buddhafiield should equal in its extent the world systems, as many as the sands of the River Ganges, throughout the cardinal directions—east, south, west and north.’ They should not dwell on the notion ‘May the world systems of this, my great trichiliocosm, be fashioned of indestructible reality.’ They should not dwell, in an apprehending manner, on the notion ‘May the desire, hatred, and delusion of those sentient beings who have scented the fragrance of my Tree of Enlightenment be eliminated, and without cultivating the mindsets of the śrāvakas and pratyekabuddhas, may those sentient beings, by scenting that fragrance, exclusively ascertain unsurpassed, genuinely perfect enlightenment; may they experience such fragrances that give rise neither to physical ailments, nor to imbalances of wind.’

15.38 “They should not even dwell on the notion ‘In this, my buddhafiield, may the term “physical forms” not exist; and similarly may the terms “feelings, perceptions, formative predispositions, and consciousness” not exist.’ They should not even dwell on the notion ‘[In this, my buddhafiield], may the term “transcendent perfection of generosity” exist and similarly may the terms [indicative of the other transcendent perfections], starting from the transcendent perfection of ethical discipline up to and including the transcendent perfection of wisdom, exclusively exist.’ [F.163.a]

15.39 “Similarly, they should not even dwell on the notion ‘[In this, my buddhafiield], may the term “applications of mindfulness” exist.’ Similarly, they should not dwell on the notion ‘[In this, my buddhafiield], may the terms [indicative of the other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, ever exist.’ They should not dwell on the notion ‘In this, my buddhafiield, may the terms indicative of those who enter the stream never exist, and may the terms indicative of arhats and pratyekabuddhas never exist.’ They should not even dwell on the notion ‘[In this, my buddhafiield], may the term “bodhisattva” and the term “buddha” exclusively exist.’ At this point the full refrain should be extensively applied, exactly as indicated [above], in the middle of this chapter.”²⁹⁴

15.40 “If you ask why this is so, it is because once the tathāgatas, arhats, genuinely perfect buddhas have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, all things are unapprehended. Kauśika, great bodhisattva beings who practice the transcendent perfection of wisdom in that manner should not dwell on anything at all.”

15.41 Then the venerable Subhūti, knowing in his own mind the thoughts of the venerable Śāradvatīputra, addressed the venerable Śāradvatīputra as follows: “Venerable Śāradvatīputra, on what do you think the tathāgatas, arhats, genuinely perfect buddhas dwell?”

The venerable Śāradvatīputra replied to the venerable Subhūti as follows: “Venerable Subhūti, the tathāgatas do not dwell on anything at all. Even the mind of the tathāgatas, arhats, genuinely perfect buddhas does not dwell on anything at all. It does not dwell on physical forms. It does not dwell on feelings, perceptions, formative predispositions, and consciousness. It does not dwell on conditioned elements. [F.163.b] It does not dwell on [the causal and fruitional attributes], from the applications of mindfulness up to and including the eighteen distinct qualities of the buddhas. It does not dwell on omniscience.”

15.42 The venerable Subhūti then addressed the venerable Śāradvatīputra as follows: “Śāradvatīputra, just as the tathāgatas, arhats, genuinely perfect buddhas, the lords and teachers, neither dwell, nor do they not dwell, so great bodhisattva beings who practice the transcendent perfection of wisdom should dwell with respect to all things.”

15.43 Then there were some divine princes among the assembly who thought, “We can understand the words and speech of the yakṣas, the expressions of the yakṣas, the language of the yakṣas, and the meanings of the yakṣas when uttered by the yakṣas, and yet we do not understand these

explanations, statements, teachings, interpretations, elucidations, instructions, and expressions of the transcendent perfection of wisdom, which the venerable Subhūti has just given.”

15.44 Then the venerable Subhūti, knowing in his own mind the thoughts of these divine princes, addressed them as follows: “Divine princes! Can you not understand the transcendent perfection of wisdom?”

They replied, “Indeed, Reverend Subhūti, we cannot understand the transcendent perfection of wisdom.”

15.45 Then the venerable Subhūti addressed these divine princes as follows: “O divine princes! Not a single syllable has been uttered or disclosed for you to hear. If you ask why, [F.164.a] divine princes, it is because the transcendent perfection of wisdom does not consist of syllables, and there is no listener who would hear it. If you ask why, divine princes, it is because there are no syllables in the enlightenment of the tathāgatas, arhats, genuinely perfect buddhas. Divine princes! If, for example, the tathāgatas, arhats, genuinely perfect buddhas were to emanate a buddha and that [buddha] too were to conjure forth emanations—emanating an assembly of fully ordained monks, an assembly of fully ordained nuns, an assembly of laymen, and an assembly of laywomen—and if, having emanated these, he were to teach the sacred doctrine to these four assemblies, what do you think, divine princes, would any doctrine be revealed by any sentient being to those assemblies? Would any doctrine be heard or cognized by any sentient beings?”

“They would not, Reverend Subhūti!” they answered.

15.46 Subhūti then said, “Divine princes, it is so! All doctrines are like phantoms. They are not explained by anyone. They are not heard by any sentient being, and indeed they are not known by anyone at all.

“Divine princes, if, for example, one were to see in a dream a tathāgata, arhat, genuinely perfect buddha teaching the sacred doctrine, what do you think, divine princes, would anything be explained, heard, or cognized by anyone?”

“It would not, Reverend Subhūti!” they answered.

15.47 “Divine princes,” Subhūti continued, “it is so! All doctrines are like dreams. They are not explained, heard or cognized by anyone at all.

“Divine princes, if, for example, two people standing in the defile of a ravine were to praise the Buddha, and likewise praise the Dharma and the Saṅgha, and if two echoes were to reverberate from the sound of the words of those two people, what do you think, divine princes, would the first echo hear or cognize the second echo?”

“It would not, Reverend Subhūti!” they answered. The full refrain should be applied, exactly as before [in the case of phantoms and dreams].[F.164.b]

15.48 “Divine princes, if, for example, an illusionist or the apprentice of an illusionist, standing at a major crossroads, were to conjure a tathāgata, arhat, genuinely perfect buddha, and this very phantom of the tathāgata were to teach the sacred doctrine to four phantom assemblies, what do you think, divine princes, would any doctrine be revealed by any sentient being? Indeed, would anything be heard or cognized by any sentient being?”

“It would not, Reverend Subhūti!” they answered. Here again, the same refrain should be applied, exactly as before.

15.49 Then these divine princes thought, “May this elder Subhūti elucidate this transcendent perfection of wisdom. May he explain the transcendent perfection of wisdom most profoundly! May he demonstrate it most subtly!”

The venerable Subhūti, discerning with his own mind the thoughts of these divine princes, then addressed them as follows: “Divine princes! Physical forms are neither profound nor subtle. Similarly, feelings, perceptions, formative predispositions, and consciousness are neither profound nor subtle. The essential nature of physical forms is neither profound nor subtle. Similarly, the essential natures of feelings, perceptions, formative predispositions, and consciousness are neither profound nor subtle.

15.50 “In the same vein, as before, the full refrain should also be applied to the eyes, exactly as indicated in the context of the psycho-physical aggregates, and it should also be applied to [to the other sense organs], up to and including the mental faculty. Similarly, it should be applied to visual consciousness, and it should also be applied to [the other modes of sensory consciousness], up to and including mental consciousness. Similarly, it should be applied to the transcendent perfection of generosity, and it should also be applied to the other transcendent perfections, up to and including the transcendent perfection of wisdom. Similarly, it should be applied to the emptiness of internal phenomena, and it should also be applied to the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities. Similarly, it should be applied to the applications of mindfulness, and it should also be applied to [the other causal attributes], up to and including the noble eightfold path. [F.165.a] It should be applied to the ten powers of the tathāgatas, and it should also be applied to [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. Similarly, it should be applied to all the meditative stabilities, and also to all the dhāraṇī gateways. Similarly, omniscience is neither profound nor subtle. Similarly, the essential nature of omniscience is neither profound nor subtle.”

- 15.51 Then these divine princes thought, “In this teaching of the sacred doctrine, is there no imputation of physical forms?²⁹⁵ Is there no imputation of feelings, perceptions, formative predispositions, and consciousness? Is there no imputation of the transcendent perfection of generosity, and of the other transcendent perfections, up to and including the transcendent perfection of wisdom? Is there no imputation of the emptiness of internal phenomena, and is there no imputation of the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities?”
- 15.52 “In this sacred doctrine, is there no imputation of the applications of mindfulness, and is there no imputation of [the other causal attributes], up to and including the noble eightfold path? Is there no imputation of the ten powers of the tathāgatas, and is there no imputation of [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas?”
- 15.53 “In this sacred doctrine, is there no imputation of entering the stream, and is there no imputation of the fruit of entering the stream? Indeed, is there no imputation of being tied to one more rebirth, of the fruit of being tied to one more rebirth, of being no longer subject to rebirth, of the fruit of being no longer subject to rebirth, of arhatship, of the fruit of arhatship, of [the status of] a pratyekabuddha, of the individual enlightenment [of a pratyekabuddha], of a bodhisattva, of the bodhisattva levels, of genuinely perfect enlightenment, and of the genuinely perfect buddhas? Is there no imputation of syllables?”
- 15.54 Then the venerable Subhūti addressed these divine princes, as follows: “O divine princes! It is so! It is just as you have spoken [in your thoughts]! Divine princes! [F.165.b] The enlightenment of the tathāgatas, arhats, genuinely perfect buddhas is inexpressible and it cannot be explained. It is neither known nor cognized by anyone. Divine princes! So it is that those who seek to abide in the fruit of entering the stream, or who seek to actualize the fruit of entering the stream, cannot abide in it or actualize it without relying on this tolerance or receptivity. Similarly, those who seek to abide in arhatship, or who seek to actualize arhatship, and likewise those who seek to abide in individual enlightenment, or who seek to actualize individual enlightenment, and likewise those who seek to abide in genuinely perfect enlightenment, or who seek to actualize genuinely perfect enlightenment, cannot abide in it or actualize [these fruits] without relying on this tolerance or receptivity. In this way, divine princes, great bodhisattva beings, from the time when they first begin to set their mind on enlightenment, should abide in the transcendent perfection of wisdom because it cannot be heard and it cannot be expressed.”

15.55 *This completes the fifteenth chapter from "The Transcendent Perfection of Wisdom in Ten Thousand Lines," entitled "The Transcendent Perfection of Tolerance."²⁹⁶*

CONCEPTUAL NOTIONS

- 16.1 Then the divine princes thought, “How should we uphold the doctrine revealed by the Elder Subhūti?”

The venerable Subhūti, knowing the thoughts of those divine princes in his own mind, then addressed those divine princes as follows: “Divine princes! You should uphold [the view] that those who teach my sacred doctrine resemble a magical display, and that those who listen to my sacred doctrine also resemble a magical display. They will neither hear the sacred doctrine which I have taught, nor will they actualize it.”

- 16.2 Then, the divine princes addressed the venerable Subhūti as follows: “Reverend Subhūti, is it then the case that those sentient beings resemble a magical display, and that those who teach the sacred doctrine to them also resemble a magical display? Similarly, do those sentient beings resemble a phantom, [F.166.a] and do those who teach the sacred doctrine to them also resemble a phantom?”

The venerable Subhūti replied, “Divine princes, it is so! It is as you have said. Sentient beings do resemble a magical display, and those who teach the sacred doctrine to them also resemble a magical display. Sentient beings do resemble a phantom, and those who teach the sacred doctrine to them also resemble a phantom. Divine princes, the self too is like a dream, like a magical display. Divine princes, physical forms too are like a dream, like a magical display. Similarly, feelings, perceptions, formative predispositions, and consciousness are like a dream, like a magical display. Similarly, the eyes too are like a dream, like a magical display. Similarly, the ears, the nose, the tongue, the body, and the mental faculty too are like a dream, like a magical display. Divine princes, similarly, sights are like a dream, like a magical display. Similarly, sounds, odors, tastes, tangibles, and mental phenomena are like a dream, like a magical display. Divine princes, the sensory element of the eyes too is like a dream, like a magical display. Similarly, the sensory

element of sights, the sensory element of visual consciousness; the sensory element of the ears, the sensory element of sounds, the sensory element of auditory consciousness; the sensory element of the nose, the sensory element of odors, the sensory element of olfactory consciousness; the sensory element of the tongue, the sensory element of tastes, the sensory element of gustatory consciousness; the sensory element of the body, the sensory element of tangibles, the sensory element of tactile consciousness; and the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness all indeed are like a dream, like a magical display. Similarly, feelings conditioned by sensory contact that is visually compounded, and [the other types of feelings], up to and including feelings conditioned by sensory contact that is mentally compounded, are indeed like a dream, like a magical display.

16.3 “Divine princes, the emptiness of internal phenomena, the emptiness of external phenomena, [F.166.b] the emptiness of both external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of non-dispersal, the emptiness of inherent existence, the emptiness of all intrinsic defining characteristics, the emptiness of all things, the emptiness of non-apprehension, the emptiness of non-entities, the emptiness of essential nature, and the emptiness of the essential nature of non-entities are all indeed like a dream, like a magical display.

16.4 “Divine princes, the applications of mindfulness, too, are like a dream, like a magical display. Similarly, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path are all indeed like a dream, like a magical display. Divine princes, the ten powers of the tathāgatas are also like a dream, like a magical display. Similarly, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas are all indeed like a dream, like a magical display.”

16.5 “Divine princes, the transcendent perfection of generosity, too, is like a dream, like a magical display. Divine princes, similarly, the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom are all indeed like a dream, like a magical display.²⁹⁷

16.6 “Similarly, the fruit of entering the stream, too, is like a dream, like a magical display. The fruit of being tied to one further rebirth, the fruit of no longer being subject to rebirth, and [the other fruits], up to and including arhatship, are all indeed like a dream, like a magical display.

16.7 “Similarly, divine princes, individual enlightenment and unsurpassed, genuinely perfect enlightenment, too, are like a dream, like a magical display.”

16.8 Then the divine princes addressed the venerable Subhūti as follows: [F.167.a] “Reverend Subhūti, did you just say that unsurpassed, genuinely perfect enlightenment is also like a dream, like a magical display? Reverend Subhūti, in that case do you also say that nirvāṇa is like a dream, like a magical display?”

The venerable Subhūti replied, “Divine princes, I do say that nirvāṇa also is like a dream, like a magical display. Divine princes, if there were anything else more sublime than nirvāṇa, that too, I say, would be like a dream, like a magical display. If you ask why, divine princes, it is because dreams, magical displays, and nirvāṇa are without duality and cannot be bisected.”

16.9 Then the venerable Śāradvatīputra, the venerable Mahāmaudgalyāyana, the venerable Mahākauṣṭhila, the venerable Mahākātyāyana, the venerable Pūrṇamaitrāyaṇīputra, and the venerable Mahākāśyapa, along with many hundreds of thousands of bodhisattvas, addressed the venerable Subhūti as follows: “Reverend Subhūti, who can receive this transcendent perfection of wisdom, which is so profound, so hard to discern, so hard to realize, so subtle, so delicate, so calm, and so abundant?”

Then the venerable Subhūti replied to Ānanda, the great śrāvakas, and those great bodhisattva beings, “Venerable ones! This transcendent perfection of wisdom, which is so profound, which cannot be investigated, which is not within the perceptual range of sophistry; which is subtle, hard to discern, hard to realize, so calm, so abundant, immaculate, and sublime; and which is to be known by the learned and the wise alone will be received by irreversible bodhisattvas. Those who discern the truth—arhats who have realized the depths of the sacred doctrine and fulfilled their intentions, great bodhisattva beings who have carried out their duties toward the conquerors of the past [F.167.b] and cultivated the roots of virtuous action under many tens of millions of buddhas, or sons of enlightened heritage or daughters of enlightened heritage who have been accepted by a spiritual mentor—all of these may receive this transcendent perfection of wisdom, which is so profound, and in the same vein, immaculate, sublime, and to be known by the learned and the wise alone, whenever it is shown to them.

16.10 “They will not construe the notion that physical forms are empty, and that emptiness is physical forms. Similarly, they will not construe the notion that feelings, perceptions, formative predispositions, and consciousness are empty, and that emptiness is consciousness [and the other aggregates]. They will not construe the notion that physical forms are signless, and that signlessness is physical forms. Similarly, they will not construe the notion that feelings, perceptions, formative predispositions, and consciousness are signless, and that signlessness is consciousness [and the rest]. They will not construe the notion that physical forms are aspirationless, and that aspirationlessness is physical forms. Similarly, they will not construe the notion that feelings, perceptions, formative predispositions, and consciousness are aspirationless, and that aspirationlessness is consciousness [and the rest]. In the same vein as before, they will not construe the notion that physical forms are non-arising, and they will not construe the notions that they are unceasing, that they are void, and so forth. Similarly, they will not construe the notion that feelings, perceptions, formative predispositions, and consciousness are non-arising, and they will not construe the notions that they are unceasing, that they are void, and so forth. They will not construe the notion that physical forms are calm. They will not construe the notion that feelings, perceptions, formative predispositions, and consciousness are calm.

16.11 “In the same vein, [F.168.a] this refrain should be applied to other phenomena, up to and including the eyes, and feelings conditioned by sensory contact that is visually compounded. It should similarly be applied to other phenomena, up to and including the mental faculty, and feelings conditioned by sensory contact that is mentally compounded. It should similarly be applied to the transcendent perfection of generosity, and also [to the other perfections], up to and including the transcendent perfection of wisdom. It should be applied to the emptiness of internal phenomena, and also [to the other aspects of emptiness], up to and including the emptiness of the essential nature of non-entities. It should be applied to the applications of mindfulness, and also [to the other causal attributes], up to and including the noble eightfold path. It should similarly be applied to the ten powers of the tathāgatas, and also [to the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. Similarly, it should be applied also to all the gateways of meditative stability and to all the dhāraṇī gateways. Similarly, it should be applied to the fruit of entering the stream, and also [to the other attainments], up to and including individual enlightenment. So it is that these [aforementioned beings] will not construe the notion that omniscience is emptiness, and that emptiness is omniscience. They will not construe the notion that omniscience is signless, and that

signlessness is omniscience. They will not construe the notion that omniscience is aspirationless, and that aspirationlessness is omniscience. They will not construe the notion that conditioned elements are emptiness, and that emptiness is the conditioned elements. Similarly, they will not construe the notion that conditioned elements are signless, and that signlessness is the conditioned elements. They will not construe the notion that conditioned elements are aspirationless, and that aspirationlessness is the conditioned elements. Similarly, as far as omniscience is concerned, and as far as the conditioned elements and the unconditioned elements are concerned, they will not construe the notions that these are non-arising, unceasing, calm, [F.168.b] or void.”

16.12 Then, addressing the divine princes, the venerable Subhūti spoke as follows: “Divine princes, there is no one at all who will receive this transcendent perfection of wisdom, which is so profound, and so forth, up to so immaculate and sublime, and which is to be known by the learned and the wise alone. If you ask why, it is because nothing at all is expressed or revealed therein. Insofar as there is nothing at all that is expressed or revealed therein, there are no sentient beings at all who will receive it.”

16.13 Then the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, in this transcendent perfection of wisdom, have the three vehicles not been taught? That is to say, have the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the genuinely perfect buddhas not been extensively taught? Has the acceptance of great bodhisattva beings not been taught, and has the path of the bodhisattvas also not been taught, commencing from the initial setting of the mind on enlightenment and continuing as far as the cultivation of the mind of the ten [bodhisattva] levels? That is to say, have the transcendent perfection of generosity and the other transcendent perfections, up to and including the transcendent perfection of wisdom, not been taught? Similarly, have the applications of mindfulness, and [the other causal attributes], up to and including the noble eightfold path, not been taught? Similarly, have the ten powers of the tathāgatas and [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, not been taught? Has the emanational display of great bodhisattva beings, owing to their extrasensory power of miraculous ability, also not been taught? Similarly, has it not been taught that great bodhisattva beings who practice the transcendent perfection of wisdom will take birth miraculously, and that similarly they will be endowed with the attributes of undiminished extrasensory powers, and that, owing to their roots of virtuous action, they will go to the buddhafi elds at will, and that they will master those very roots of virtuous action which venerate, respect, and make offerings to the lord

buddhas, [F.169.a] and that they will never squander any teachings of the sacred doctrine which they hear from those lord buddhas, until they have attained perfect buddhahood in unsurpassed, genuinely perfect enlightenment? Has it not been taught that they will always be absorbed [in meditation] without having to assume the guise of absorption, and that they will be endowed with inspired eloquence that is unimpeded, inspired eloquence that is uninterrupted, inspired eloquence that is rational, inspired eloquence that is well-connected, inspired eloquence that is purposeful, and inspired eloquence that is distinguished and supramundane?"²⁹⁸

16.14 The venerable Subhūti replied to the venerable Śāradvatīputra as follows: "Venerable Śāradvatīputra, it is so! It is just as you have said. In this transcendent perfection of wisdom, the three vehicles have been taught—that is to say, the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the genuinely perfect buddhas have been extensively taught. The acceptance of great bodhisattva beings has been taught, and in the same vein, [all those other attributes you mentioned] have been taught, up to and including how great bodhisattva beings will be endowed with inspired eloquence that is distinguished and supramundane. But these have all been taught without apprehending anything! the nature of knowers and [other postulated subjects], up to and including viewers, has been taught without apprehending anything. Similarly, physical forms have been taught without apprehending anything. Similarly, feelings, perceptions, formative predispositions, and consciousness have been taught without apprehending anything. Similarly, the transcendent perfection of generosity has been taught without apprehending anything, and the other transcendent perfections, up to and including the transcendent perfection of wisdom, have been taught without apprehending anything. The emptiness of internal phenomena has been taught without apprehending anything, and the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, have been taught without apprehending anything. [Other phenomena], up to and including the applications of mindfulness, have been taught without apprehending anything, and [the other causal attributes], up to and including the noble eightfold path, have been taught without apprehending anything. [F.169.b] Similarly, the ten powers of the tathāgatas have been taught without apprehending anything, and [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, have been taught without apprehending anything. Indeed, [the attainments], up to and including omniscience, have been taught without apprehending anything."

16.15 Then the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, Why in this transcendent perfection of wisdom are the three vehicles taught without apprehending anything? Similarly, why is the acceptance of great bodhisattva beings taught, and why are [all those other attributes I mentioned], up to and including the fact that great bodhisattva beings will be endowed with inspired eloquence that is distinguished and supramundane, taught without apprehending anything?”

The venerable Subhūti replied to the venerable Śāradvatīputra as follows: “Venerable Śāradvatīputra, it is owing to the emptiness of internal phenomena that the three vehicles have been extensively taught without apprehending anything. Similarly, it is owing to the emptiness of external phenomena and the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, that the three vehicles have been extensively taught without apprehending anything. Similarly, it is owing to the emptiness of internal phenomena that the acceptance of great bodhisattva beings has been taught, and in the same vein, that [all the aforementioned attributes], up to and including the fact that great bodhisattva beings will be endowed with inspired eloquence that is distinguished and supramundane, have been taught without apprehending anything. Similarly, it is owing to the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, that the acceptance of great bodhisattva beings has been taught, and in the same vein, that [all the aforementioned attributes], up to and including the fact that great bodhisattva beings will be endowed with inspired eloquence that is distinguished and supramundane, have been taught without apprehending anything.” [F.170.a]

16.16 Then the gods and goddesses in the entourage of Indra, those in the entourage of Brahmā, those in the entourage of Prajāpati, and those of the Trayastriṃśa realm, who were all present in that assembly, three times uttered the following meaningful expression: “Ah! This sacred doctrine which the Elder [Subhūti] has explained, described, and taught through the power of the tathāgatas, through the blessing of the tathāgatas, through the potent force of the tathāgatas, has indeed been eloquently explained. Ah! This sacred doctrine has been eloquently explained. Ah! This sacred doctrine has been eloquently explained! We should accept as the tathāgatas those great bodhisattva beings who are not separated from this transcendent perfection of wisdom. For, although physical forms, or feelings, or perceptions, or formative predispositions, or consciousness—or, in the same vein, anything else, up to and including omniscience—are non-apprehensible, the three vehicles are nonetheless established. That is to say,

the three vehicles are indeed designated as the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the genuinely perfect buddhas.”

16.17 Then the Blessed One said to those gods in the entourage of Indra, “Divine princes, it is so! It is just as you have spoken. Although physical forms, or feelings, or perceptions, or formative predispositions, or consciousness—or, in the same vein, anything else, up to and including omniscience—are non-apprehensible, the three vehicles are nonetheless established. That is to say, the three vehicles are indeed designated as the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the genuinely perfect buddhas. Divine princes, [F.170.b] you should accept as if they were tathāgatas those bodhisattvas who are, without apprehending anything, not separated from this transcendent perfection of wisdom. If you ask why, divine princes, it is because in this transcendent perfection of wisdom the three vehicles, namely, the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the genuinely perfect buddhas, are extensively taught, and yet, divine princes, apart from engaging in the transcendent perfection of generosity, the tathāgatas do not apprehend anything, and apart from engaging in the other transcendent perfections, up to and including the transcendent perfection of wisdom, the tathāgatas do not apprehend anything. Similarly, apart from engaging in the emptiness of internal phenomena, and apart from engaging in the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, the tathāgatas do not apprehend anything. Nor do the tathāgatas apprehend anything apart from engaging in the applications of mindfulness and [the other causal attributes], up to and including the noble eightfold path. Similarly, the tathāgatas do not apprehend anything apart from engaging in the ten powers of the tathāgatas and [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. Nor indeed do the tathāgatas apprehend anything apart from engaging in omniscience. Divine princes, bodhisattvas should indeed train in all these. That is to say, they should train in the transcendent perfection of generosity, and in the same vein, [in all other aforementioned attributes and attainments], up to and including omniscience.

16.18 “Divine princes, it is for that reason that you should know great bodhisattva beings who practice this transcendent perfection of wisdom, inseparably, to be like the tathāgatas. Divine princes, when I scattered five lotus flowers [as an offering] to the Tathāgata, Arhat, Genuinely Perfect Buddha Dīpaṃkara in the Padmavatī royal court,²⁹⁹ and while standing in the middle of the market, I was, without apprehending anything, not separated from the transcendent perfection of generosity. Likewise I was not

separated from the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom. [F.171.a] Likewise I was not separated from the emptiness of internal phenomena and the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities. Likewise I was not separated from the applications of mindfulness and [the other causal attributes], up to and including the noble eightfold path. Likewise I was not separated from the four immeasurable aspirations, the four formless absorptions, all the meditative stabilities of the bodhisattvas, all the dhāraṇī gateways, the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. At that time, the Tathāgata, Arhat, Genuinely Perfect Buddha Dīpaṃkara foreordained that I would attain unsurpassed, genuinely perfect enlightenment, saying, “O my child of enlightened heritage, in the future, after countless eons in this world system, during the Auspicious Eon, you will become the Lord Buddha Śākyamuni, a tathāgata, arhat, genuinely perfect buddha endowed with knowledge and virtuous conduct, a sugata who knows the world, a conductor of living creatures who are to be trained, and an unsurpassed teacher of gods and humans.”

16.19 Then the divine princes said to the Blessed One, “Reverend Lord, it is wonderful how much this transcendent perfection of wisdom benefits great bodhisattva beings, without relinquishing omniscience.” [B16]

Then the Blessed One comprehended that all four assemblies were gathered and present—that is to say, the fully ordained monks, the fully ordained nuns, laymen, and laywomen—along with great bodhisattva beings, the gods of the Caturmahārājakāyika realm, and in the same vein, the assembled gods of all the other realms, up to and including Akaniṣṭha. Establishing them all as witnesses, [F.171.b] he addressed Śakra, mighty lord of the gods: “Kauśika, when those great bodhisattva beings or fully ordained monks, fully ordained nuns, laymen, laywomen, gods, divine princes, or divine princesses have heard this Transcendent Perfection of Wisdom,³⁰⁰ and are never separated from the mind endowed with omniscience, there are malign demonic forces and their acolytes who would seek an opportunity to harm them, but will find no such opportunity or occasion to do so. If you ask why, it is because these sons of enlightened heritage or daughters of enlightened heritage will have been totally consecrated in [the understanding] that physical forms are emptiness, and similarly they will have been totally consecrated in [the understanding] that feelings are emptiness, perceptions are emptiness, formative predispositions are

emptiness, and consciousness is emptiness. If you ask why, it is because there is no opportunity for emptiness to impinge upon emptiness. There is no opportunity for signlessness to impinge upon signlessness. There is no opportunity for aspirationlessness to impinge upon aspirationlessness. In the same vein, as before, these sons of enlightened heritage or daughters of enlightened heritage will have been totally consecrated in [the understanding] that [all things], up to and including omniscience, are emptiness. If you ask why, it is because there is no opportunity for emptiness to impinge upon emptiness. There is no opportunity for signlessness to impinge upon signlessness. There is no opportunity for aspirationlessness to impinge upon aspirationlessness. If you ask why, it is because both the things whereby they would find an opportunity to impinge upon them, and the things upon which they would find an opportunity to impinge, are without inherent existence.

16.20 “Kauśika, the humans or non-humans who seek an opportunity to impinge upon those sons of enlightened heritage or daughters of enlightened heritage will find no such opportunity. If you ask why, Kauśika, it is because these sons of enlightened heritage or daughters of enlightened heritage totally cultivate thoughts of loving kindness toward all sentient beings, and similarly they totally cultivate thoughts of compassion, thoughts of empathetic joy, and thoughts of equanimity, and they do so without apprehending anything. [F.172.a] Kauśika, those sons of enlightened heritage or daughters of enlightened heritage will not die in unfavorable circumstances. If you ask why, the sons of enlightened heritage or daughters of enlightened heritage who practice the transcendent perfection of generosity will be respected because they furnish all sentient beings with genuine happiness.

16.21 “Those gods of the Caturmahārājakāyika realm, situated throughout the world systems of the great trichiliocosm, along with those gods of the Trayastriṃśa realm, those of the Yāma realm, those of the Tuṣita realm, those of the Nirmāṇarata realm, those of the Paranirmitavaśavartin realm, those of the [Mahā]brahmā realms, those of the Ābhāsvara realms, those of the Śubhakarṣna realms, and those of the Bṛhatphala realms,³⁰¹ who have embarked upon unsurpassed, genuinely perfect enlightenment but have not yet heard, accepted, maintained, and comprehended this transcendent perfection of wisdom, should always listen to, accept, maintain, and comprehend this transcendent perfection of wisdom, attending to it in the correct manner, and they should never be separated from the mind endowed with omniscience.

16.22 “Moreover, Kauśika, if these sons of enlightened heritage or daughters of enlightened heritage accept, maintain, recite, comprehend, and attend in the correct manner to this transcendent perfection of wisdom, and if they are never separated from the mind endowed with omniscience, they will never be terrified, afraid, or experience their body hairs stiff due to fear, whether they are staying in an empty hut, whether they are staying in an exposed place, or whether they are staying in an open hall or pavilion.³⁰² If you ask why, Kauśika, it is because these sons of enlightened heritage or daughters of enlightened heritage totally cultivate the emptiness of internal phenomena, but always without apprehending anything. Similarly, they totally cultivate the emptiness of external phenomena, but always without apprehending anything. Similarly, they totally cultivate the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, but always without apprehending anything.” [F.172.b]

16.23 Then the gods situated throughout this world system of the great trichilocosm, that is to say, the gods of the Caturmahārājakāyika realm, along with the gods of the Trayastriṃśa realm, those of the Yāma realm, those of the Tuṣita realm, those of the Nirmāṇarata realm, those of the Paranirmitavaśavartin realm, and those [of the other realms], up to and including the Pure Abodes, said to the Blessed One, “Reverend Lord! We shall always guard and shelter those sons of enlightened heritage or daughters of enlightened heritage who accept, affirm, maintain, recite, and explain this profound transcendent perfection of wisdom, demonstrating it extensively to others and attending to it in the correct manner, and who are never separated from the mind endowed with omniscience. If one were to ask why, Reverend Lord, it is because dependent on those great bodhisattva beings, [rebirths among] the denizens of the hells will be cut off, and rebirths in the animal realm will be cut off, while destitute gods, destitute nāgas, destitute yakṣas, destitute humans, and all epidemics, misfortunes, contagious diseases, and hostilities will not arise, or else they will not occur, or else they will be alleviated. Similarly, all famines, conflicts, and civil wars will be interrupted, alleviated, and become non-existent.

16.24 “Reverend Lord, it is similarly because, dependent on those great bodhisattva beings, the ways of the ten virtuous actions will emerge in the world, and likewise the four meditative concentrations, the four immeasurable aspirations, and the four formless absorptions will emerge in the world. Just as the transcendent perfection of generosity will emerge in the world, so will the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, [F.173.a] the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom emerge in the

world. Similarly, it is because, [dependent on these bodhisattvas], the emptiness of internal phenomena will emerge in the world, and likewise [the other aspects of emptiness], up to and including the emptiness of the essential nature of non-entities, will emerge in the world. Similarly, the four applications of mindfulness will emerge in the world, and, in the same vein, [all causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, will emerge in the world. Similarly, [all attainments], up to and including omniscience, will emerge in the world.

16.25 “Moreover, Reverend Lord, it is dependent on these great bodhisattva beings that the royal class and particularly those who stand out like mighty sāl trees will emerge in the world; and similarly, that the priestly class and particularly those who stand out like mighty sāl trees will emerge in the world; that the householder class and particularly those who stand out like mighty sāl trees will emerge in the world; and similarly, that universal monarchs will emerge in the world.

16.26 “Reverend Lord! Similarly, it is dependent on these great bodhisattva beings that the gods of the Caturmahārājakāyika realm are discerned,³⁰³ and similarly, that the gods of [the other realms], up to and including Akaniṣṭha, are discerned.

16.27 “Reverend Lord! Similarly, it is dependent on these great bodhisattva beings that the fruit of entering the stream is discerned, and likewise that those individuals who enter the stream are discerned, and similarly, that the fruit of being tied to one further rebirth, the individuals who are tied to one more rebirth, the fruit of no longer being subject to rebirth, the individuals who are no longer subject to rebirth, and similarly, the fruit of arhatship, and actual arhats are all discerned, and [likewise, too,] that individual enlightenment is discerned, and that pratyekabuddhas are discerned.

16.28 “Reverend Lord! Similarly, it is dependent on these great bodhisattva beings that the maturation of all sentient beings is discerned, that the refinement of the buddhafiels is discerned, [F.173.b] that the tathāgatas, arhats and genuinely perfect buddhas are discerned, that those who turn the wheel of the sacred doctrine are discerned in the world, and similarly, that the precious jewel of the Buddha emerges, that the precious jewel of the Dharma emerges, and that the precious jewel of the Saṅgha emerges.

“Reverend Lord, for these reasons we will ensure that the bodhisattvas will be guarded, sheltered, and concealed by the world with its gods, humans, and antigods.”

16.29 The Blessed One then addressed Śakra, mighty lord of the gods: “Kauśika, it is so! It is just as you have spoken. Kauśika, it is dependent on these great bodhisattva beings that [rebirths among] the denizens of the hells will be cut off, that the worlds of Yama will be cut off, that rebirths in the animal realm

will be cut off, and in the same vein, that [all those aforementioned attributes], up to and including the precious jewel of the Buddha, will emerge in the world, and that similarly the precious jewel of the sacred doctrine and the precious jewel of the monastic community will emerge in the world. Kauśika, so it is that these great bodhisattva beings should be honored, venerated, respected, and granted offerings by the world with its gods, humans, and antigods. You should guard, shelter, and conceal them so that their [activities] are never interrupted.

16.30 “Kauśika, those who think that great bodhisattva beings should be honored, venerated, respected, and granted offerings consider that I am worthy of being honored, venerated, respected, and granted offerings. Kauśika, so it is that that these great bodhisattva beings should be honored, venerated, respected, and granted offerings by the world with its gods, humans, and antigods. You should guard, shelter, and conceal them so that their [activities] are never interrupted.

16.31 “Kauśika, if this world system of the great trichiliocosm [F.174.a] were filled entirely with śrāvakas or pratyekabuddhas, like a grove of reeds, like a grove of bamboo, like a grove of sugar cane, like a paddy field of rice, or like a field of sesame, and if some sons of enlightened heritage or daughters of enlightened heritage were to honor, venerate, respect, and grant offerings to them, with all their necessities, as long as they live, but there was one who instead would honor, venerate, respect, and grant offerings to a single great bodhisattva being who had just begun to set his or her mind on enlightenment, and was not separated from the six transcendent perfections, that latter child of enlightened heritage would generate much greater merit. If you ask why, Kauśika, it is because great bodhisattva beings and the tathāgatas, arhats, genuinely perfect buddhas are not present in the world dependent on the śrāvakas and pratyekabuddhas. Rather, Kauśika, it is dependent on great bodhisattva beings that the śrāvakas, pratyekabuddhas, and similarly, the tathāgatas, arhats, genuinely perfect buddhas are present in the world. Kauśika, so it is that you should always ensure that great bodhisattva beings are honored, venerated, respected, and granted offerings by the world with its gods, humans, and antigods. You should guard, shelter, and conceal them so that their [activities] are never interrupted.”

16.32 *This completes the sixteenth chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Conceptual Notions.”³⁰⁴*

ADVANTAGES

- 17.1 Then the venerable Śāradvatīputra said to the Blessed One, “Reverend Lord! The transcendent perfection of wisdom sheds light owing to its utter purity. Reverend Lord! I pay homage to the transcendent perfection of wisdom. Reverend Lord! The transcendent perfection of wisdom is unsullied by the three world systems. [F.174.b] Reverend Lord! The transcendent perfection of wisdom dispels the blindness of afflicted mental states and all false views. Reverend Lord! The transcendent perfection of wisdom has precedence over all branches of enlightenment. Reverend Lord! The transcendent perfection of wisdom secures happiness, distinct from all fears, enmity, and harmful [thoughts or deeds]. Reverend Lord! The transcendent perfection of wisdom brings light to all sentient beings so that they might acquire the [five] eyes. Reverend Lord! The transcendent perfection of wisdom demonstrates the path to those who are going astray so that they might abandon the two extremes. Reverend Lord! The transcendent perfection of wisdom is omniscience, so that all afflicted mental states and involuntary reincarnation through propensities might be abandoned. Reverend Lord! The transcendent perfection of wisdom is the mother of the bodhisattvas because it generates all the attributes of the buddhas. Reverend Lord! The transcendent perfection of wisdom is neither produced, nor does it disintegrate, because it is empty of intrinsic defining characteristics. Reverend Lord! The transcendent perfection of wisdom abandons cyclic existences because it is neither an enduring state, nor is it perishable. Reverend Lord! The transcendent perfection of wisdom offers protection to those who lack protection because it bestows all that is precious. Reverend Lord! The transcendent perfection of wisdom is endowed with the completely perfect [ten] powers³⁰⁵ because it cannot be crushed by any antagonists. Reverend Lord! The transcendent perfection of wisdom turns the wheel of the sacred doctrine, repeating it in the three times and in its

twelve aspects,³⁰⁶ because it is neither subject to promulgation nor reversal. [F.175.a] Reverend Lord! The transcendent perfection of wisdom genuinely displays the essential nature of all things because it is the emptiness of the essential nature of non-entities. Reverend Lord! How can bodhisattvas, those who are on the vehicle of the bodhisattvas, those who are on the vehicle of the śrāvakas, or those who are on the vehicle of the pratyekabuddhas abide in the transcendent perfection of wisdom?”

17.2 The Blessed One replied, “Śāradvatīputra! Just as they abide alongside the Teacher, and just as they pay homage to the Teacher, so they should do the same with respect to the transcendent perfection of wisdom. If you ask why, Śāradvatīputra, it is because this transcendent perfection of wisdom is itself the Teacher. The Teacher is not one thing, and the transcendent perfection of wisdom another. Rather, emptiness is the transcendent perfection of wisdom and the nature of the transcendent perfection of wisdom is empty. It is owing to this transcendent perfection of wisdom that the tathāgatas, arhats, genuinely perfect buddhas are distinguished, and similarly that the bodhisattvas, the pratyekabuddhas, the arhats, and in the same vein, [all those of spiritual attainment, down to and including those who have entered the stream to nirvāṇa] are distinguished. It is owing to this transcendent perfection of wisdom that the paths of the ten virtuous actions are distinguished in the world and similarly, that the four meditative concentrations, the four immeasurable aspirations, the four formless absorptions, the five extrasensory powers, the transcendent perfection of generosity and the other transcendent perfections, up to and including the transcendent perfection of wisdom, and the emptiness of internal phenomena along with the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, are distinguished in the world. Similarly, it is owing to this transcendent perfection of wisdom that the ten powers of the tathāgatas are distinguished, along with [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, and that [the other attainments], up to and including omniscience, are distinguished.”

17.3 Thereupon, Śakra, mighty lord of the gods, thought, [F.175.b] “What is the basis of this question that Venerable Śāradvatīputra has asked? What is its context?”

Śakra, mighty lord of the gods, then asked the venerable Śāradvatīputra, “Reverend Śāradvatīputra! What is the basis of this question that you have asked? What is its context?”

17.4 The venerable Śāradvatīputra replied to Śakra, mighty lord of the gods, “Kauśika, great bodhisattva beings who have acquired the transcendent perfection of wisdom, owing to their skillful means, have concentrated and

subsumed the roots of virtue possessed by the lord buddhas of the past, future, and present, commencing from when they first began to set their mind on enlightenment and lasting as long as the sacred doctrine itself endures, as well as the roots of virtue possessed by the Lord Buddha, along with his monastic community of śrāvakas, and those of the pratyekabuddhas, and the roots of virtue possessed by all other sentient beings apart from them, who are engaged in the Great Vehicle. Making common cause with all sentient beings, they then dedicate these [roots of virtue] for the sake of unsurpassed, genuinely perfect enlightenment. So this was the basis of the question I asked.

17.5 “Moreover, Kauśika, the transcendent perfection of wisdom possessed by great bodhisattva beings dominates the transcendent perfection of generosity. Similarly, it dominates the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, and the transcendent perfection of meditative concentration. Kauśika, just as those who are born blind, whether they number a hundred, a thousand, or a hundred thousand, cannot set out on a road, or enter a hamlet, town, city, or country without a guide, and they are incapable and inadequate, having no way to move, in the same way, Kauśika, the five [lower] transcendent perfections resemble one who is born blind. Unguided by the transcendent perfection of wisdom, all of them will be separated from the transcendent perfection of wisdom [F.176.a] so that they will have no opportunity to set out on the paths associated with perfect enlightenment, from one to the next, or to enter the citadel of omniscience. However, Kauśika, when the five [lower] transcendent perfections, starting with the transcendent perfection of generosity, have been acquired through the transcendent perfection of wisdom, these five transcendent perfections will be endowed with vision. Indeed, it is because they are acquired by means of the transcendent perfection of wisdom that these five transcendent perfections are designated as transcendent perfections.”

17.6 Then Śakra, mighty lord of the gods, addressed the venerable Śāradvatīputra as follows: “Reverend Śāradvatīputra! You say that it is because they are acquired by means of the transcendent perfection of wisdom that these five transcendent perfections are designated as transcendent perfections. However, Reverend Śāradvatīputra, are these five transcendent perfections not designated as transcendent perfections when they are acquired by means of the transcendent perfection of generosity? Similarly, are these five transcendent perfections not designated as transcendent perfections when they are acquired by means of the transcendent perfection of ethical discipline, when they are acquired by means of the transcendent perfection

of tolerance, when they are acquired by means of the transcendent perfection of perseverance, or when they are acquired by means of the transcendent perfection of meditative concentration?"

17.7 "Kauśika," he replied, "It is so! It is just as you have spoken. However, great bodhisattva beings who abide in the transcendent perfection of wisdom fully perfect the transcendent perfection of generosity, and similarly they fully perfect the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, and the transcendent perfection of meditative concentration. So it is, Kauśika, that the transcendent perfection of wisdom is designated as beyond these five [lower] transcendent perfections. It is designated as the foremost, the best, the most excellent, the unsurpassed, and the highest." [F.176.b]

17.8 Then the venerable Śāradvatīputra asked the Blessed One as follows: "Reverend Lord! How should the transcendent perfection of wisdom be actualized?"

The Blessed One replied to the venerable Śāradvatīputra as follows: "Śāradvatīputra, the transcendent perfection of wisdom should be actualized due to the non-actualization of physical forms. Similarly, the transcendent perfection of wisdom should be actualized due to the non-actualization of feelings, perceptions, formative predispositions, and consciousness. Similarly, the transcendent perfection of wisdom should be actualized due to the non-actualization of the transcendent perfection of generosity and the other transcendent perfections, up to and including the transcendent perfection of wisdom. Similarly, the transcendent perfection of wisdom should be actualized due to the non-actualization of the emptiness of internal phenomena, and in the same vein, [of the other aspects of emptiness], up to and including the emptiness of the essential nature of non-entities, as well as the applications of mindfulness and [the other causal attributes], up to and including the noble eightfold path, and the ten powers of the tathāgatas and [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. Similarly, the transcendent perfection of wisdom should be actualized due to the non-actualization of the understanding of all phenomena, and the non-actualization of the understanding of the aspects of the path and of omniscience."

17.9 "Reverend Lord! How is the transcendent perfection of wisdom to be actualized due to the non-actualization of physical forms? How is transcendent perfection of wisdom to be actualized due to the non-actualization [of all these other attributes and attainments], up to and including omniscience?"

The Blessed One replied, “Śāradvatīputra, the transcendent perfection of wisdom should be actualized because physical forms are not actualized, because they do not arise, because they are non-apprehensible, and because they do not disintegrate. [F.177.a] Similarly, the transcendent perfection of wisdom should be actualized because feelings, perceptions, formative predispositions, and consciousness, and in the same vein, [all other attributes and attainments], up to and including omniscience, are not actualized because they do not arise, because they are non-apprehensible, and because they do not disintegrate.”

17.10 Then the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord! When the transcendent perfection of wisdom is actualized in that manner, what thing is attained?”

“The Blessed One replied, “Nothing at all is attained. This is why it may be styled ‘the transcendent perfection of wisdom’.”

17.11 “Reverend Lord! What are the things that are not attained?”

The Blessed One replied, “Virtuous phenomena and non-virtuous phenomena will not be attained. Similarly, mundane phenomena, supramundane phenomena, contaminated phenomena, uncontaminated phenomena, censurable phenomena, non-censurable phenomena, conditioned phenomena, and unconditioned phenomena will not be attained. If you ask why, Śāradvatīputra, the transcendent perfection of wisdom does not establish anything at all in an apprehending manner. For this reason nothing at all is attained.”

17.12 Then Śakra, mighty lord of the gods, asked the Blessed One, “Reverend Lord! Does the transcendent perfection of wisdom not attain and not apprehend even omniscience?”

The Blessed One replied, “Kauśika, it is so! It is just as you have spoken. This transcendent perfection of wisdom [F.177.b] does not attain and does not apprehend even omniscience.”

17.13 “Reverend Lord! In what way does the transcendent perfection of wisdom not attain and not apprehend even omniscience?”

The Blessed One replied, “Kauśika, the transcendent perfection of wisdom does not attain [even] the transcendent perfection of wisdom, whether in the sense of a designation, in the sense of an intimation, or in the sense of a formulation.”

17.14 “Reverend Lord! How then does it bring about attainment?”

The Blessed One replied, “It brings about attainment insofar as it does not admit, not establish, not abandon, not adhere to, and not attain anything at all. Kauśika, so it is that the transcendent perfection of wisdom brings about the attainment of all things, without attaining anything at all.”

Then Śakra, mighty lord of the gods, said to the Blessed One, “Reverend Lord! How wonderful that this transcendent perfection of wisdom is established because all things neither arise nor do they cease, and they are unconditioned, unapprehended, and without fixation!”

17.15 Thereupon, the venerable Subhūti said to the Blessed One, “Reverend Lord! If great bodhisattva beings wonder whether the transcendent perfection of wisdom brings about the attainment of all things, but perceive to the contrary that it does not bring about attainment, in that case, Reverend Lord, those bodhisattvas would undervalue the transcendent perfection of wisdom and keep far away from it.”

The Blessed One replied to the venerable Subhūti as follows: “Subhūti! [F.178.a] There is a distinct way in which bodhisattvas might undervalue the transcendent perfection of wisdom and keep far away from it. If, Subhūti, when bodhisattvas practice the transcendent perfection of wisdom, they were to perceive, ‘Alas! The transcendent perfection of wisdom is flaccid, insignificant, and pointless. Alas! The transcendent perfection of wisdom is vacuous,’ in that case, they would undervalue the transcendent perfection of wisdom and keep far away from it. Subhūti! That is the distinct way in which bodhisattvas might undervalue the transcendent perfection of wisdom and keep far away from the transcendent perfection of wisdom.”

17.16 Then, the venerable Subhūti asked the Blessed One, “Reverend Lord! If one trusts in the transcendent perfection of wisdom, what are the things in which one should not trust?”

The Blessed One replied to the venerable Subhūti as follows: “Subhūti! If you have conviction in the transcendent perfection of wisdom, you should not have conviction in physical forms. Similarly, you should not have conviction in feelings, perceptions, formative predispositions, and consciousness. You should not have conviction in the eyes, and you should not have conviction in [the other sense organs], up to and including the mental faculty. You should not have conviction in the sense field of sights, and you should not have conviction in [the other sense objects], up to and including mental phenomena. Similarly, you should not have conviction in the transcendent perfection of generosity, and you should not have conviction in the other transcendent perfections, up to and including the transcendent perfection of wisdom. You should not have conviction in the emptiness of internal phenomena, and you should not have conviction in the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities. You should not have conviction in the applications of mindfulness, and you should not have conviction in [the other causal attributes], up to and including the noble eightfold path. Similarly, you should not have conviction in the ten powers of the

tathāgatas, and you should not have conviction in [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. You should not have conviction in the fruit of entering the stream. Similarly, you should not have conviction in the fruit of being tied to one more rebirth, to the fruit of no longer being subject to rebirth, and to the fruit of arhatship. [F.178.b] You should not have conviction in individual enlightenment. You should not have conviction in unsurpassed, genuinely perfect enlightenment. You should not have conviction in the understanding of all phenomena. You should not have conviction in the understanding of the aspects of the path. You should not have conviction in omniscience.

17.17 “On the other hand, Subhūti, you should have conviction in the transcendent perfection of wisdom because physical forms are non-apprehensible. Similarly, you should have conviction in the transcendent perfection of wisdom because feelings, perceptions, formative predispositions, and consciousness are non-apprehensible. In the same vein, you should have conviction in the transcendent perfection of wisdom because [all other attributes and attainments], up to and including omniscience, are non-apprehensible.”

17.18 “Subhūti, those who have conviction in the transcendent perfection of wisdom, without apprehending anything, have conviction in physical forms; similarly, they have conviction in feelings, perceptions, formative predispositions, and consciousness. In the same vein, if they have conviction, [without apprehending anything,] in the transcendent perfection of wisdom, they will have conviction in [all those other attributes and attainments], up to and including omniscience.”

The venerable Subhūti then said to the Blessed One, “Reverend Lord! This transcendent perfection of wisdom is the great transcendent perfection.”

17.19 The Blessed One asked, “Subhūti, for what reasons do you think this transcendent perfection of wisdom is the great transcendent perfection?”

He replied, “It does not enhance physical forms, nor does it diminish them. Similarly, it does not enhance feelings, perceptions, formative predispositions, and consciousness, nor does it diminish them. It does not enhance the transcendent perfection of generosity, nor does it diminish it. Similarly, it does not enhance the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, and the transcendent perfection of meditative concentration, nor does it diminish them. Similarly, [F.179.a] it does not enhance the emptiness of internal phenomena, nor does it diminish it. Similarly, it does not enhance the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, nor does it diminish them. Similarly, it does not enhance the applications of

mindfulness, nor does it diminish them. Similarly, it does not enhance [the other causal attributes], up to and including the noble eightfold path, nor does it diminish them. It does not enhance the ten powers of the tathāgatas, nor does it diminish them. Similarly, it does not enhance [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, nor does it diminish them. It does not enhance enlightenment; nor does it diminish it. It does not enhance buddhahood; nor does it diminish it.”

17.20 “Moreover, the transcendent perfection of wisdom does not absorb physical forms, nor does it diffuse them. Similarly, it does not absorb feelings, perceptions, formative predispositions and consciousness; nor does it diffuse them. In the same vein, it does not absorb [all those other causal and fruitional attributes], up to and including buddhahood; nor does it diffuse them.”

17.21 “Moreover, the transcendent perfection of wisdom does not measure physical forms, nor does it not measure them. In the same vein, it does not measure [all those other attributes], up to and including buddhahood; nor does it not measure them.”

17.22 “Moreover, the transcendent perfection of wisdom does not enlarge physical forms, nor does it contract them. Similarly, it does not enlarge feelings, perceptions, formative predispositions and consciousness; nor does it contract them. In the same vein, it does not enlarge [all those other attributes], up to and including buddhahood;; nor does it contract them.

17.23 “Moreover, the transcendent perfection of wisdom does not strengthen physical forms, nor does it weaken them. Similarly, it does not strengthen feelings, perceptions, formative predispositions, and consciousness; nor does it weaken them. In the same vein, it does not strengthen [all those other attributes], up to and including buddhahood; nor does it weaken them.”

“Reverend [F.179.b] Lord! For these reasons this transcendent perfection of wisdom is the great transcendent perfection, possessed by great bodhisattva beings.”

17.24 “Reverend Lord! If great bodhisattva beings who have newly entered the [Great] Vehicle, perceive, contingent on the transcendent perfection of wisdom, and similarly contingent on the transcendent perfection of meditative concentration, the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline, and the transcendent perfection of generosity, that the transcendent perfection of wisdom enhances or diminishes physical forms, and similarly, that it enhances or diminishes feelings, perceptions, formative predispositions and consciousness, and in the same vein, that it enhances or diminishes [all those other attributes], up to and including buddhahood; and in the same vein that it [absorbs or diffuses, measures or does not measure,

enlarges or contracts, and] strengthens or weakens physical forms, and similarly, that it strengthens or weakens feelings, perceptions, formative predispositions, and consciousness, in that case, Reverend Lord, those great bodhisattva beings do not practice the transcendent perfection of wisdom. If you ask why, it is because anything that enhances or diminishes physical forms, and in the same vein, anything that enhances or diminishes [all those other attributes], up to and including buddhahood, cannot be an outcome of the transcendent perfection of wisdom. Anything that strengthens or weakens physical forms, and similarly, anything that strengthens or weakens feelings, perceptions, formative predispositions, and consciousness, and in the same vein, anything that strengthens or weakens [all those other attributes], up to and including buddhahood, cannot be an outcome of the transcendent perfection of wisdom. [F.180.a]

17.25 “Anything that enhances or diminishes physical forms, and similarly, anything that enhances or diminishes feelings, perceptions, formative predispositions, and consciousness, and in the same vein, anything that strengthens or weakens and so forth [any of those other attributes], up to and including buddhahood, does so because its [mistaken] perception is great. If you ask why, it is because there is no enlightenment at all for those who have [such mistaken] perception.

17.26 “If you ask why, owing to the fact that sentient beings are uncreated, you should see that the transcendent perfection of wisdom is uncreated. Similarly, owing to the fact that physical forms are uncreated, you should see that the transcendent perfection of wisdom is uncreated. Similarly, owing to the fact that feelings, perceptions, formative predispositions, and consciousness are uncreated, you should see that the transcendent perfection of wisdom is uncreated. In the same vein, owing to the fact that [all those other attributes], up to and including buddhahood, are uncreated, you should see that the transcendent perfection of wisdom is uncreated.

17.27 “Owing to the fact that sentient beings are without essential nature, you should see that the transcendent perfection of wisdom is without essential nature. Similarly, in the same vein, owing to the fact that that [all those other attributes], up to and including buddhahood, are without essential nature, you should see that the transcendent perfection of wisdom is without essential nature.

17.28 “Owing to the fact that sentient beings are emptiness, you should see that the transcendent perfection of wisdom is emptiness. Similarly, owing to the fact that physical forms are emptiness, you should see that the transcendent perfection of wisdom is emptiness. Similarly, owing to the fact that feelings, perceptions, formative predispositions, and consciousness are emptiness, you should see that the transcendent perfection of wisdom is emptiness. In

the same vein, owing to the fact that [all those other attributes], up to and including buddhahood, are emptiness, you should see that the transcendent perfection of wisdom is emptiness.

17.29 “Owing to the fact that sentient beings are void, you should see that the transcendent perfection of wisdom is void. Similarly, owing to the fact that physical forms, feelings, perceptions, formative predispositions, [F.180.b] and consciousness are void, you should see that the transcendent perfection of wisdom is void. In the same vein, owing to the fact that [all those other attributes], up to and including buddhahood, are void, you should see that the transcendent perfection of wisdom is void.

17.30 “Owing to the fact that sentient beings are non-existent, you should see that the transcendent perfection of wisdom is non-existent. Similarly, owing to the fact that physical forms, feelings, perceptions, formative predispositions, and consciousness are non-existent, you should see that the transcendent perfection of wisdom is non-existent. In the same vein, owing to the fact that [all those other attributes], up to and including buddhahood, are non-existent, you should see that the transcendent perfection of wisdom is non-existent.

17.31 “Owing to the fact that sentient beings are inconceivable, you should see that the transcendent perfection of wisdom is inconceivable. Similarly, owing to the fact that physical forms, feelings, perceptions, formative predispositions, and consciousness are inconceivable, you should see that the transcendent perfection of wisdom is inconceivable. In the same vein, owing to the fact that [all those other attributes], up to and including buddhahood, are inconceivable, you should see that the transcendent perfection of wisdom is inconceivable.

17.32 “Owing to the fact that sentient beings are indestructible, you should see that the transcendent perfection of wisdom is indestructible. Similarly, owing to the fact that physical forms, feelings, perceptions, formative predispositions, and consciousness are indestructible, you should see that the transcendent perfection of wisdom is indestructible. In the same vein, owing to the fact that [all those other attributes], up to and including buddhahood, are indestructible, you should see that the transcendent perfection of wisdom is indestructible.

17.33 “Owing to the fact that sentient beings do not attain manifestly perfect buddhahood, [F.181.a] you should see that the transcendent perfection of wisdom does not attain manifestly perfect buddhahood. Similarly, owing to the fact that physical forms, feelings, perceptions, formative predispositions, and consciousness do not attain manifestly perfect buddhahood, you should see that the transcendent perfection of wisdom does not attain manifestly perfect buddhahood. In the same vein, owing to the fact that [all those other

attributes], up to and including buddhahood, do not attain manifestly perfect buddhahood, you should see that the transcendent perfection of wisdom does not attain manifestly perfect buddhahood.

17.34 “Owing to the fact that sentient beings are not endowed with the powers [of the tathāgatas], you should see that the transcendent perfection of wisdom is not endowed with the powers [of the tathāgatas]. Similarly, owing to the fact that physical forms, feelings, perceptions, formative predispositions, and consciousness are not endowed with the powers [of the tathāgatas], you should see that the transcendent perfection of wisdom is not endowed with the powers [of the tathāgatas]. In the same vein, owing to the fact that [all those other attributes], up to and including buddhahood, are not endowed with the powers [of the tathāgatas], you should see that the transcendent perfection of wisdom is not endowed with the powers [of the tathāgatas]. For these reasons, Reverend Lord, this transcendent perfection of wisdom is the great transcendent perfection, possessed by great bodhisattva beings.”

17.35 Then the venerable Ānanda said to the Lord [Buddha], “Reverend Lord! The name of the transcendent perfection of generosity is not as well known as the name of the transcendent perfection of wisdom. Nor are the names of the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, and the transcendent perfection of meditative concentration as well known. Reverend Lord! In the same vein, [all those other attributes], up to and including the eighteen distinct qualities of the buddhas, are not as well known as the name of the transcendent perfection of wisdom.”

17.36 The Blessed One replied to the venerable Ānanda as follows: “Ānanda! This is because the transcendent perfection of wisdom has precedence over the five [other] transcendent perfections; similarly, it has precedence over [all those other attributes], up to and including the eighteen distinct qualities of the buddhas. [F.181.b] Ānanda! Do you think that a gift undedicated toward omniscience may be styled as the transcendent perfection of generosity?”

“No, Reverend Lord!” he replied.

17.37 “Ānanda! Do you think that ethical discipline, tolerance, perseverance, meditative concentration, and wisdom that are undedicated toward omniscience may be styled as the transcendent perfection of wisdom [and so forth]?”

“No, Reverend Lord!” he replied.

17.38 The venerable Ānanda then asked the Lord [Buddha], “Reverend Lord! In what way may a gift, when dedicated toward omniscience, be styled as the transcendent perfection of generosity, and in what way may [the other

transcendent perfections], up to and including wisdom, when dedicated toward omniscience, be styled as the transcendent perfection of wisdom [and the rest]?”

The Blessed One replied, “Ānanda! When a gift is dedicated toward omniscience in a non-dual manner, it may be styled as the transcendent perfection of generosity. In the same vein, when [the other transcendent perfections], up to and including wisdom, are dedicated toward omniscience in a non-dual manner, they may be styled as the transcendent perfection of wisdom [and the rest]. Similarly, when these are dedicated toward omniscience in an uncreated manner and without apprehending anything, they may be styled as the transcendent perfection of wisdom [and the rest].” [B17]

17.39 “Reverend Lord! How is it that when a gift is dedicated toward omniscience in a non-dual manner, and similarly in an uncreated manner, and without apprehending anything, it may be styled as the transcendent perfection of generosity? [F.182.a] Likewise, how is it that when [the other transcendent perfections], up to and including wisdom, are dedicated toward omniscience in a non-dual manner, and similarly in an uncreated manner, and without apprehending anything, they may be styled as the transcendent perfection of wisdom [and the rest]?”

The Blessed One replied, “It is owing to the non-duality of physical forms, and similarly, owing to the non-duality of feelings, perceptions, formative predispositions, consciousness, and [all other attributes], up to and including enlightenment.”

17.40 “How is it owing to the non-duality of physical forms, and how is it owing to the non-duality [of the other aggregates and of all attributes], up to and including enlightenment?”

The Blessed One replied, “Ānanda! Physical forms are empty of physical forms. Similarly, feelings, perceptions, formative predispositions, and consciousness are empty of consciousness [and the other aggregates]. In the same vein, [all other attributes], up to and including enlightenment, are empty of enlightenment [and the rest]. If you ask why, it is because the transcendent perfections and physical forms are indivisible and without duality. Similarly, [all other attributes], up to and including the transcendent perfection of wisdom and enlightenment, are indivisible and without duality.

17.41 “Ānanda! So it is that the transcendent perfection of wisdom is in the vanguard of these five [other] transcendent perfections, and in the same vein, it is in the vanguard of [all other attributes], up to and including omniscience. Just as the seeds that have been planted in a large field sprout and grow, with the large field acting as their support, in the same way, Ānanda, these five [other] transcendent perfections emerge dependent on

the transcendent perfection of wisdom, with the transcendent perfection of wisdom acting as their support. Similarly, the four applications of mindfulness emerge dependent on the transcendent perfection of wisdom, as do [all other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, and [all attainments], up to and including omniscience. [F.182.b] Ānanda! The five [other] transcendent perfections and [those other attributes], up to and including the eighteen distinct qualities of the buddhas, are dependent on omniscience. So it is, Ānanda, that the transcendent perfection of wisdom drives those five [other] transcendent perfections, and similarly drives [all those other attributes], up to and including the eighteen distinct qualities of the buddhas.”

17.42 The venerable Ānanda³⁰⁷ then said to the Blessed One, “Reverend Lord! The Tathāgata, Arhat, Genuinely Perfect Buddha has not yet spoken of all the qualities which sons of enlightened heritage or daughters of enlightened heritage acquire when they hold, maintain, recite aloud, master, and are attentive to this transcendent perfection of wisdom in the right manner. Reverend Lord! When they hold and are attentive and so forth to the transcendent perfection of wisdom in the right manner, the paths of the ten virtuous actions emerge in the world. Similarly, the four meditative concentrations, the four immeasurable aspirations, the four formless absorptions, and [other attributes], up to and including the eighteen distinct qualities of the buddhas, emerge in the world. Reverend Lord! When they hold and are attentive to the transcendent perfection of wisdom in the right manner, and so forth, those who have entered the stream are discerned in the world,³⁰⁸ and similarly, those who are tied to one more rebirth, those who are no longer subject to rebirth, arhats, and pratyekabuddhas all are discerned in the world. Reverend Lord! When they hold and are attentive and so forth to the transcendent perfection of wisdom in the right manner, the tathāgatas, arhats, genuinely perfect buddhas emerge in the world!”

17.43 The Blessed One replied to the venerable Ānanda as follows: [F.183.a] “Ānanda! I have not exhaustively spoken of those qualities which sons of enlightened heritage or daughters of enlightened heritage possess when they hold and are attentive and so forth to the transcendent perfection of wisdom in the right manner. If you ask why, Ānanda, the sons of enlightened heritage or daughters of enlightened heritage who hold, maintain, recite aloud, master, and are attentive to this transcendent perfection of wisdom in the right manner, and are never separated from the mind that knows all things, will possess the immeasurable aggregate of ethical discipline. Similarly, those who hold, maintain, recite aloud, master, and are attentive to this transcendent perfection of wisdom in the right

manner, and are never separated from the mind that knows all things, will possess the immeasurable aggregates of meditative stability, wisdom, liberation, and the perception of liberating gnosis.

17.44 “Ānanda! You should know that the sons of enlightened heritage or daughters of enlightened heritage who hold, maintain, recite aloud, master, and are attentive to this transcendent perfection of wisdom in the right manner, and are never separated from the mind that knows all things, will enter into the [way of] the tathāgatas.

17.45 “Ānanda! With regard to all those aggregates from ethical discipline to the perception of liberating pristine cognition, possessed by all śrāvakas and pratyekabuddhas, that is to say, the aggregate of ethical discipline, the aggregate of meditative stability, the aggregate of wisdom, the aggregate of liberation, and the aggregate of the perception of liberating gnosis possessed by all the śrāvakas and pratyekabuddhas—Ānanda, all of these do not approximate even a hundredth part or approximate even the causal basis of the aggregates from ethical discipline to the perception of liberating gnosis, that is to say, the aggregate of ethical discipline, the aggregate of meditative stability, the aggregate of wisdom, the aggregate of liberation, and the aggregate of the perception of liberating gnosis possessed by sons of enlightened heritage or daughters of enlightened heritage. [F.183.b] If you ask why, Ānanda, the minds of those sons of enlightened heritage or daughters of enlightened heritage are liberated from the levels of the śrāvakas and pratyekabuddhas, and they do not hanker for the doctrines of those śrāvakas and pratyekabuddhas.

17.46 “Ānanda! I did not speak of the qualities and advantages that sons of enlightened heritage or daughters of enlightened heritage will accrue in this life and in the next life when, Ānanda, they maintain this transcendent perfection of wisdom, having committed it to writing, and also honor, venerate, and respect it with various offerings of flowers, garlands, incense, unguents, powders, religious robes, clothing, parasols, and victory banners.”

17.47 The venerable Ānanda then said to the Blessed One, “Reverend Lord! I will always uninterruptedly guard, protect, and offer sanctuary to those sons of enlightened heritage or daughters of enlightened heritage who hold, maintain, recite aloud, master, and are attentive to this transcendent perfection of wisdom in the right manner, and are never separated from the mind that knows all things, and who commit this transcendent perfection of wisdom to writing, or have it committed to writing, and then honor, revere, and respect it with flowers and those [other offerings], up to and including diverse ribbons, as well as with musical sounds.”

The Blessed One replied, “Ānanda! The sons of enlightened heritage or daughters of enlightened heritage abide utterly in the emptiness of internal phenomena, and they abide utterly in the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities. Therefore, they do not consider anyone who may seek to censure the transcendent perfection of wisdom, nor do they consider the censure of the transcendent perfection of wisdom which that person would seek to make. [F.184.a] So it is, Ānanda, that because those sons of enlightened heritage or daughters of enlightened heritage have been captivated by the brilliance of the transcendent perfection of wisdom, no one will have occasion [to censure it].”

17.48 “Moreover, Ānanda, the minds of those sons of enlightened heritage or daughters of enlightened heritage who hold and are attentive to the transcendent perfection of wisdom in the right manner, and so forth, will not cower. They will not be intimidated. They will not be afraid. If you ask why, Ānanda, it is because they do not consider any entity which would cause them to cower, and to be intimidated or afraid. Those sons of enlightened heritage or daughters of enlightened heritage who hold and are attentive to the transcendent perfection of wisdom in the right manner, and so forth, and who commit it to writing, or have it committed to writing, and then revere, honor, respect, and make offerings to it will accrue these qualities and advantages in this life and in the next life. Friends, close relatives, cousins, kings, ministers, bodhisattvas, gods, virtuous ascetics, brāhmin priests, lord buddhas who are alive and present in the world systems of the ten directions, numerous as the sands of the River Ganges, and even those among them who teach the sacred doctrine, along with great bodhisattva beings and pratyekabuddhas, arhats, those who are no longer subject to rebirth, those who are tied to one more rebirth, and those who have entered the stream will all rejoice in [the qualities of] those [sons of enlightened heritage or daughters of enlightened heritage]. Similarly, the world with its god realms will rejoice in them. Living creatures, including demons, virtuous ascetics, and brāhmin priests, as well as those who are pleasant among the gods, humans, and antigods will also rejoice in them.

17.49 “Their courage with respect to the transcendent perfection of generosity, and similarly with respect to the transcendent perfection of ethical discipline, [F.184.b] the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom will not be broken. Similarly, their cultivation of the emptiness of internal phenomena will not be interrupted, and in the same way, their cultivations of [all other aspects of emptiness], up to and including the emptiness of the

essential nature of non-entities, will not be interrupted. Similarly, their cultivation of the applications of mindfulness will not be interrupted, and in the same vein, their cultivations of [all other attributes], up to and including the eighteen distinct qualities of the buddhas, will not be interrupted. Similarly, their cultivation of the meditative stabilities will not be interrupted. Likewise, their cultivation of the dhāraṇī gateways will not be interrupted. Similarly, their extrasensory powers, which are those of the bodhisattvas, will not be interrupted. Their acts that bring sentient beings to maturity will not be interrupted. Their refinement of the buddhafi elds will not be interrupted. Their [attainments], up to and including omniscience, will not be interrupted. They will be capable of warding off all heretical refutations and imputations that might arise.

17.50 “Ānanda! Those sons of enlightened heritage or daughters of enlightened heritage who hold, maintain, recite aloud, and master this transcendent perfection of wisdom with the mind of omniscience, and who commit the transcendent perfection of wisdom to writing, and have it compiled as a book, and then honor, revere, respect, and make offerings to it with various flowers, garlands, incense, unguents, powders, religious robes, clothing, parasols, victory banners, and ribbons, as well as with musical sounds, will accrue these qualities and advantages in this life and in the next life.

17.51 “Moreover, Ānanda, throughout the world systems of the great trichiliocosm, the gods of the Caturmahārājakāyika realm who have cultivated the mind of unsurpassed, genuinely perfect enlightenment will arrive there, examine this [book of] the transcendent perfection of wisdom, and master it. They will pay homage to it, bow before it, [F.185.a] and [only] then consider departing again [for their own abodes]. Similarly, the gods of the Trayastriṃśa realm; the gods of the Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśavartin realms; and likewise, the gods of the Brahmakāyika, Brahmapariśadya,³⁰⁹ Mahābrahmā, Parittābha, Apramāṇābha, Ābhāsvara, Parittaśubha, Apramāṇaśubha, Śubhakṛtsna, Anabhraka,³¹⁰ Puṇyaprasava,³¹¹ and Bṛhatphala realms who have cultivated the mind of unsurpassed, genuinely perfect enlightenment will arrive there, examine this [book of] the transcendent perfection of wisdom, hold, and master it. They will pay homage to it, bow before it, and [only] then consider departing again [for their own abodes]. The gods of the Pure Abodes, namely, those of the Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha realms also will arrive there, examine this [book of] the transcendent perfection of wisdom, pay homage to it, and so forth, and [only] then consider departing again [for their own abodes].

- 17.52 “Ānanda! Those sons of enlightened heritage or daughters of enlightened heritage should think, ‘May I grant the gift of the sacred doctrine to all the gods in the world systems of the ten directions, numerous as the sands of the River Ganges, extending from those of the Caturmahārājakāyika realm as far as the Bṛhatphala realm, who have entered upon unsurpassed, genuinely perfect enlightenment, along with those of the Pure Abodes, and also [sundry] gods, nāgas, yakṣas, gandharvas, mahoragas, antigods, garuḍas, and kinnaras who will arrive to examine this [book of] the transcendent perfection of wisdom, and to hold, master, venerate, pay homage, and make offerings to it.’
- 17.53 “Ānanda! Those gods present in the world systems of the great trichiliocosm, extending from the Caturmahārājakāyika realm as far as Akaniṣṭha, [F.185.b] also will arrive there, examine this [book of] the transcendent perfection of wisdom, hold, and master it. They will pay homage to it, bow before it, and [only] then consider departing again [for their own abodes]. They will always uninterruptedly guard, protect, and offer sanctuary to those sons of enlightened heritage or daughters of enlightened heritage.
- 17.54 “Similarly, the gods who are present in the world systems of the ten directions, numerous as the sands of the River Ganges, extending from the Caturmahārājakāyika realm as far as Akaniṣṭha, also will arrive there, examine this [book of] the transcendent perfection of wisdom, pay homage to it, and so forth, and [only] then consider departing again [for their own abodes]. They will always uninterruptedly guard, protect, and offer sanctuary to those sons of enlightened heritage or daughters of enlightened heritage.
- 17.55 “Ānanda! Anyone who seeks to censure those [sons of enlightened heritage or daughters of enlightened heritage] would find no opportunity to do so, except in connection with the ripening of past actions. Ānanda! This is also a quality and advantage that sons of enlightened heritage or daughters of enlightened heritage will accrue in this life. The gods in the world systems of the ten directions, numerous as the sands of the River Ganges, who have entered upon unsurpassed, genuinely perfect enlightenment, owing to their former acts of offering made to this [book of] the transcendent perfection of wisdom, will decide to come there to guard, protect, and offer sanctuary to those sons of enlightened heritage or daughters of enlightened heritage. If you ask why, Ānanda, it is because those gods have entered upon unsurpassed, genuinely perfect enlightenment; they offer shelter and protection to all sentient beings, they never forsake sentient beings, they benefit all sentient beings, and they secure them in happiness.”

- 17.56 The venerable Ānanda then asked the Blessed One, “Reverend Lord! How can those sons of enlightened heritage or daughters of enlightened heritage know that, among all the world systems of the ten directions, the gods of the Caturmahārājakāyika realm will come here, [F.186.a] and that the gods extending as far as the Akaniṣṭha realm will also come here to examine this [book of] the transcendent perfection of wisdom, and to hold, retain, venerate, make offerings to, and respect it?”
- 17.57 The Blessed One replied to the venerable Ānanda as follows: “Ānanda! If those sons of enlightened heritage or daughters of enlightened heritage behold an extensive aura of light around the place where this [book of] the transcendent perfection of wisdom has been placed, they should certainly know that eminently powerful gods, endowed with great occult power and great miraculous abilities, will have arrived to examine this [book of] the transcendent perfection of wisdom, and to hold, retain, venerate, make offerings to, and respect it.
- 17.58 “Moreover, Ānanda, if those sons of enlightened heritage or daughters of enlightened heritage smell the perfusive scent of non-human beings, they should certainly know that gods endowed with great occult power and great miraculous abilities will have arrived there to examine this [book of] the transcendent perfection of wisdom, and to hold, retain, master, pay homage to, make offerings to, and respect it.
- 17.59 “Moreover, Ānanda, if those sons of enlightened heritage or daughters of enlightened heritage always maintain scrupulous conduct and make offerings to this [book of] the transcendent perfection of wisdom in accordance with the correct procedures, on account of their scrupulous conduct, many gods will arrive there and rejoice upon examining this [book of] the transcendent perfection of wisdom, and upon holding, mastering, honoring, retaining, venerating, respecting, and making offerings to it. Gods of feeble power, who were previously present in that place, will be unable to bear the majesty, the glory, and the exaltedness of those eminently powerful gods endowed with great occult power and great miraculous abilities, and so they will consider leaving that place. [F.186.b] The more those eminently powerful gods endowed with great occult power and great miraculous abilities think they should come there, the more the volition of those sons of enlightened heritage or daughters of enlightened heritage will be enhanced. In proximity to this [book], they should not negligently engage in careless actions. The sons of enlightened heritage or daughters of enlightened heritage should also perfume that locale with various kinds of incense, as an offering to this [book of] the transcendent perfection of wisdom. They should

arrange various flowers. They should scent it with aromatic jars. They should hang silken flags. They should erect various excellent canopies. They should excellently adorn that locale in many ways.

17.60 “Moreover, Ānanda, the bodies of those sons of enlightened heritage or daughters of enlightened heritage who venerate and make offerings to this [book of] the transcendent perfection of wisdom will never tire. They will be comfortable in body, comfortable in mind, endowed with lightness of body and majesty of body, and their minds will be radiant. Perceiving the [transcendent perfection of wisdom] in that manner, when asleep they will have no inauspicious dreams, for they will behold in their dreams the body of the Tathāgata, Arhat, Genuinely Perfect Buddha, excellently adorned with the thirty-two major marks of a superior man, radiant with the eighty minor marks, and teaching the sacred doctrine, his golden body surrounded by and in the presence of the community of fully ordained monks. They will also hear the Tathāgata, Arhat, Genuinely Perfect Buddha impart the sacred doctrines, from the six transcendent perfections and the four applications of mindfulness up to and including the eighteen distinct qualities of the buddhas. They will hear the analysis of the meaning of these transcendent perfections. Similarly, they will hear the analysis of the meaning of [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. They will also behold the Tree of Enlightenment. They will see the Bodhisattva next to the Tree of Enlightenment, and they will see him attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment. [F.187.a] Similarly, they will see him, having attained manifestly perfect buddhahood, turning the wheel of the sacred doctrine, and they will also know and behold many hundreds of thousands of bodhisattvas establishing in their discussions how omniscience should be attained, how sentient beings should be brought to maturity, how the buddhafi elds should be refined, and how demonic forces, along with their entourages, should be disciplined. They will hear the voices of many hundred billion trillions of buddhas from the eastern direction. Similarly, they will hear the voices of many hundred billion trillions of buddhas from the southern, western, northern, and intermediate directions. They will hear them saying, ‘O, in such and such a world system, the Tathāgata, Arhat, Genuinely Perfect Buddha so and so teaches the sacred doctrine, surrounded by and in the presence of so many thousands of bodhisattvas, and so many hundred billion trillions of śrāvakas.’

17.61 “Similarly, they will behold in the eastern direction many hundred billion trillions of buddhas who are passing into final nirvāṇa. They will behold trillions of stūpas fashioned of the seven kinds of precious metals and gems, containing [the relics] of those who had passed into final nirvāṇa. They will

see [themselves] honoring, venerating, and making offerings to those tathāgatas, arhats, genuinely perfect buddhas, and to the stūpas of those tathāgatas, with flowers, garlands, incense, unguents, powders, religious robes, clothing, parasols, victory banners, ribbons, and diverse musical sounds.

17.62 “Similarly, in the other directions, up to and including the zenith, in the same vein, those sons of enlightened heritage or daughters of enlightened heritage will have auspicious dreams of this type [F.187.b] and they will awaken entirely at ease. Their sustenance will be provided. They will experience lightness of body. They will not be attached to food. They will be without attachment to their religious robes. They will have fewer ideas about food. In the same vein, they will have fewer ideas about everyday necessities. Just as a monk who has engaged in [meditative] union lacks strong attachment to food on arising from his meditative stability, in the same way, they will have fewer ideas about food. If you ask why, Ānanda, they will become like that when their physical sustenance is provided by non-human beings in certain ways: The tathāgatas, bodhisattvas, gods, nāgas, yakṣas, gandharvas, antigods, garuḍas, kinnaras, and mahoragas present in the world systems of the eastern direction, numerous as the sands of the River Ganges, will sustain their bodies. As long as they live, these [non-human beings] will honor, venerate, respect, and make offerings to them with ribbons and so forth, along with various musical sounds.”

17.63 *This completes the seventeenth chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Advantages.”*³¹²

18.

Chapter 18

PURITY

- 18.1 Then the venerable Śāradvatīputra asked the Blessed One, “Reverend Lord! Where did those great bodhisattva beings who aspire to this profound transcendent perfection of wisdom pass away before coming into this [world]? For how long have they embarked on unsurpassed, genuinely perfect enlightenment? How many tathāgatas have they honored? How long have they practiced the transcendent perfection of generosity, and similarly, how long have they practiced the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, [F.188.a] the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom? Do they genuinely and methodically³¹³ aspire to this profound transcendent perfection of wisdom?”
- 18.2 The Blessed One replied to the venerable Śāradvatīputra as follows: “Śāradvatīputra! Those great bodhisattva beings have come into this [world] having honored innumerable, countless, and limitless tathāgatas, arhats, genuinely perfect buddhas in the world systems of the ten directions, numerous as the sands of the River Ganges. They have [subsequently] been reborn and are now present in this world. Śāradvatīputra, those great bodhisattva beings have embarked on unsurpassed, genuinely perfect enlightenment for immeasurable, countless, and limitless hundred billion trillion eons. From the time when they first began to set their mind on enlightenment onwards, they have practiced the transcendent perfection of generosity and then come [here]; in the same way they have practiced the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom, and then come here. Śāradvatīputra, from that time onwards they have honored countless, limitless tathāgatas, arhats, genuinely perfect

buddhas, and then come here [into this world]. Śāradvatīputra, when those great bodhisattva beings see or hear the transcendent perfection of wisdom they will think, 'I have seen the Teacher.' Śāradvatīputra, those great bodhisattva beings will realize this transcendent perfection of wisdom in a signless, non-dual, and non-focussing manner, genuinely and methodically."³¹⁴

18.3 Thereupon, the venerable Subhūti asked the Blessed One, "Reverend Lord! Is the transcendent perfection of wisdom then [F.188.b] disclosed to listeners and viewers?"

The Blessed One replied, "It is not, Subhūti! If you ask why, Subhūti, the transcendent perfection of wisdom has no listeners or viewers. Subhūti, the transcendent perfection of wisdom is neither heard nor seen, owing to the nature of phenomena being inanimate. Similarly, the transcendent perfection of meditative concentration is neither heard nor seen, owing to the nature of phenomena being inanimate. Similarly, the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline, and the transcendent perfection of generosity are neither heard nor seen, owing to the nature of phenomena being inanimate. Similarly, the emptiness of internal phenomena is neither heard nor seen, owing to the inanimate nature of phenomena, and in the same vein, the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, are neither heard nor seen, owing to the nature of phenomena being inanimate. Similarly, the applications of mindfulness are neither heard nor seen, owing to the nature of phenomena being inanimate. Similarly, [the other causal attributes], up to and including the noble eightfold path, are neither heard nor seen, owing to the nature of phenomena being inanimate. Similarly, the ten powers of the tathāgatas and [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are neither heard nor seen, owing to the nature of phenomena being inanimate. Subhūti, even enlightenment and the buddhas are neither heard nor seen, owing to the nature of phenomena being inanimate."

18.4 Then the venerable Subhūti said to the Blessed One, "Reverend Lord! This transcendent perfection of wisdom is profound and it is hard to aspire to it."

The Blessed One replied, "Subhūti, it is so! It is just as you have spoken. Subhūti, this transcendent perfection of wisdom is profound. If you ask why, Subhūti, it is because physical forms are neither fettered nor liberated. Similarly Subhūti, feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated. If you ask why, it is because the natural expression of physical forms, though without entity, is still

physical forms. [F.189.a] Similarly, Subhūti, the natural expression of feelings, perceptions, formative predispositions, and consciousness, though without entity, is still consciousness [and the other aggregates].

18.5 “Subhūti, the transcendent perfection of generosity, too, is neither fettered nor liberated. If you ask why, Subhūti, it is because the natural expression of the transcendent perfection of generosity, though without entity, is still the transcendent perfection of generosity. Similarly, Subhūti, the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom are neither fettered nor liberated. If you ask why, it is because the natural expression of [those transcendent perfections], up to and including the transcendent perfection of wisdom, though without entity, is still the transcendent perfection of wisdom [and the rest].

18.6 “Subhūti, the emptiness of internal phenomena is neither fettered nor liberated. If you ask why, Subhūti, it is because the natural expression of the emptiness of internal phenomena, though without entity, is still the emptiness of internal phenomena. In the same vein, Subhūti, the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, are also neither fettered nor liberated. If you ask why, Subhūti, it is because the natural expression of the emptiness of the essential nature of non-entities [and the rest], though without entity, is still the emptiness of the essential nature of non-entities [and the rest].

18.7 “Subhūti, the four applications of mindfulness are neither fettered nor liberated. If you ask why, Subhūti, it is because the natural expression of the four applications of mindfulness, though without entity, is still the four applications of mindfulness. In the same vein, Subhūti, [the other causal attributes], up to and including the noble eightfold path; [the fruitional attributes], up to and including the ten powers of the tathāgatas and the eighteen distinct qualities of the buddhas; [and the attainments], up to and including the understanding of all phenomena, the understanding of the aspects of the path, and omniscience are all neither fettered nor liberated. If you ask why, Subhūti, it is because the natural expression of omniscience and the other [attributes and attainments], though without entity, is still omniscience [and the rest].

18.8 “Moreover, Subhūti, the past limits of physical forms are neither fettered nor liberated. [F.189.b] If you ask why, Subhūti, it is because the natural expression of the past limits of physical forms, though without entity, is still physical form. Similarly, Subhūti, the past limits of feelings, perceptions, formative predispositions, and consciousness are neither fettered nor liberated. If you ask why, Subhūti, it is because the natural expression of

their past limits, though without entity, is still consciousness [and the rest]. In the same vein, the past limits [of all other attributes and attainments], up to and including omniscience, are neither fettered nor liberated because the natural expression of their past limits, though without entity, is still omniscience [and the rest].

18.9 “Moreover, Subhūti, physical forms are neither fettered by nor liberated from their past limits. If you ask why, Subhūti, it is because the natural expression of their past limits, though without entity, is still physical form. Similarly, Subhūti, feelings, perceptions, formative predispositions, and consciousness are neither fettered by nor liberated from their past limits. If you ask why, Subhūti, it is because the natural expression of their past limits, though without entity, is still consciousness [and the other aggregates]. In the same vein, Subhūti, [all other attributes and attainments], up to and including omniscience, are neither fettered by nor liberated from their past limits. If you ask why, Subhūti, it is because the natural expression of their past limits, though without entity, is still omniscience [and the rest].

18.10 “Subhūti, physical forms are neither fettered by nor liberated from their future limits. If you ask why, Subhūti, it is because the natural expression of their future limits, though without entity, is still physical form. Similarly, Subhūti, feelings, perceptions, formative predispositions, and consciousness are neither fettered by nor liberated from their future limits. If you ask why, Subhūti, it is because the natural expression of their future limits, though without entity, is still consciousness [and the other aggregates]. In the same vein, Subhūti, [all other attributes and attainments], up to and including omniscience, are neither fettered by nor liberated from their future limits. If you ask why, Subhūti, it is because the natural expression of their future limits, though without entity, is still omniscience [and the rest]. [F.190.a]

18.11 “Subhūti, physical forms are neither fettered by nor liberated from their present circumstances. If you ask why, Subhūti, it is because the natural expression of their present circumstances, though without entity, is still physical form. Similarly, Subhūti, feelings, perceptions, formative predispositions, and consciousness are neither fettered by nor liberated from their present circumstances. If you ask why, Subhūti, it is because the natural expression of their present circumstances, though without entity, is still consciousness [and the other aggregates]. In the same vein, Subhūti, [all other attributes and attainments], up to and including omniscience, are neither fettered by nor liberated from their present circumstances. If you ask why, Subhūti, it is because the natural expression of their present circumstances, though without entity, is still omniscience [and the rest].”

18.12 Then the venerable Subhūti said to the Blessed One, “Reverend Lord! For those who do not persevere, who have not planted the roots of virtuous action, who have fallen into the clutches of evil associates, who are under the sway of demonic forces, and who are indolent, feeble in perseverance, forgetful, and who practice without alertness, it is difficult to aspire toward this transcendent perfection of wisdom.”

The Blessed One replied, “It is so, Subhūti! It is just as you have said. Subhūti, it is difficult for those who do not persevere, and so on, and who practice without alertness to aspire toward this transcendent perfection of wisdom.

18.13 “Subhūti, the purity of physical forms is identical to the purity of the fruit. Similarly, the purity of feelings, perceptions, formative predispositions, and consciousness is identical to it. In the same vein, the purity of [all other attributes], up to and including enlightenment, is identical to the purity of the fruit.

18.14 “Moreover, Subhūti, the purity of physical forms is the purity of the transcendent perfection of wisdom. The purity of the transcendent perfection of wisdom is the purity of physical forms. [F.190.b] So it is that the purity of physical forms and the purity of the transcendent perfection of wisdom are indivisible: they cannot be separated, they cannot be differentiated, and they cannot be severed. In the same vein, the purity of physical forms is the purity [of all other attributes], up to and including omniscience. The purity [of all other attributes and attainments], up to and including omniscience, is the purity of physical forms. So it is that the purity of physical forms and the purity of omniscience are indivisible: they cannot be separated, they cannot be differentiated, and they cannot be severed.

18.15 “Moreover, Subhūti, the purity of non-duality, the purity of physical forms, and the purity of [all other attributes and attainments], up to and including omniscience, are indivisible: they cannot be separated, they cannot be differentiated, and they cannot be severed.

18.16 “Moreover, Subhūti, physical forms are pure and, similarly, feelings, perceptions, formative predispositions, and consciousness are pure, owing to the purity of sentient beings, living organisms, living creatures, and so forth, up to knowers and viewers. In the same vein, omniscience is pure, owing to the purity of knowers, viewers, and so forth. So it is that the purity of knowers and viewers, and this purity of omniscience, are indivisible: they cannot be separated, they cannot be differentiated, and they cannot be severed.

18.17 “Moreover, Subhūti, physical forms are pure, and, similarly, feelings, perceptions, formative predispositions, and consciousness are pure, owing to the purity of desire, hatred, and delusion. In the same vein, [all attributes

and attainments], up to and including omniscience, are pure. So it is that the purity of desire, hatred, and delusion; the purity of physical forms, feelings, perceptions, formative predispositions, and consciousness; and the purity of [all attributes and attainments], up to and including omniscience, are indivisible: they cannot be separated, they cannot be differentiated, and they cannot be severed. [F.191.a]

18.18 “Moreover, Subhūti, formative predispositions are pure, owing to the purity of fundamental ignorance. Consciousness is pure, owing to the purity of formative predispositions. Name and form are pure, owing to the purity of consciousness. The six sense fields are pure, owing to the purity of name and form. Sensory contact is pure, owing to the purity of the six sense fields. Sensation is pure, owing to the purity of sensory contact. Craving is pure, owing to the purity of sensation. Grasping is pure, owing to the purity of craving. The rebirth process is pure, owing to the purity of grasping. Birth is pure, owing to the purity of the rebirth process. Aging and death, along with sorrow, lamentation, suffering, discomfort, and agitation are pure, owing to the purity of birth.

18.19 “The transcendent perfection of wisdom is pure, owing to the purity of aging and death, along with sorrow, lamentation, suffering, discomfort, and agitation. The transcendent perfection of meditative concentration is pure, owing to the purity of the transcendent perfection of wisdom. The transcendent perfection of perseverance is pure, owing to the purity of the transcendent perfection of meditative concentration. The transcendent perfection of tolerance is pure, owing to the purity of the transcendent perfection of perseverance. The transcendent perfection of ethical discipline is pure, owing to the purity of the transcendent perfection of tolerance. The transcendent perfection of generosity is pure, owing to the purity of the transcendent perfection of ethical discipline.

18.20 “The emptiness of internal phenomena, and in the same vein, the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, are pure, owing to the purity of the transcendent perfection of generosity. The applications of mindfulness are pure, owing to the purity of the emptiness of the essential nature of non-entities [and the rest]. [F.191.b] [All other attributes], up to and including the understanding of all phenomena, are pure, owing to the purity of the applications of mindfulness [and so forth]. The understanding of the aspects of the path is pure, owing to the purity of the understanding of all phenomena. Omniscience is pure, owing to the purity of the understanding of the aspects of the path. So it is that the understanding of all phenomena, the

understanding of the aspects of the path, and omniscience are indivisible: they cannot be separated, they cannot be differentiated, and they cannot be severed.

18.21 “Moreover, Subhūti, physical forms are pure, owing to the purity of the transcendent perfection of wisdom. In the same vein, [all other attributes and attainments], up to and including omniscience, are pure, owing to the purity of the transcendent perfection of wisdom. So it is that the purity of the transcendent perfection of wisdom and the purity of [all other attributes and attainments], up to and including omniscience, are indivisible: they cannot be separated, they cannot be differentiated, and they cannot be severed.

18.22 “In the same vein as before, physical forms are pure, and [all other phenomena, attributes and attainments], up to and including omniscience, are pure, owing to the purity of the transcendent perfection of meditative concentration. Similarly, physical forms are pure, and [all other attributes and attainments], up to and including omniscience, are pure, owing to the purity of the transcendent perfection of perseverance. Similarly, physical forms are pure, and [all other phenomena, attributes, and attainments], up to and including omniscience, are pure, owing to the purity of the transcendent perfection of tolerance. In the same vein, physical forms are pure, and [all other phenomena, attributes, and attainments], up to and including omniscience, are pure, owing to the purity of the transcendent perfection of ethical discipline. Similarly, physical forms are pure, and [all other phenomena, attributes, and attainments], up to and including omniscience, are pure, owing to the purity of the transcendent perfection of generosity.

18.23 “Moreover, Subhūti, physical forms are pure, and [all other phenomena, attributes, and attainments], up to and including omniscience, are pure, owing to the purity of the emptiness of internal phenomena, and in the same vein as before, [F.192.a] physical forms are pure, and [all other phenomena, attributes, and attainments], up to and including omniscience, are pure, owing to the purity of the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities. Similarly, physical forms are pure, and [all other phenomena, attributes, and attainments], up to and including omniscience, are pure, owing to the purity of the applications of mindfulness. In the same vein, physical forms are pure, and [all other phenomena, attributes, and attainments], up to and including omniscience, are pure, owing to the purity of [the other causal attributes], up to and including the [noble eightfold] path. In the same vein as before, physical forms are pure, and [all other phenomena, attributes, and attainments], up to and including omniscience, are pure, owing to the purity of [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. So it is that the purity [of all these attributes], up to and including

the eighteen distinct qualities of the buddhas, and the purity of physical forms, and the purity of omniscience, are indivisible: they cannot be separated, they cannot be differentiated, and they cannot be severed.

The same refrain may also be applied in the case of each of the [aforementioned] terms, [from physical forms to omniscience]. In other words, when presented more extensively, the same refrain may also be extrapolated from each of those terms and appended consecutively.

18.24 “Moreover, Subhūti, unconditioned phenomena are pure, owing to the purity of conditioned phenomena. Conditioned phenomena are pure, owing to the purity of unconditioned phenomena. So it is that the purity of conditioned phenomena and the purity of unconditioned phenomena are indivisible: they cannot be separated, they cannot be differentiated, and they cannot be severed.

18.25 “Moreover Subhūti, the future and the present are pure, owing to the purity of the past. The past and the present are pure, owing to the purity of the future. The past and the future are pure, owing to the purity of the present. So it is that the purity of the past, the purity of the future, and the purity of the present are indivisible: they cannot be separated, they cannot be differentiated, and they cannot be severed.”

18.26 Thereupon the venerable Śāradvatīputra said to the Blessed One, “Reverend Lord! This purity of phenomena [F.192.b] is profound.”

The Blessed One replied, “Śāradvatīputra! This purity of phenomena is due to absolute purity.”

18.27 “Due to the absolute purity of what?” he asked.

“The purity of phenomena is profound due to the absolute purity of physical forms. Similarly, the purity of phenomena is profound due to the absolute purity of feelings, perceptions, formative predispositions, and consciousness. Similarly, the purity of phenomena is profound due to the absolute purity of the transcendent perfection of generosity. Similarly, the purity of phenomena is profound due to the absolute purity of the other transcendent perfections, up to and including the transcendent perfection of wisdom. Similarly, the purity of phenomena is profound due to the absolute purity of the applications of mindfulness; due to the absolute purity of the [other causal attributes], up to and including the noble eightfold path; and due to the absolute purity of the ten powers of the tathāgatas, the four assurances, the four unhindered discernments, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. Similarly, the purity of phenomena is profound due to the absolute purity of enlightenment, and due to the absolute purity of omniscience and genuinely perfect buddhahood.”

18.28 “Reverend Lord! This purity of phenomena is illuminating.”

- The Blessed One replied, “Śāradvatīputra! The purity of phenomena is illuminating due to absolute purity.”
- 18.29 “Due to the absolute purity of what is this purity of phenomena illuminating?” he asked.
- The Blessed One replied, “Śāradvatīputra! The purity of phenomena is illuminating due to the absolute purity of the transcendent perfection of wisdom. Śāradvatīputra! The purity of phenomena is illuminating due to the absolute purity of [the other transcendent perfections], down to the transcendent perfection of generosity. In the same vein, the purity of phenomena is illuminating due to the absolute purity of [all attainments], up to and including omniscience.” [F.193.a]
- 18.30 “Reverend Lord! This purity of phenomena is not subject to involuntary reincarnation.”
- The Blessed One replied, “Śāradvatīputra! The purity of phenomena is not subject to involuntary reincarnation due to absolute purity.”
- 18.31 “Due to the absolute purity of what is this purity of phenomena not subject to involuntary reincarnation?” he asked.
- The Blessed One replied, “Śāradvatīputra! The purity of phenomena is not subject to involuntary reincarnation due to the absolute purity of physical forms which does not pass away. In the same vein as before, the purity of phenomena is not subject to involuntary reincarnation due to the absolute purity of [all other attributes and attainments], up to and including omniscience, which does not pass away.”
- 18.32 “Reverend Lord! This purity of phenomena is not subject to affliction.”
- The Blessed One replied, “Śāradvatīputra! The purity of phenomena is not subject to affliction due to absolute purity.”
- 18.33 “Due to the absolute purity of what is this purity of phenomena not subject to affliction?” he asked.
- The Blessed One replied, “Śāradvatīputra! The purity of phenomena is not subject to affliction due to the natural luminosity of physical forms. Similarly, the purity of phenomena is not subject to affliction due to the natural luminosity of [all other attributes and attainments], up to and including omniscience.”³¹⁵
- 18.34 “Reverend Lord! This purity of phenomena is neither attained nor is it manifestly realized.”
- The Blessed One replied, “Śāradvatīputra! The purity of phenomena is neither attained nor manifestly realized due to absolute purity.”
- 18.35 “Due to the absolute purity of what is this purity of phenomena neither attained nor manifestly realized?” he asked.[F.193.b]

- The Blessed One replied, “Śāradvatīputra! The purity of phenomena is neither attained nor manifestly realized due to the emptiness of physical forms. In the same vein, this purity of phenomena is neither attained nor manifestly realized due to the emptiness of [all other attributes and attainments], up to and including omniscience.”³¹⁶
- 18.36 “Reverend Lord! This purity of phenomena has not been actualized.”
The Blessed One replied, “Śāradvatīputra! The purity of phenomena has not been actualized due to absolute purity.”
- 18.37 “Due to the absolute purity of what has this purity of phenomena not been actualized?” he asked.
The Blessed One replied, “Śāradvatīputra! The purity of phenomena is due to the non-actualization of physical forms. In the same vein, the purity of phenomena is due to the non-actualization of [all other attributes and attainments], up to and including omniscience.”
- 18.38 “Reverend Lord! This purity of phenomena is not subject to rebirth in the world system of desire.”
The Blessed One replied, “Śāradvatīputra! The purity of phenomena is not subject to rebirth in the world system of desire due to absolute purity.”
- 18.39 “Reverend Lord! How is this purity of phenomena not subject to rebirth in the world system of desire?” he asked.
The Blessed One replied, “Śāradvatīputra! The purity of phenomena is not subject to rebirth in the world system of desire because the essential nature of the world system of desire is non-apprehensible.”
- 18.40 “Reverend Lord! This purity of phenomena is not subject to rebirth in the world system of form.”
The Blessed One replied, “Śāradvatīputra! The purity of phenomena is not subject to rebirth in the world system of form due to absolute purity.”
- 18.41 “Reverend Lord! How is this purity of phenomena not subject to rebirth in the world system of form?” he asked.
The Blessed One replied, “Śāradvatīputra! [F.194.a] The purity of phenomena is not subject to rebirth in the world system of form because the essential nature of the world system of form is non-apprehensible. The same goes also for the world system of formlessness.” [B18]
- 18.42 “Reverend Lord! This purity of phenomena is not cognizant.”
The Blessed One replied, “Śāradvatīputra! The purity of phenomena is not cognizant due to absolute purity.”
- 18.43 “Reverend Lord! How is this purity of phenomena not cognizant?” he asked.
The Blessed One replied, “Śāradvatīputra! The purity of phenomena is not cognizant due to the inanimate nature of phenomena.”
- 18.44 “Of what is it not cognizant?”

The Blessed One replied, "It is not cognizant of physical forms due to the emptiness of inherent existence, and similarly, it is not cognizant of feelings, perceptions, formative predispositions, and consciousness due to the emptiness of inherent existence."

18.45 "Reverend Lord! Then is this purity of phenomena due to the purity of all things?"

The Blessed One replied, "Śāradvatīputra! The purity of phenomena is due to the absolute purity of all things."

18.46 "Reverend Lord! Why is this purity of phenomena due to the [absolute] purity of all things?"

The Blessed One replied, "It is so because all things are non-apprehensible."

18.47 "Reverend Lord! The transcendent perfection of wisdom neither helps nor hinders omniscience."

The Blessed One replied, "Śāradvatīputra! The transcendent perfection of wisdom neither helps nor hinders omniscience due to absolute purity." [F.194.b]

18.48 "Reverend Lord! Why does the transcendent perfection of wisdom neither help nor hinder omniscience?"

"Because it is the abiding nature of phenomena."

18.49 "Reverend Lord! The purity of the transcendent perfection of wisdom does not appropriate anything at all."

The Blessed One replied, "Śāradvatīputra! The purity of the transcendent perfection of wisdom does not appropriate anything at all due to the absolute purity of all things."

18.50 "Reverend Lord! Why does the purity of the transcendent perfection of wisdom not appropriate anything at all?"

The Blessed One replied, "Because the expanse of reality is non-apprehensible."³¹⁷

18.51 Then the venerable Subhūti said to the Blessed One, "Reverend Lord! The purity of physical forms is due to the purity of the self."

The Blessed One replied, "Subhūti, this is because the self is absolutely pure."

18.52 "Reverend Lord! Why is the purity of physical forms due to the purity of the self?"

The Blessed One replied, "Subhūti, it is so because of selflessness."

18.53 "Reverend Lord! The purity of feelings, perceptions, formative predispositions, and consciousness is due to the purity of self."

The Blessed One replied, "Subhūti, this is because the self is absolutely pure."

18.54 “Reverend Lord! Why is the purity of feelings, perceptions, formative predispositions, and consciousness due to the purity of the self?”

The Blessed One replied, “Subhūti, it is so because of selflessness.”

18.55 “Reverend Lord! The purity of the transcendent perfection of generosity is due to the purity of the self, [F.195.a] and the same goes for the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom. Reverend Lord! The purity of the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the seven branches of enlightenment, and the noble eightfold path is due to the purity of the self. Reverend Lord! The purity of the ten powers of the tathāgatas and the purity of [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, is due to the purity of the self.”

The Blessed One replied, “Subhūti, this is because the self is absolutely pure.”

18.56 “Reverend Lord! Why is the purity of [all those attributes], up to and including the eighteen distinct qualities of the buddhas, due to the purity of the self?”

The Blessed One replied, “It is so because of selflessness.” “Reverend Lord! The purity of the fruit of entering the stream is due to the purity of the self, and the same goes for the purity of the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, the fruit of arhatship, individual enlightenment, and genuinely perfect enlightenment.”

The Blessed One replied, “Subhūti, this is because the self is absolutely pure.”

18.57 “Reverend Lord! Why is the purity of [all these fruits], up to and including genuinely perfect enlightenment, due to the purity of the self?”

The Blessed One replied, “Subhūti, it is so because of the emptiness of intrinsic defining characteristics.”

18.58 “Reverend Lord! The purity of omniscience is due to the purity of the self.”

The Blessed One replied, “It is so because the self is absolutely pure.” [F.195.b]

18.59 “Reverend Lord! Why is the purity of omniscience due to the purity of the self?”

The Blessed One replied, “This is because of selflessness, because of the absence of defining characteristics, and because of the absence of any knower.”

18.60 “Reverend Lord! There is neither attainment nor emergent realization due to the purity of duality.”

The Blessed One replied, “Subhūti, there is neither attainment nor clear realization due to absolute purity.”³¹⁸

18.61 “Reverend Lord! Why is there neither attainment nor clear realization due to the purity of duality?”

The Blessed One replied, “It is so because [duality] arises erroneously.”³¹⁹

18.62 “Reverend Lord! The limitlessness of physical forms, feelings, perceptions, formative predispositions, and consciousness is due to the limitlessness of self.”

The Blessed One replied, “This is because the self is absolutely pure.”

18.63 “Reverend Lord! Why is the limitlessness of physical forms, feelings, perceptions, formative predispositions, and consciousness due to the limitlessness of self?”

The Blessed One replied, “It is so because of the absence of self, and because of the emptiness of the unlimited, and the emptiness of that which has neither beginning nor end.”

18.64 “[Reverend Lord!] It is the transcendent perfection of wisdom of great bodhisattva beings through which this is realized.”

The Blessed One replied, “Subhūti, this is because all things are absolutely pure.”

18.65 “Reverend Lord! Why is it the transcendent perfection of wisdom of great bodhisattva beings through which this is realized?”

The Blessed One replied, “Subhūti, it is so because of the understanding of the aspects of the path.”³²⁰

18.66 “Reverend Lord! If these great bodhisattva beings, [F.196.a] skilled in means, who practice the transcendent perfection of wisdom think that they do not cognize physical forms as physical forms; that they do not cognize feelings, perceptions, formative predispositions, and consciousness as consciousness [and the rest]; that they do not cognize past phenomena as past phenomena; that they do not cognize future phenomena as future phenomena; that they do not cognize present phenomena as present phenomena; that they do not cognize the transcendent perfection of generosity as the transcendent perfection of generosity; that they do not cognize [the other] transcendent perfections, up to and including the transcendent perfection of wisdom, as the transcendent perfection of wisdom [and the rest]; and in the same vein, that they do not cognize [all other attributes and attainments], up to and including omniscience, as omniscience [and the rest], then those bodhisattvas will abide in genuine reality, the definitive aggregates which comprise unsurpassed, genuinely perfect enlightenment.”³²¹

The Blessed One replied, “Subhūti, it is so! It is just as you have said.”

18.67 Thereupon the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti! Do great bodhisattva beings, skilled in means, who practice the transcendent perfection of wisdom have dualistic perception?”

The venerable Subhūti replied to the venerable Śāradvatīputra as follows: “Venerable Śāradvatīputra! With regard to great bodhisattva beings, skilled in means, who practice the transcendent perfection of wisdom, it is on account of the emptiness of internal phenomena, the emptiness of external phenomena, and similarly on account of the emptiness of both external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of non-dispersal, the emptiness of inherent existence, the emptiness of all things, and the emptiness of intrinsic defining characteristics, O Venerable Śāradvatīputra, [F.196.b] that these great bodhisattva beings, skilled in means, who practice the transcendent perfection of wisdom are without all conceptual notions [such as], ‘I should give a gift,’ ‘I should give a gift to that person,’ ‘I should give this sort of gift,’ ‘I should maintain ethical discipline,’ ‘I should maintain ethical discipline in this manner,’ ‘I should cultivate tolerance,’ ‘I should cultivate tolerance in this manner,’ ‘I should try to persevere,’ ‘I should try to persevere in this manner,’ ‘I should be absorbed in meditative concentration,’ ‘I should be absorbed in meditative concentration in this manner,’ ‘I should cultivate wisdom,’ ‘I should cultivate wisdom in this manner,’ ‘I should generate merit,’ ‘I should generate merit in this manner,’ ‘I should embark on the maturity of the bodhisattvas,’ ‘I should embark the maturity of the bodhisattvas in this manner,’ ‘I should refine the buddhafi elds,’ ‘I should refine the buddhafi elds in this manner,’ ‘I should bring sentient beings to maturity,’ ‘I should bring sentient beings to maturity in this manner,’ ‘I should attain omniscience,’ or ‘I should attain omniscience in this manner.’ Venerable Śāradvatīputra, this is indicative of the non-attachment of great bodhisattva beings, skilled in means, who practice the transcendent perfection of wisdom.”

18.68 Thereupon Śakra, mighty lord of the gods, addressed the venerable Subhūti as follows: “Venerable Subhūti! How should one recognize the attachments of those sons of enlightened heritage or daughters of enlightened heritage who belong to the vehicle of the bodhisattvas?”

The venerable Subhūti replied to Śakra, mighty lord of the gods, “Kauśika, when those sons of enlightened heritage or daughters of enlightened heritage who belong to the vehicle of the bodhisattvas, perceive their own

minds, [F.197.a] perceive generosity, perceive the transcendent perfection of generosity, perceive ethical discipline, perceive the transcendent perfection of ethical discipline, perceive tolerance, perceive the transcendent perfection of tolerance, perceive perseverance, perceive the transcendent perfection of perseverance, perceive meditative concentration, perceive the transcendent perfection of meditative concentration, perceive wisdom, perceive the transcendent perfection of wisdom, and similarly, when they perceive the emptiness of internal phenomena, when they perceive the emptiness of external phenomena and the emptiness of both external and internal phenomena, and in the same vein, when they perceive the other aspects of emptiness, up to and including the emptiness of essential nature with respect to non-entities, when they perceive the four applications of mindfulness, perceive [the other causal attributes], up to and including the noble eightfold path, perceive the ten powers of the tathāgatas, perceive [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, perceive buddhahood, perceive the roots of virtue that give rise to buddhahood, and on assessing and synthesising all these phenomena, dedicate them to unsurpassed, genuinely perfect enlightenment, making common cause with all sentient beings, while perceiving that they are making this dedication—Kauśika, all these should be recognized as indicative of the attachment of the sons of enlightened heritage or daughters of enlightened heritage who belong to the vehicle of the bodhisattvas. When they are involved with those modes of attachment, they cannot practice the transcendent perfection of wisdom, which is without attachment. If you ask why, Kauśika, they are incapable of dedicating the nature of physical forms, and they are incapable of dedicating the nature of feelings, perceptions, formative predispositions, and consciousness. In the same vein as before, they are incapable of dedicating the nature of [all those other attributes and attainments], up to and including omniscience.

18.69 “Moreover, Kauśika, great bodhisattva beings should delight others, [F.197.b] they should discern the sameness of all things, and, empathizing with all situations that arise in all ways, they should cause others to rejoice in unsurpassed, genuinely perfect enlightenment. They should encourage them, fill them with enthusiasm, and instruct them. When practicing the transcendent perfection of generosity [and so forth], they should not be attentive to conceptual notions based on mental images,³²² thinking, ‘I am giving a gift,’ ‘I am maintaining ethical discipline,’ ‘I am cultivating tolerance,’ ‘I am trying to persevere,’ ‘I am absorbed in meditative concentration,’ ‘I am cultivating wisdom,’ ‘I am practicing the emptiness of internal phenomena,’ ‘I am practicing the emptiness of external phenomena,’

'I am cultivating the applications of mindfulness,' and in the same vein, 'I am cultivating [all other attributes], up to and including the eighteen distinct qualities of the buddhas,' and 'I am engaged in the practice of perfect enlightenment.' Rather, the sons of enlightened heritage or daughters of enlightened heritage who do so should cause others to rejoice in unsurpassed, genuinely perfect enlightenment. They should encourage them, fill them with enthusiasm, and instruct them. When, through rejoicing, encouragement, inspired eloquence, and instruction they cause others to rejoice, encouraging them, filling them with enthusiasm, and instructing them, they themselves will not degenerate [in their commitments], and this will encourage the buddhas to praise and accept them. The sons of enlightened heritage or daughters of enlightened heritage who act in that manner will renounce all the limits of attachment."

18.70 Thereupon the Blessed One addressed the venerable Subhūti as follows: [F.198.a] "Subhūti, you have spoken well concerning the purification of the limits of attachment possessed by great bodhisattva beings, and also concerning great bodhisattva beings who purify the limits of attachment. Subhūti, for this reason I will also explain other more subtle limits of attachment. So listen well and be attentive!"

"Reverend Lord, may it be so!" the venerable Subhūti replied, and listened to the Blessed One, who said, "Subhūti, when some sons of enlightened heritage or daughters of enlightened heritage who have embarked on unsurpassed, genuinely perfect enlightenment are attentive to mental images of the tathāgatas, arhats, genuinely perfect buddhas, Subhūti, inasmuch as they are attentive to mental images, to that extent there is attachment.

18.71 "Moreover Subhūti, when these [sons of enlightened heritage or daughters of enlightened heritage] are attentive to mental images of all the roots of virtue possessed by past, present, and future tathāgatas, from the time when they first began to set their mind on enlightenment until they establish the sacred doctrine, and having been attentive in terms of mental images, dedicate them to the unsurpassed, genuinely perfect enlightenment, making common cause with all sentient beings, inasmuch as they are attentive to mental images, Subhūti, to that extent there is attachment.

18.72 "Similarly, Subhūti, when they are attentive to mental images of the roots of virtue possessed by the śrāvakas of those tathāgatas, and to all the roots of virtue possessed by other sentient beings, and dedicate them to unsurpassed, genuinely perfect enlightenment, making common cause with all sentient beings, inasmuch as they are attentive to mental images of sentient beings [and so forth], they do not [actually] dedicate these [roots of virtue] to their unsurpassed, genuinely perfect enlightenment, and to that

extent there is attachment. [F.198.b] If you ask why, Subhūti, it is because they should not be attentive to mental images even of the roots of virtue possessed by the tathāgatas and the community of śrāvakas of the tathāgatas.”

18.73 Then the venerable Subhūti said to the Blessed One, “Reverend Lord! The transcendent perfection of wisdom is profound.”

The Blessed One replied, “Subhūti, this is because all phenomena are naturally void.”

18.74 “Reverend Lord, I pay homage to the transcendent perfection of wisdom!”

The Blessed One replied, “Subhūti, since it is unfabricated and unconditioned, there is no one at all who can attain manifestly perfect buddhahood.”

18.75 “Reverend Lord! There is nothing at all that attains manifestly perfect buddhahood.”

The Blessed One replied, “Subhūti, so it is that the nature of phenomena is without duality. Subhūti, the nature of phenomena is entirely singular. Subhūti, this singular nature of phenomena is without inherent existence. Subhūti, this nature is the genuine nature. This genuine nature is unconditioned. Subhūti, so it is that when great bodhisattva beings know that the lack of inherent existence with respect to all phenomena is unconditioned, they abandon all the limits of attachment.”

18.76 Then the venerable Subhūti said to the Blessed One, “Reverend Lord! The transcendent perfection of wisdom is hard to realize.”

The Blessed One replied, “Subhūti, this is because the transcendent perfection of wisdom has not been seen, heard, or cognized by anyone at all.”

18.77 “Reverend Lord! The transcendent perfection of wisdom is inconceivable.”

The Blessed One replied, “Subhūti, this is because the transcendent perfection of wisdom [F.199.a] has not been produced by mind, it has not been produced by physical forms, not by feelings, not by perceptions, not by formative predispositions, and not by consciousness. In the same vein as before, it has not been produced by the applications of mindfulness, and it has not been produced by [the other causal attributes], up to and including the noble eightfold path. It has not been produced by the ten powers of the tathāgatas, and similarly, it has not been produced by [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas.”³²³

18.78 *This completes the eighteenth chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Purity.”*³²⁴

19.

Chapter 19

AGENTS AND NON-AGENTS

19.1 Then the venerable Subhūti said to the Blessed One, “Reverend Lord! The transcendent perfection of wisdom is an agent that has no actions.”

The Blessed One replied, “This is because it is non-apprehensible as an agent, because it is non-apprehensible in terms of all phenomena, and so forth.”

19.2 “Reverend Lord! How then should great bodhisattva beings practice the transcendent perfection of wisdom?”

The Blessed One replied, “Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom practice the transcendent perfection of wisdom whenever they do not engage with physical forms. Similarly, they practice the transcendent perfection of wisdom whenever they do not engage with feelings, perceptions, formative predispositions, and consciousness. In the same vein, they practice the transcendent perfection of wisdom whenever they do not engage with [any other attributes and attainments], up to and including omniscience.

19.3 “They practice the transcendent perfection of wisdom whenever they do not engage with the notions that physical forms are permanent or that they are impermanent. Similarly, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that feelings, perceptions, formative predispositions, and consciousness are permanent or that they are impermanent. [F.199.b] They practice the transcendent perfection of wisdom whenever they do not engage with the notions that physical forms are imbued with happiness or that they are imbued with suffering. Similarly, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that feelings, perceptions, formative predispositions, and consciousness are imbued with happiness or that they are imbued with suffering. They practice the transcendent perfection of wisdom whenever they do not engage with the notions that

physical forms are a self or that they are not a self. Similarly, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that feelings, perceptions, formative predispositions, and consciousness are a self or that they are not a self.

19.4 “They practice the transcendent perfection of wisdom whenever they do not engage with the notions that physical forms are empty or that they are not empty. Similarly, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that feelings, perceptions, formative predispositions, and consciousness are empty or that they are not empty. They practice the transcendent perfection of wisdom whenever they do not engage with the notions that physical forms are with signs or that they are signless. Similarly, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that feelings, perceptions, formative predispositions, and consciousness are with signs or that they are signless. They practice the transcendent perfection of wisdom whenever they do not engage with the notions that physical forms have aspirations or that they are without aspirations. Similarly, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that feelings, perceptions, formative predispositions, and consciousness have aspirations or that they are without aspirations.

19.5 “They practice the transcendent perfection of wisdom whenever they do not engage with the notions that physical forms are calm or that they are not calm. Similarly, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that feelings, perceptions, formative predispositions, and consciousness are calm or that they are not calm. [F.200.a] They practice the transcendent perfection of wisdom whenever they do not engage with the notions that physical forms are void or that they are not void. Similarly, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that feelings, perceptions, formative predispositions, and consciousness are void or that they are not void.

19.6 “They practice the transcendent perfection of wisdom whenever they do not engage with the notions that physical forms are afflicted or that they are purified. Similarly, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that feelings, perceptions, formative predispositions, and consciousness are afflicted or that they are purified. They practice the transcendent perfection of wisdom whenever they do not engage with the notions that physical forms arise or that they are non-arising. Similarly, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that feelings, perceptions, formative predispositions, and consciousness arise or that they

are non-arising. They practice the transcendent perfection of wisdom whenever they do not engage with the notions that physical forms cease and that they are unceasing. Similarly, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that feelings, perceptions, formative predispositions, and consciousness cease or that they are unceasing.

19.7 “They practice the transcendent perfection of wisdom whenever they do not engage with the notions that physical forms are entities or that they are non-entities. Similarly, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that feelings, perceptions, formative predispositions, and consciousness are entities or that they are non-entities.

19.8 “They practice the transcendent perfection of wisdom whenever they do not engage with the notions that physical forms are pure or that they are impure. Similarly, [F.200.b] they practice the transcendent perfection of wisdom whenever they do not engage with the notions that feelings, perceptions, formative predispositions, and consciousness are pure or that they are impure. In the same vein, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that [all attainments], up to and including omniscience, are permanent or that they are impermanent, and that [all fruitional attributes], up to and including the [five] eyes, are pure or that they are impure.

19.9 “If you ask why, it is because when great bodhisattva beings practice the transcendent perfection of wisdom, they do not consider the notions that physical forms are permanent or that they are impermanent. Similarly, they do not consider the notions that they are imbued with happiness or that they are imbued with suffering, that they are a self or that they are not a self, that they are empty or that they are not empty, that they are with signs or that they are signless, that they have aspirations or that they are without aspirations, that they are calm or that they are not calm, that they are void or that they are not void, that they are afflicted or that they are purified, that they arise or that they are non-arising, that they cease or that they are unceasing, that they are entities or that they are non-entities, or that they are pure or impure.

19.10 “Similarly, they do not consider the notions that feelings, perceptions, formative predispositions, and consciousness, and likewise, [all attributes and attainments], up to and including omniscience, are permanent or that they are impermanent, that they are imbued with happiness or that they are imbued with suffering, that they are a self or that they are not a self, or in the same vein, that they are pure or that they are impure, and so forth.

19.11 “Moreover, Subhūti, when great bodhisattva beings practice the transcendent perfection of wisdom, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that physical forms are perfected or that they are not perfected. Similarly, [F.201.a] they practice the transcendent perfection of wisdom whenever they do not engage with the notions that feelings, perceptions, formative predispositions, and consciousness are perfected or that they are not perfected. In the same vein, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that [all attributes and attainments], up to and including omniscience, are perfected or that they are not perfected.

19.12 “If you ask why, it is because when they practice the transcendent perfection of wisdom, they do not apprehend and do not consider physical forms. Similarly, they do not apprehend and do not consider feelings, perceptions, formative predispositions, and consciousness; in the same vein, they do not apprehend and do not consider [any attributes and attainments], up to and including omniscience.”

19.13 Then the venerable Subhūti said to the Blessed One, “Reverend Lord! How wonderful is the Lord [Buddha’s] eloquent exegesis of these aspects of [attachment and] non-attachment, possessed by the sons of enlightened heritage or daughters of enlightened heritage who espouse the vehicle of the bodhisattvas!”

The Blessed One replied, “Subhūti, it is so! It is just as you have said. The aspects of [attachment and]³²⁵ non-attachment, possessed by those sons of enlightened heritage or daughters of enlightened heritage who espouse the vehicle of the bodhisattvas, have been eloquently explained by the Tathāgata, Arhat, Genuinely Perfect Buddha.

19.14 “Moreover, Subhūti, when great bodhisattva beings practice the transcendent perfection of wisdom, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that physical forms are with attachment or that they are without attachment. Similarly, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that feelings, perceptions, formative predispositions, and consciousness are with attachment or that they are without attachment.

19.15 “Similarly, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that the eyes, ears, nose, tongue, body, [F.201.b] and mental faculty are with attachment or that they are without attachment. Similarly, they practice the transcendent perfection of wisdom

- whenever they do not engage with the notions that sights, sounds, odors, tastes, tangibles, and mental phenomena are with attachment or that they are without attachment.
- 19.16 “Similarly, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that the transcendent perfection of generosity, the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom are with attachment or that they are without attachment.
- 19.17 “And in the same vein, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that the applications of mindfulness are with attachment or that they are without attachment. Similarly, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that the [other causal attributes], up to and including the noble eightfold path, are with attachment or that they are without attachment.
- 19.18 “They practice the transcendent perfection of wisdom whenever they do not engage with the notions that the ten powers of the tathāgatas are with attachment or that they are without attachment. Similarly, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that the [other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are with attachment or that they are without attachment. In the same vein, they practice the transcendent perfection of wisdom whenever they do not engage with the notions that [all attainments], up to and including omniscience, are with attachment or that they are without attachment.
- 19.19 “Subhūti, when great bodhisattva beings practice in that manner, they understand that physical forms are neither with attachment nor are they without attachment. Similarly, they understand that feelings, perceptions, formative predispositions, and consciousness are neither with attachment, nor are they without attachment. In the same vein, they understand that the fruit of entering the stream is neither with attachment, nor is it without attachment. [F.202.a] Similarly, they understand that the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, the fruit of arhatship, individual enlightenment, and unsurpassed, genuinely perfect enlightenment are neither with attachment, nor are they without attachment.”³²⁶
- 19.20 Then the venerable Subhūti said to the Blessed One, “Reverend Lord! How wonderful it is that this profound sacred doctrine is neither diminished even when it is not explained, nor is it enhanced even when it is explained!”

The Blessed One replied to the venerable Subhūti as follows: “Subhūti, It is so! It is just as you have said. This profound sacred doctrine is neither diminished even when it is not explained, nor is it enhanced even when it is explained. Just as, Subhūti, if the tathāgatas, arhats, genuinely perfect buddhas were to eulogize space for the duration of their entire lives, space would neither be diminished even when it is not eulogized, nor would it be enhanced even when it is eulogized, in the same way, Subhūti, an illusory person is neither enhanced when eulogized, nor diminished when not eulogized. Similarly, Subhūti, this sacred doctrine is neither enhanced when it is explained, nor is it diminished when it is not explained. Even when it is explained, it is just that, and even when it is not explained, it is just that.”

19.21 Then the venerable Subhūti said to the Blessed One, “Reverend Lord! Those great bodhisattva beings who are neither disheartened nor intimidated when practicing the transcendent perfection of wisdom and cultivating the transcendent perfection of wisdom, those who will not be disheartened but remain absorbed in this transcendent perfection of wisdom, without fear, and who do not turn away from unsurpassed genuinely perfect enlightenment, achieve that which is difficult. If one were to ask why, Reverend Lord, it is because [F.202.b] this cultivation of the transcendent perfection of wisdom is like cultivating space, and the same goes for [the other transcendent perfections], up to and including the transcendent perfection of generosity.”

19.22 “In space the transcendent perfection of wisdom is not discerned; nor are [the other transcendent perfections], down to and including the transcendent perfection of generosity, discerned. In space, physical forms are not discerned; nor are feelings, perceptions, formative predispositions and consciousness discerned. In space, the emptiness of internal phenomena is not discerned; nor are the emptiness of external phenomena, the emptiness of both internal and external phenomena, and [the other aspects of emptiness] up to and including the emptiness of the essential nature of non-entities, discerned. In space, the applications of mindfulness are not discerned; nor are [the other causal attributes], up to and including the noble eightfold path, discerned; nor indeed are the ten powers of the tathāgatas and the [other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, discerned. In space, the fruit of entering the stream is not discerned; nor is the fruit of being tied to one more rebirth discerned; nor are the fruits of no longer being subject to rebirth, arhatship, individual enlightenment, and unsurpassed genuinely perfect enlightenment discerned.

19.23 “Reverend Lord! I pay homage to those great bodhisattva beings who would don this great armor. Reverend Lord! Those who would don this armor for the sake of sentient beings actually seek to strive, struggle, and make efforts for the sake of space. Reverend Lord! Those who seek to liberate sentient beings from cyclic existence, and who would don the great armor, are actually seeking to liberate space. Reverend Lord! Those who would don this armor for the sake of sentient beings are actually seeking to buttress the sky. Reverend Lord! Those great bodhisattva beings who attain unsurpassed, genuinely perfect enlightenment for the sake of sentient beings acquire the great power of perseverance. [F.203.a] Reverend Lord! Those great bodhisattva beings who embark on unsurpassed, genuinely perfect enlightenment for the sake of all sentient beings are heroic and courageous. Reverend Lord! Those great bodhisattva beings who seek to attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment for the sake of sentient beings who resemble space, don the great armor and they don armor which is inconceivable and unequalled.

19.24 “If one were to ask why, Reverend Lord, if this world system of the great trichiliocosm were completely filled with tathāgatas, arhats, genuinely perfect buddhas, like a grove of reeds, a grove of bamboo, a grove of sugar cane, a paddy field, or a grove of wild licorice; and if these tathāgatas were to remain [in the world] and teach the sacred doctrine for an eon or more than an eon; and if each of these tathāgatas were to establish innumerable, countless, immeasurable sentient beings in final nirvāṇa, Reverend Lord, the depletion or replenishment of the world of sentient beings would not be discernible. If one were to ask why, it is because sentient beings are non-existent and because sentient beings are void. In the same vein as before, this applies extensively [also] to all the world systems of the ten directions.

19.25 “Reverend Lord! For these reasons I state that those who would don the great armor and seek to attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment for the sake of sentient beings, are actually seeking to liberate space.” [F.203.b]

19.26 Then there was a certain monk present within the assembly who thought, “O Reverend Lord! I pay homage to the transcendent perfection of wisdom, in which, although nothing at all arises or ceases, the aggregate of ethical discipline is still discerned, the aggregate of meditative stability is still discerned, the aggregate of wisdom is still discerned, the aggregate of liberation is still discerned, the aggregate of the perception of liberating pristine cognition is still discerned, and similarly, [the fruit of] entering the stream is still discerned, as indeed are [the fruits] of being tied to one more rebirth, of no longer being subject to rebirth, of arhatship, of individual enlightenment, and of the tathāgatas, arhats, genuinely perfect buddhas.

Great bodhisattva beings are still discerned, as indeed are the precious jewel of the Buddha, the precious jewel of the Dharma, and the precious jewel of the Saṅgha. The turnings of the wheel of the sacred doctrine are also still discerned!”

19.27 Then Śakra, mighty king of the gods, asked the venerable Subhūti as follows: “Reverend Subhūti, when bodhisattvas are absorbed in union with the transcendent perfection of wisdom, with respect to what are they absorbed in union?”

The venerable Subhūti replied, “The mind that would be absorbed in union with the transcendent perfection of wisdom is actually absorbed in union with space.”

19.28 Śakra, mighty king of the gods, then said to the Blessed One, “Reverend Lord! I will guard, protect, and offer sanctuary to those sons of enlightened heritage or daughters of enlightened heritage who hold, maintain, recite aloud, master, and are attentive to this transcendent perfection of wisdom in the right manner.”

19.29 Then the venerable Subhūti addressed Śakra, mighty king of the gods, “Kauśika, can you conceive of anything which you would wish to guard and protect, and toward which you would offer sanctuary?” [F.204.a]

“No, Reverend Subhūti!” he replied.

19.30 “Kauśika, if those sons of enlightened heritage or daughters of enlightened heritage abide in this transcendent perfection of wisdom, as it has been described, that itself will guard, protect, and offer sanctuary to them; those human and non-human adversaries who wish to harm them will find no opportunity to do so. One should know that those sons of enlightened heritage or daughters of enlightened heritage who abide in the transcendent perfection of wisdom, as it has been described, will never be separated from the transcendent perfection of wisdom.

“Kauśika, anyone thinking to guard, protect and offer sanctuary to great bodhisattva beings who practice the transcendent perfection of wisdom would actually be thinking to guard, protect, and offer sanctuary to space.

19.31 “Kauśika, can you guard, protect, and offer sanctuary to a dream, a mirage, an optical aberration, a magical display, or a phantom?”

“No, Reverend Subhūti!” he replied.

“Kauśika, in the same way, anyone thinking to guard, protect, and offer sanctuary to great bodhisattva beings who practice the transcendent perfection of wisdom would not succeed and would tire themselves out!³²⁷

19.32 “Kauśika, do you think you can guard, protect, and offer sanctuary to the tathāgatas or to an emanation of the tathāgatas?”

“No, Reverend Subhūti!” he replied.

“Kauśika, in the same way, anyone thinking to guard, protect, and offer sanctuary to great bodhisattva beings who practice the transcendent perfection of wisdom would not succeed and would simply tire themselves out!

19.33 “Kauśika, do you think you can guard, protect, and offer sanctuary to the expanse of reality, the finality of existence, the real nature, and the inconceivable expanse?” [F.204.b]

“No, Reverend Subhūti!” he replied.

“Kauśika, in the same vein as before, [anyone wishing to do so] would not succeed and would simply tire themselves out!”

19.34 Then Śakra, mighty king of the gods, asked the venerable Subhūti as follows: “Reverend Subhūti, do you think that great bodhisattva beings who practice the transcendent perfection of wisdom discern, provisionally, that all things are like a dream, like a mirage, like an echo, like an illusion, and like a phantom, and then, based on this understanding, that they do not make assumptions about their dreams, nor do they make assumptions on account of their dreams?”

The venerable Subhūti then replied to Śakra, mighty king of the gods, “Kauśika, whenever great bodhisattva beings practice the transcendent perfection of wisdom, when they do not make assumptions based on physical forms, and they do not make assumptions on account of physical forms; when they do not make assumptions associated with physical forms, and do not make assumptions about physical forms; and similarly, when they do not make assumptions based on feelings, perceptions, formative predispositions, and consciousness, when they do not make assumptions on account of consciousness [and the rest], when they do not make assumptions associated with consciousness [and the rest], and do not make assumptions about consciousness [and the rest]; and in the same vein as before, when they do not make assumptions based on [all other attributes and attainments], up to and including omniscience, when they do not make assumptions on account of omniscience [and so forth], when they do not make assumptions associated with omniscience [and so forth], and do not make assumptions about omniscience [and so forth]—in all those circumstances, great bodhisattva beings who practice the transcendent perfection of wisdom do discern that phenomena are like a dream, and so forth, and that they are like a phantom. Then, consequent on this understanding, they do not make assumptions based on dreams, they do not make assumptions on account of dreams, they do not make assumptions associated with dreams, and they do not make assumptions about dreams, and so on. [F.205.a] They do not make assumptions based on phantoms, they

do not make assumptions on account of phantoms. They do not make assumptions associated with phantoms, and they do not make assumptions about phantoms.”

19.35 Thereupon, through the power of the Buddha, the gods of the Caturmahārājakāyika realm, in this world system of the great trichiliocosm, along with the gods of the Trayastriṃśa realm; the Yāma, Tuṣita, Nirmāṇarata, and Paranirmitavaśavartin realms; those of the Brahma-purohita and Mahābrahmā realms; those of the Parīttābha, Apramāṇābha, and Ābhāsvara realms; and all the gods of [the other realms], up to and including the Pure Abodes, scattered divine flowers, divine sandalwood powders, and divine incense powders toward Lord Śākyamuni. They then approached the place where Lord Śākyamuni was seated, prostrated their heads at the feet of the Blessed One, and took their place to one side.

19.36 Then through the power of the Buddha, those gods of the Caturmahārājakāyika realm and those gods [of the other realms], up to and including the Pure Abodes, beheld in the eastern direction the forms of the thousand buddhas teaching the sacred doctrine, while monks named Subhūti exclusively requested this transcendent perfection of wisdom, and Śakra, mighty king of the gods, then exclusively requested this specific chapter of the transcendent perfection of wisdom. Similarly, they beheld the thousand buddhas in each of all the world systems of the south, west, north, nadir, and zenith, along with the four intermediate directions. The same refrain [as for the eastern direction] should be extensively applied to all these, in every detail.

19.37 Then the Blessed One addressed the venerable Subhūti as follows: “Subhūti! Once the great bodhisattva being Maitreya has attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, [F.205.b] he will teach this transcendent perfection of wisdom in this very place. All the tathāgatas, arhats, genuinely perfect buddhas of this Auspicious Eon will indeed come to this very place and teach this transcendent perfection of wisdom.” [B19]

19.38 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! Through what modes, through what indications, and through what signs will the Bodhisattva Maitreya teach this transcendent perfection of wisdom, having attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment?”

The Blessed One replied to the venerable Subhūti as follows: “Subhūti, the Bodhisattva Maitreya, having attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, will not teach the sacred doctrine according to the notions that physical forms are permanent or that they are impermanent. He will not teach the sacred doctrine according to the

notions that physical forms are imbued with happiness or that they are imbued with suffering. He will not teach the sacred doctrine according to the notions that physical forms are a self and that they are not a self.

19.39 “He will not teach the sacred doctrine according to the notions that physical forms are empty or that they are not empty. He will not teach the sacred doctrine according to the notions that physical forms are with signs or that they are signless. He will not teach the sacred doctrine according to the notions that physical forms have aspirations or that they are without aspirations.

19.40 “He will not teach the sacred doctrine according to the notions that physical forms are calm or that they are not calm. He will not teach the sacred doctrine according to the notions that physical forms are void or that they are not void. He will not teach the sacred doctrine according to the notions that physical forms are afflicted or that they are purified.

19.41 “He will not teach the sacred doctrine according to the notions that physical forms arise [F.206.a] or that they cease. He will not teach the sacred doctrine according to the notions that physical forms are entities or that they are non-entities. He will not teach the sacred doctrine according to the notions that physical forms are pure or that they are impure. He will not teach the sacred doctrine according to the notions that physical forms are fettered or that they are liberated. Just as in the case of physical forms, so in the case of feelings, perceptions, formative predispositions, and consciousness he will not teach the sacred doctrine according to the notions that these are fettered or that they are liberated, and so forth.

19.42 “He will not teach the sacred doctrine according to the notions that physical forms are past, that they are future, or that they are present. Similarly, he will not teach the sacred doctrine according to the notions that feelings, perceptions, formative predispositions, and consciousness are past, that they are future, or that they are present. In the same vein, he will not teach the sacred doctrine according to the notions that [all other attributes and attainments], up to and including omniscience, are past, that they are future, or that they are present.

“In the same manner, he will not teach the sacred doctrine according to the notions that physical forms are utterly pure or that they are not utterly pure. Similarly, he will not teach the sacred doctrine according to the notions that feelings, perceptions, formative predispositions, and consciousness are utterly pure or that they are not utterly pure. In the same vein, he will not teach the sacred doctrine according to the notions that [all other attributes and attainments], up to and including omniscience, are utterly pure or that they are not utterly pure.”³²⁸

19.43 Thereupon the venerable Subhūti said to the Blessed One, “Reverend Lord! The transcendent perfection of wisdom is absolutely pure.”

The Blessed One replied, “Subhūti, the transcendent perfection of wisdom is absolutely pure owing to the absolute purity of physical forms. Similarly, Subhūti, [F.206.b] the transcendent perfection of wisdom is absolutely pure owing to the absolute purity of feelings, perceptions, formative predispositions, and consciousness.”

19.44 “Reverend Lord! How is the transcendent perfection of wisdom absolutely pure owing to the absolute purity of physical forms, and similarly, how is the transcendent perfection of wisdom absolutely pure owing to the absolute purity of feelings, perceptions, formative predispositions, and consciousness?”

The Blessed One replied, “Subhūti, physical forms are absolutely pure because they neither arise nor cease, and they are neither afflicted nor purified. Similarly, feelings, perceptions, formative predispositions, and consciousness are absolutely pure because they neither arise nor cease, and they are neither afflicted nor purified. Moreover, Subhūti, the transcendent perfection of wisdom is absolutely pure owing to the absolute purity of space.”

19.45 “Reverend Lord! How is the transcendent perfection of wisdom absolutely pure owing to the absolute purity of space?”

The Blessed One replied, “Subhūti, space is absolutely pure because it neither arises nor ceases, and it is neither afflicted nor purified. Moreover, Subhūti, the transcendent perfection of wisdom is absolutely pure because physical forms are unsullied. Similarly, the transcendent perfection of wisdom is absolutely pure because feelings, perceptions, formative predispositions, and consciousness are unsullied.”

19.46 “Reverend Lord! How is the transcendent perfection of wisdom absolutely pure owing to the unsullied nature of space?”

The Blessed One replied, “Subhūti, the transcendent perfection of wisdom is absolutely pure because space cannot be grasped. [F.207.a] Similarly, the transcendent perfection of wisdom is absolutely pure because space cannot be conventionally designated. Subhūti, the transcendent perfection of wisdom is absolutely pure because, just like the resonance of the echo of an echo in space, Subhūti, space cannot be conventionally designated.”

19.47 “Reverend Lord! How is the transcendent perfection of wisdom absolutely pure because space is not apprehended?”

The Blessed One replied, “Subhūti, the transcendent perfection of wisdom is absolutely pure because space is not apprehended in any respect. Moreover Subhūti, the transcendent perfection of wisdom is absolutely pure

because all things neither arise nor cease, and are neither afflicted nor purified.”

19.48 “Reverend Lord! How is the transcendent perfection of wisdom absolutely pure because all things neither arise nor cease, and are neither afflicted nor purified?”

The Blessed One replied, “Subhūti, the transcendent perfection of wisdom is absolutely pure because all things are utterly pure.”

19.49 Thereupon, the venerable Subhūti said to the Blessed One, “Reverend Lord! Those sons of enlightened heritage or daughters of enlightened heritage who hold, maintain, master, recite aloud, and are attentive to this transcendent perfection of wisdom in the right manner will, Reverend Lord, not suffer ailments of the eyes, nor will they suffer ailments of the ears, nor will they suffer ailments of the nose, nor will they suffer ailments of the tongue, nor will their limbs be defective, [F.207.b] nor will their bodies become too decrepit, and nor will they die a terrible death. That is to say, the gods of the Caturmahārājakāyika realm and [those of the other realms], up to and including the gods of the Pure Abodes, along with many thousands of other gods, will deliberately follow them. On the eighth day, the fourteenth day, and the fifteenth day [of the lunar month], many hosts of the gods will congregate in places where those sons of enlightened heritage or daughters of enlightened heritage who teach the sacred doctrine, preach and expound this transcendent perfection of wisdom, and they will indeed generate many innumerable, countless, inconceivable, and unappraisable merits.”

19.50 The Blessed One then addressed the venerable Subhūti as follows: “Subhūti, it is so! It is just as you have said. When those sons of enlightened heritage or daughters of enlightened heritage preach and expound this transcendent perfection of wisdom on the eighth day, the fourteenth day, and the fifteenth day [of the lunar month] they will generate many innumerable, countless, inconceivable, and unappraisable merits; when they preach and expound this transcendent perfection of wisdom, an entourage of gods will be in their presence. If you ask why, Subhūti, it is because this transcendent perfection of wisdom is most precious. Subhūti, the transcendent perfection of wisdom is precious in that it can liberate sentient beings from the hells, and it can liberate them from the birthplaces of animals, the world of Yama, and the impoverished states of human beings, yakṣas, and nāgas.

19.51 “Moreover, it offers the prospects of rebirth among the royal class, standing out like a tall sāl tree; or among the priestly class, standing out like a tall sāl tree; or among the householder class, standing out like a tall sāl tree; [F.208.a] or among the merchant class, standing out like a tall sāl tree. Similarly, it offers the prospect of rebirth among the gods of the Caturmahā-

rājakāyika realm, and in the same vein, among [the other god realms], up to and including the gods of the sense field of neither perception nor non-perception. Similarly, it offers the fruit of entering the stream, and likewise it offers the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, and of arhatship, individual enlightenment, and unsurpassed, genuinely perfect enlightenment.

19.52 “If you ask why, Subhūti, it is because in this transcendent perfection of wisdom the paths of the ten virtuous actions are extensively revealed. Having trained therein, the royal class, standing out like a tall sāl tree, is discerned in the world. Similarly, the priestly class, standing out like a tall sāl tree; the householder class, standing out like a tall sāl tree; and the mercantile class, standing out like a tall sāl tree; and similarly, the gods of the Caturmahārājakāyika realm are all discerned in the world, as are [the other classes of gods], up to and including the gods of the Paranirmitavaśavartin realm. Similarly, the gods of the Brahmākāyika realm, and the gods of the Brahmapurohita, Brahmapariśadya, Mahābrahmā, Ābhāsvara, Parīttābha, Apramāṇābha, Śubhakarṣna, Parīttāsubha, Apramāṇāsubha realms, and so forth, up to and including the gods of the sense field of neither perception nor non-perception, are all discerned in the world. Similarly, the fruit of entering the stream, and likewise the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and unsurpassed, genuinely perfect enlightenment are all discerned in the world.

19.53 “Also, Subhūti, the four meditative concentrations are revealed in this transcendent perfection of wisdom, [F.208.b] and similarly, [the other causal attributes], up to and including the noble eightfold path, are revealed therein. Similarly, the transcendent perfection of generosity is revealed therein, and likewise, the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom are revealed therein. Similarly, the emptiness of internal phenomena is revealed therein, the emptiness of external phenomena is revealed therein, and in the same vein, [all other aspects of emptiness], up to and including the emptiness of the essential nature of non-entities, are revealed therein. Similarly, the ten powers of the tathāgatas are revealed therein, and in the same vein as before, [all other fruitional attributes and attainments], up to and including omniscience, are revealed therein. It is after training therein that the tathāgatas, arhats, genuinely perfect buddhas are discerned in the world. For these reasons, this transcendent perfection of wisdom is designated as the ‘precious transcendent perfection.’

- 19.54 “In this precious transcendent perfection, there is nothing at all that arises or ceases, nothing that is afflicted or purified, and nothing that is to be retained or forsaken. If you ask why, it is because there is nothing at all that could arise or cease, nothing that could be afflicted or purified, and nothing that could be retained or forsaken. Subhūti, in this precious transcendent perfection, there are no phenomena at all that are apprehensible, be they virtuous, non-virtuous, determinate, indeterminate, mundane, supramundane, contaminated, uncontaminated, conditioned, or unconditioned. For this reason, Subhūti, this precious transcendent perfection is non-apprehensible. [F.209.a]
- 19.55 “Subhūti, this precious transcendent perfection is unsullied by anything whatsoever. If you ask why, Subhūti, it is because the things by which the precious transcendent perfection might be sullied are non-apprehensible. Subhūti, if great bodhisattva beings, while practicing the transcendent perfection of wisdom, do not grasp in the manner [previously mentioned], do not conceptualize in that manner, and do not conceptually elaborate in that manner, they will indeed practice the transcendent perfection of wisdom. They will proceed from one buddhafiield to another buddhafiield in order to venerate, respect, and make offerings to the lord buddhas, and when they proceed from one buddhafiield to another buddhafiield, they will bring hundreds of thousands of sentient beings to maturity, and they will also refine the buddhafiields.
- 19.56 “Subhūti, this transcendent perfection of wisdom does not teach anything at all, nor does it not teach anything. It does not grasp anything at all, nor does it offer anything, nor does it give rise to anything, nor does it cause anything to cease, nor does it bring about the affliction or the purification of anything, nor does it diminish or enhance anything, and nor is it past, future, or present.
- 19.57 “Subhūti, this transcendent perfection of wisdom does not transcend the world system of desire, nor is it established in the world system of desire. It does not transcend the world system of form, nor is it established in the world system of form. It does not transcend the world system of formlessness, nor is it established in the world system of formlessness. It neither bestows nor withholds the transcendent perfection of generosity. It neither bestows nor withholds the transcendent perfection of ethical discipline. [F.209.b] It neither bestows nor withholds the transcendent perfection of tolerance. It neither bestows nor withholds the transcendent perfection of perseverance. It neither bestows nor withholds the transcendent perfection of meditative concentration. It neither bestows nor withholds the emptiness of internal phenomena. It neither bestows nor withholds the other aspects of emptiness, up to and including the emptiness

of the essential nature of non-entities. It neither bestows nor withholds the fruit of entering the stream. Similarly, it neither bestows nor withholds the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, or arhatship. It neither bestows nor withholds individual enlightenment. It neither bestows nor withholds the maturity of the bodhisattvas. It neither bestows nor withholds omniscience.

19.58 “Subhūti, this transcendent perfection of wisdom neither bestows nor withholds the attributes of ordinary people. It neither bestows nor withholds the attributes of those who have entered the stream. It neither bestows nor withholds the attributes of those who have attained [the other fruits], up to and including arhatship. It neither bestows nor withholds the attributes of the bodhisattvas. It neither bestows nor withholds the attributes of the genuinely perfect buddhas.

19.59 “Moreover, Subhūti, this transcendent perfection of wisdom does not withhold the conditioned elements, nor does it bestow the unconditioned elements. If you ask why, Subhūti, it is because, regardless of whether the tathāgatas have appeared or not, it is the abiding nature of all things, and the expanse of reality is [this same] abiding nature. [F.210.a] Indeed, this expanse of reality is not forgetful and it does not degenerate.”

19.60 Then many thousands of divine princes, congregating in the midst of the heavens, cheered long and loud. They scattered their divine flowers—blue lotuses, day lotuses, night lotuses, and white lotuses—and they grew hoarse saying, “Ah! We have seen the wheel of the sacred doctrine turned for the second time in Jambudvīpa!” Thereupon, those thousands of divine princes accepted that phenomena are non-arising.

19.61 Then the Blessed One addressed the venerable Subhūti as follows: “Subhūti, owing to the emptiness of the essential nature of non-entities, this turning of the wheel of the sacred doctrine is not the first in Jambudvīpa, nor is it the second. This transcendent perfection of wisdom is not at all established as a doctrine that is to be set in motion or reversed.”

19.62 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! What is the emptiness of the essential nature of non-entities, owing to which this transcendent perfection of wisdom is not at all established as a doctrine to be set in motion or reversed?”

The Blessed One replied, “Subhūti, the transcendent perfection of wisdom is empty of the transcendent perfection of wisdom. Similarly, [the other transcendent perfections], up to and including the transcendent perfection of generosity, are empty of the transcendent perfection of generosity, and so forth. Similarly, the emptiness of internal phenomena is empty of the emptiness of internal phenomena. The emptiness of external phenomena is empty of the emptiness of external phenomena. The emptiness of both

external and internal phenomena is empty of the emptiness of both external and internal phenomena, and the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, are empty of the emptiness of the essential nature of non-entities, and so forth.

19.63 “The applications of mindfulness are empty of the applications of mindfulness, and [the other causal attributes], up to and including the noble eightfold path, are empty of the noble eightfold path, and so forth. [F.210.b] Similarly, the ten powers of the tathāgatas are empty of the ten powers of the tathāgatas, and [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are empty of the eighteen distinct qualities of the buddhas, and so forth.

19.64 “Ordinary persons are empty of ordinary persons. The fruit of entering the stream is empty of the fruit of entering the stream. The fruit of being tied to one more rebirth is empty of the fruit of being tied to one more rebirth. The fruit of no longer being subject to rebirth is empty of the fruit of no longer being subject to rebirth. Arhatship is empty of arhatship. Individual enlightenment is empty of individual enlightenment. The essential nature of the bodhisattvas is empty of the essential nature of the bodhisattvas. Omniscience is empty of omniscience.”

19.65 Then the venerable Subhūti said to the Blessed One, “Reverend Lord! This transcendent perfection of wisdom which the bodhisattvas have is the great transcendent perfection, for all things are empty of the essential nature, and indeed they are empty of all things. Dependent on this transcendent perfection of wisdom, great bodhisattva beings attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, and turn the wheel of the sacred doctrine, even though nothing at all is set in motion or reversed. Nothing at all is considered or promulgated by anyone at all.

19.66 “If one were to ask why, it is because, in emptiness, that which would set in motion or reverse anything at all is in no way apprehensible. If one were to ask why, it is because all things are invariably unactualized. If one were to ask why, it is because emptiness does not set in motion or reverse anything at all. [F.211.a] Signlessness does not set in motion or reverse anything at all. Aspirationlessness does not set in motion or reverse anything at all. That which describes, explains, designates, establishes, analyzes, interprets, elucidates, introduces, and expounds the transcendent perfection of wisdom in this manner is the absolutely pure exegesis of the transcendent perfection of wisdom. This exegesis of the transcendent perfection of wisdom has neither been explained nor revealed by anyone at all. It has never been requested by anyone at all. It has never been actualized by anyone at all, nor

has anyone ever attained nirvāṇa with reference to it, nor has anyone ever been worthy of offerings on account of this revelation of the sacred doctrine.”

19.67 *This completes the nineteenth chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Agents and Non-agents.”³²⁹*

20.

Chapter 20

ENLIGHTENED ATTRIBUTES

- 20.1 Then the venerable Subhūti said to the Blessed One, “Reverend Lord! This transcendent perfection of wisdom is the infinite transcendent perfection.”³³⁰
The Blessed One replied, “This is owing to the infinity of space!”
“Reverend Lord, this transcendent perfection is sameness.”
The Blessed One replied, “This is owing to the sameness of all things!”
- 20.2 “Reverend Lord, this transcendent perfection is void.”
The Blessed One replied, “This is owing to emptiness, beyond limitations!”
“Reverend Lord, this transcendent perfection cannot be crushed.”
The Blessed One replied, “This is owing to the non-apprehension of all things!”
- 20.3 “Reverend Lord, this transcendent perfection is non-existent.” [F.211.b]
The Blessed One replied, “This is owing to namelessness and non-corporeality!”
“Reverend Lord, this transcendent perfection is like space.”
He replied, “This is owing to the non-apprehension of exhalation and inhalation!”
- 20.4 “Reverend Lord, this transcendent perfection is inexpressible.”
He replied, “This is owing to the non-apprehension of ideation and scrutiny!”
“Reverend Lord, this transcendent perfection is nameless.”
He replied, “This is owing to the non-apprehension of the aggregates of feelings, perceptions, formative predispositions, and consciousness!”
- 20.5 “Reverend Lord, this transcendent perfection is non-departing.”
He replied, “This is owing to the non-arriving of all things!”
“Reverend Lord, this transcendent perfection cannot be appropriated.”
He replied, “This is owing to the non-grasping of all things!”

- 20.6 “Reverend Lord, this transcendent perfection is inexhaustible.”
 He replied, “This is owing to the perpetual exhaustion and refinement of all things!”³³¹
 “Reverend Lord, this transcendent perfection is non-arisen.”
 He replied, “This is owing to the non-cessation and non-arising of all things!”
- 20.7 “Reverend Lord, this transcendent perfection is without a creator.”
 He replied, “This is owing to the non-apprehension of creators!”
 “Reverend Lord, this transcendent perfection is without a knower.”
 He replied, “This is owing to the inanimate nature of all things!”
- 20.8 “Reverend Lord, this transcendent perfection does not transmigrate.”
 He replied, “This is owing to the non-apprehension of death and transmigration!”³³²
 “Reverend Lord, this transcendent perfection does not disintegrate.”
 He replied, [F.212.a] “This is owing to the non-disintegration of all things!”
- 20.9 “Reverend Lord, this transcendent perfection is dreamlike.”
 He replied, “This is owing to the non-apprehension of the perception of dreams!”
 “Reverend Lord, this transcendent perfection is like an echo.”
 He replied, “This is owing to the non-apprehension of sounds and the ears!”
- 20.10 “Reverend Lord, this transcendent perfection is like an optical aberration.”
 He replied, “This is owing to the non-apprehension of mirrors and reflections!”
 “Reverend Lord, this transcendent perfection is like a mirage.”
 He replied, “This is owing to the non-apprehension of flowing water!”³³³
- 20.11 “Reverend Lord, this transcendent perfection is like a magical display.”
 He replied, “This is owing to the non-apprehension of non-entities!”³³⁴
 “Reverend Lord, this transcendent perfection is without afflicted mental states.”
 He replied, “This is owing to the non-apprehension of all afflicted mental states!”
- 20.12 “Reverend Lord, this transcendent perfection is without purification.”
 He replied, “This is owing to the non-existence of all afflicted mental states!”
 “Reverend Lord, this transcendent perfection is unsullied.”
 He replied, “This is owing to the non-apprehension of stains!”³³⁵
- 20.13 “Reverend Lord, this transcendent perfection is without conceptual elaboration.”

- He replied, "This is owing to the eradication of all conceptual elaborations!"
- "Reverend Lord, this transcendent perfection is without assumptions."
- He replied, "This is owing to the eradication of all assumptions!"
- 20.14 "Reverend Lord, this transcendent perfection is unshakeable."
- He replied, "This is owing to the stability of the expanse of reality!"
- "Reverend Lord, this transcendent perfection is free from desires." [F.212.b]
- He replied, "This is owing to the incontrovertible realization of all things!"³³⁶
- 20.15 "Reverend Lord, this transcendent perfection is without obsession."³³⁷
- He replied, "This is owing to the non-conceptuality of all things!"
- "Reverend Lord, this transcendent perfection is calm."
- He replied, "This is owing to the non-apprehension of mental images!"³³⁸
- 20.16 "Reverend Lord, this transcendent perfection is not desire."
- He replied, "This is owing to the non-apprehension of desire!"
- "Reverend Lord, this transcendent perfection is not hatred."
- He replied, "This is owing to the absence of hatred!"
- 20.17 "Reverend Lord, this transcendent perfection is not delusion."
- He replied, "This is owing to the dispelling of all the darkness of ignorance!"
- "Reverend Lord, this transcendent perfection is not afflicted mental states."
- He replied, "This is owing to the absence of imagination!"
- 20.18 "Reverend Lord, this transcendent perfection is not sentient."
- He replied, "This is owing to the absence of sentient beings!"
- "Reverend Lord, this transcendent perfection is not to be forsaken."³³⁹
- He replied, "This is owing to the non-arising of all things!"
- 20.19 "Reverend Lord, this transcendent perfection does not apprehend the two extremes."
- He replied, "This is owing to the abandonment of the two extremes!"
- "Reverend Lord, this transcendent perfection is undifferentiated."
- He replied, "This is owing to the non-association of all things!"
- 20.20 "Reverend Lord, this transcendent perfection is unblemished."
- He replied, "This is owing to the transcendence of all that is achieved by śrāvakas and pratyekabuddhas!" [F.213.a]
- "Reverend Lord, this transcendent perfection is non-conceptual."
- He replied, "This is owing to the non-apprehension of all concepts!"
- 20.21 "Reverend Lord, this transcendent perfection is immeasurable."
- He replied, "This is owing to the non-apprehension of the dimensions of all things!"

“Reverend Lord, this transcendent perfection is unattached.”

He replied, “This is owing to the absence of attachment with regard to all things!”³⁴⁰

20.22 “Reverend Lord, this transcendent perfection is impermanent.”

He replied, “This is owing to the non-disintegration of all things!”

“Reverend Lord, this transcendent perfection is imbued with suffering.”

He replied, “This is owing to indefatigability with respect to all things!”

20.23 “Reverend Lord, this transcendent perfection is not a self.”

He replied, “This is owing to non-fixation upon all things!”

“Reverend Lord, this transcendent perfection is emptiness.”

He replied, “This is owing to the non-apprehension of all things!”³⁴¹

20.24 “Reverend Lord, this transcendent perfection is without defining characteristics.”

He replied, “This is owing to the absence of distinguishing counterparts with respect to all things!”³⁴²

“Reverend Lord, this transcendent perfection is the emptiness of internal phenomena.”

He replied, “This is owing to the non-apprehension of internal phenomena!”

20.25 “Reverend Lord, this transcendent perfection is the emptiness of external phenomena.”

He replied, “This is owing to the non-apprehension of external phenomena!”

“Reverend Lord, this transcendent perfection is the emptiness of external and internal phenomena.”

He replied, “This is owing to the non-apprehension of external and internal phenomena!”

20.26 “Reverend Lord, this transcendent perfection is the emptiness of emptiness.”

He replied, “This is owing to the non-apprehension of the emptiness of emptiness!”[F.213.b]

“Reverend Lord, this transcendent perfection is the emptiness of great extent.”

He replied, “This is owing to the non-apprehension of all things!”³⁴³

20.27 “Reverend Lord, this transcendent perfection is the emptiness of ultimate reality.”

He replied, “This is owing to the non-apprehension of the emptiness of ultimate reality!”

“Reverend Lord, this transcendent perfection is the emptiness of conditioned phenomena.”

- He replied, "This is owing to the non-apprehension of the emptiness of conditioned phenomena!"
- 20.28 "Reverend Lord, this transcendent perfection is the emptiness of unconditioned phenomena."
- He replied, "This is owing to the non-apprehension of the emptiness of unconditioned phenomena!"
- "Reverend Lord, this transcendent perfection is the emptiness of the unlimited."
- He replied, "This is owing to the non-apprehension of the emptiness of the unlimited!"
- 20.29 "Reverend Lord, this transcendent perfection is the emptiness of that which has neither beginning nor end."
- He replied, "This is owing to the non-apprehension of the emptiness of that which has neither beginning nor end!"
- "Reverend Lord, this transcendent perfection is the emptiness of non-dispersal."
- He replied, "This is owing to the non-apprehension of the emptiness of non-dispersal!"
- 20.30 "Reverend Lord, this transcendent perfection is the emptiness of inherent existence."
- He replied, "This is owing to the non-apprehension of unconditioned phenomena!"³⁴⁴
- "Reverend Lord, this transcendent perfection is the emptiness of all things."
- He replied, "This is owing to the non-apprehension of internal and external phenomena!"
- 20.31 "Reverend Lord, this transcendent perfection is the emptiness of intrinsic defining characteristics."
- He replied, "This is owing to the voidness of phenomena associated with the emptiness of intrinsic defining characteristics!"
- "Reverend Lord, this transcendent perfection is the emptiness of the essential nature of non-entities." [F.214.a]
- He replied, "This is owing to the non-apprehension of the emptiness of the essential nature of non-entities!" "Reverend Lord, this transcendent perfection constitutes the applications of mindfulness."
- He replied, "This is owing to the non-apprehension of the body, feelings, mind, and phenomena!"
- 20.32 "Reverend Lord, this transcendent perfection constitutes the correct exertions."
- He replied, "This is owing to the non-apprehension of virtuous and non-virtuous attributes!"

- “Reverend Lord, this transcendent perfection constitutes the supports for miraculous ability.”
- He replied, “This is owing to the non-apprehension of the four supports for miraculous ability!”
- 20.33 “Reverend Lord, this transcendent perfection constitutes the faculties.”
- He replied, “This is owing to the non-apprehension of the five faculties!”
- “Reverend Lord, this transcendent perfection constitutes the powers.”
- He replied, “This is owing to the non-apprehension of the five powers!”
- “Reverend Lord, this transcendent perfection constitutes the branches of enlightenment.”
- He replied, “This is owing to the non-apprehension of the seven branches of enlightenment!”
- “Reverend Lord, this transcendent perfection constitutes the noble path.”
- He replied, “This is owing to the non-apprehension of the noble eightfold path!”
- 20.34 “Reverend Lord, this transcendent perfection is empty.”
- He replied, “This is owing to the non-apprehension of the aspects of emptiness and the aspect of voidness!”³⁴⁵
- “Reverend Lord, this transcendent perfection is signless.”
- He replied, “This is owing to the non-apprehension of the aspects of calmness!”³⁴⁶
- 20.35 “Reverend Lord, this transcendent perfection is aspirationless.”
- He replied, “This is owing to the non-apprehension of aspirations!”
- “Reverend Lord, this transcendent perfection constitutes the aspects of liberation.”
- He replied, [F.214.b] “This is owing to the non-apprehension of the eight aspects of liberation!”
- 20.36 “Reverend Lord, this transcendent perfection constitutes the steps of meditative absorption.”
- He replied, “This is owing to the non-apprehension of the nine serial steps of meditative absorption!”
- “Reverend Lord, this transcendent perfection is generosity.”
- He replied, “This is owing to the non-apprehension of miserliness!”
- 20.37 “Reverend Lord, this transcendent perfection is ethical discipline.”
- He replied, “This is owing to the non-apprehension of degenerate morality!”
- “Reverend Lord, this transcendent perfection is tolerance.”
- He replied, “This is owing to the non-apprehension of malice and tolerance!”³⁴⁷
- 20.38 “Reverend Lord, this transcendent perfection is perseverance.”
- He replied, “This is owing to the non-apprehension of indolence!”

- “Reverend Lord, this transcendent perfection is meditative concentration.”
He replied, “This is owing to the non-apprehension of distraction!”
- 20.39 “Reverend Lord, this transcendent perfection is wisdom.”
He replied, “This is owing to the non-apprehension of stupidity!”
“Reverend Lord, this transcendent perfection constitutes the ten powers.”
He replied, “This is owing to their uncrushability by all things!”³⁴⁸
- 20.40 “Reverend Lord, this transcendent perfection constitutes the four assurances.”
He replied, “This is owing to their uncrushability by all things and owing to their undauntedness concerning the understanding of the aspects of the path!”³⁴⁹
“Reverend Lord, this transcendent perfection constitutes the four kinds of exact knowledge.”
He replied, “This is owing to the absence of attachment and absence of obstruction with respect to all knowledge!”
- 20.41 “Reverend Lord, this transcendent perfection constitutes great compassion.”
He replied, “This is owing to the non-abandonment of all sentient beings!”[F.215.a]
“Reverend Lord, this transcendent perfection constitutes the eighteen distinct qualities of the buddhas.”
He replied, “This is owing to its transcending of all the doctrines of the śrāvakas and pratyekabuddhas!”
- 20.42 “Reverend Lord, this transcendent perfection is the [nature of the] tathāgata.”
He replied, “This is owing to the reality divulged as such in all languages!”³⁵⁰
“Reverend Lord, this transcendent perfection is naturally arisen.”
He replied, “This is owing to the sway that it holds over all things!”
- 20.43 “Reverend Lord, this transcendent perfection is the genuinely perfect buddha.”
He replied, “This is owing to the attainment of manifestly perfect buddhahood with respect to all things, in all their finest aspects!”³⁵¹
- 20.44 Then all the gods inhabiting the world system of desire and all the gods inhabiting the world system of form, within this world system of the great trichiliocosm, as many as they are, scattered divine flowers, incense, joss sticks, nectar,³⁵² and black agar wood powders. Approaching the Blessed One, they prostrated with their heads toward the feet of the Blessed One, and stood to one side. Then, even as they stood to one side, the gods inhabiting the world system of desire and the world system of form asked the Blessed One, “With regard to this profound transcendent perfection of

wisdom which the Reverend Lord is explaining, what, O Lord, are the defining characteristics of this profound transcendent perfection of wisdom?"

20.45 The Blessed One replied to those gods as follows: "Gods, this profound transcendent perfection of wisdom has the defining characteristic of emptiness. Gods, this profound transcendent perfection of wisdom has the defining characteristic of signlessness, and the defining characteristic of aspirationlessness. [F.215.b] Similarly, O gods, this profound transcendent perfection of wisdom has the defining characteristic of non-conditioning, the defining characteristic of non-arising, the defining characteristic of non-cessation, the defining characteristic of non-defilement, the defining characteristic of non-purification, and the defining characteristic of non-entity. Gods, although this profound transcendent perfection of wisdom has such defining characteristics, for the sake of the world the tathāgatas have named, symbolized, designated, and expressed it in conventional terms, but, O gods, that is not the case in ultimate reality. It cannot be disturbed by the world with its gods, humans, and antigods. If you ask why, it is because the world with its gods, humans, and antigods is also endowed with those very same defining characteristics.

20.46 "Similarly, O gods, defining characteristics are not perceived by means of defining characteristics. Nor is the absence of defining characteristics perceived by means of defining characteristics, nor are defining characteristics perceived by means of the absence of defining characteristics, nor even is the absence of defining characteristics perceived by means of the absence of defining characteristics. Therefore, O gods, as far as defining characteristics, the absence of defining characteristics, the defining characteristics of defining characteristics, and their combinations are concerned, it is impossible for any of them to know and for any of them to be known.

20.47 "Gods, these defining characteristics have not been conditioned by physical forms. They have not been conditioned by feelings, perceptions, and formative predispositions; nor have they been conditioned by consciousness. They have not been conditioned by internal emptiness. They have not been conditioned by external emptiness, nor have they been conditioned by external and internal emptiness, and, in the same vein, they have not been conditioned by the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities. They have not been conditioned by [the attributes and attainments], extending from the applications of mindfulness, and so on, up to and including omniscience. [F.216.a] Gods, these defining characteristics are neither human nor non-

human; they neither have contamination nor are they without contamination; they are neither mundane nor are they supramundane; and they are neither conditioned nor are they unconditioned.

20.48 “Furthermore, O gods, do you think that if someone were to say that such and such is the defining characteristic of space, they would be speaking correctly?”

“O Lord, they would be incorrect in stating that [such and such] is the defining characteristic of space. If one were to ask why, Reverend Lord, it is because space is unconditioned. Therefore, it is not endowed with any defining characteristic whatsoever; nor is it thus endowed, because it is non-existent and non-apprehensible.”

20.49 The Blessed One then addressed those gods inhabiting the world system of desire and those inhabiting the world system of form as follows: “Gods, whether the tathāgatas have appeared or whether the tathāgatas have not appeared [in the world], the expanse that is the defining characteristic of reality is itself established. The tathāgatas are called tathāgatas because they have genuinely attained manifestly perfect buddhahood.”

20.50 The gods then said to the Blessed One, “Reverend Lord! Because they have attained manifestly perfect buddhahood with regard to those defining characteristics, the tathāgatas engage in the perception of gnosis which is unobstructed with respect to phenomena. It is due to having been established in these defining characteristics that the tathāgatas have attained manifestly perfect buddhahood with regard to this profound transcendent perfection of wisdom, whose defining characteristics transcend all attachments. These defining characteristics through which the tathāgatas have attained manifestly perfect buddhahood are profound. [F.216.b]

20.51 “Reverend Lord, how wonderful is this profound transcendent perfection of wisdom within the perceptual range of the Tathāgata, Arhat, Genuinely Perfect Buddha—the Tathāgata who became a bodhisattva in former lives by engaging therein, and acquired the five extrasensory powers of the bodhisattvas, and who then, in this very lifetime, attained manifestly perfect buddhahood with respect to omniscience, and, having attained manifestly perfect buddhahood with respect to omniscience, comprehended all these defining characteristics. He comprehends the defining characteristics of all things. He comprehends the defining characteristics of physical forms, feelings, perceptions, formative predispositions, and consciousness. Similarly, he comprehends the defining characteristics of the transcendent perfection of generosity. He comprehends the defining characteristics of the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent

perfection of meditative concentration, and the transcendent perfection of wisdom. He comprehends the defining characteristics [of the attributes and attainments], up to and including omniscience.”

20.52 The Blessed One then addressed the gods inhabiting the world system of desire and those inhabiting the world system of form: “Gods, the defining characteristic of physical forms is that they are capable of assuming material form, but the tathāgatas attain manifestly perfect buddhahood with respect to the absence of their defining characteristic. Similarly, feelings have the defining characteristic of emotional experience, perceptions have the defining characteristics of comprehensibility, formative predispositions have the defining characteristic of conditioning, and consciousness has the defining characteristic of particularizing intrinsic awareness, but the tathāgatas attain manifestly perfect buddhahood with respect to the absence of all their defining characteristics.

20.53 “The transcendent perfection of generosity has the defining characteristic of renunciation, [F.217.a] but the tathāgatas attain manifestly perfect buddhahood with respect to the absence of its defining characteristic. The transcendent perfection of ethical discipline has the defining characteristic of non-involvement, the transcendent perfection of tolerance has the defining characteristic of imperturbability, the transcendent perfection of perseverance has the defining characteristic of uncrushability, the transcendent perfection of meditative concentration has the defining characteristic of undistractedness, and the transcendent perfection of wisdom has the defining characteristic of non-fixation with respect to all things, but the tathāgatas attain manifestly perfect buddhahood with respect to the absence of all their defining characteristics.

20.54 “The four meditative concentrations, and similarly the four immeasurable aspirations and the four formless absorptions, have the defining characteristic of non-disturbance, but the tathāgatas attain manifestly perfect buddhahood with respect to the absence of all their defining characteristics. The thirty-seven aspects of enlightenment have the defining characteristic of being conducive to emancipation, but the tathāgatas attain manifestly perfect buddhahood with respect to the absence of their defining characteristics. Emptiness as a gateway to liberation has the defining characteristic of emancipation,³⁵³ signlessness as a gateway to liberation has the defining characteristic of non-grasping,³⁵⁴ aspirationlessness as a gateway to liberation has the defining characteristic of non-striving, equanimity has the defining characteristic of non-conditioning, the eight aspects of liberation have the defining characteristic of non-captivation,³⁵⁵ the ten powers of the tathāgatas have the defining characteristic of invincibility,³⁵⁶ the four assurances have the defining characteristic of

undauntedness,³⁵⁷ great compassion has the defining characteristic of kindness, and the eighteen distinct qualities of the buddhas have the defining characteristic of unsurpassability,³⁵⁸ but the tathāgatas attain manifestly perfect buddhahood with respect to the absence of their defining characteristics. Omniscience has the defining characteristic of being unobscured³⁵⁹ with respect to the definitive nature of all things, but the tathāgatas attain manifestly perfect buddhahood with respect to the absence of its defining characteristic. [F.217.b] So it is, O gods, that because the tathāgatas attain manifestly perfect buddhahood with respect to the absence of defining characteristics in all things, the tathāgatas are said to ‘perceive gnosis without attachment.’” [B20]

20.55 Then the Blessed One addressed the venerable Subhūti as follows: “Subhūti! The transcendent perfection of wisdom gives rise to the tathāgatas, arhats, genuinely perfect buddhas, and it instructs them. Therefore, the tathāgatas are established, intimately dependent on this transcendent perfection of wisdom. As such, they honor, venerate, respect, and make offerings to the doctrines of the transcendent perfection of wisdom. So it is, Subhūti, that the tathāgatas honor, venerate, respect, and make offerings to this very sacred doctrine of the transcendent perfection of wisdom. If you ask why, Subhūti, it is because the tathāgatas, arhats, genuinely perfect buddhas originate from this transcendent perfection of wisdom, and because the tathāgatas are grateful and thankful for this transcendent perfection of wisdom. Subhūti, rightly would one speak if one were to say correctly that the tathāgatas are grateful and thankful. Subhūti, if you ask how the tathāgatas are grateful and thankful, it is, Subhūti, because the tathāgatas continuously [F.218.a] honor, venerate, respect, and make offerings to, and similarly favor and pursue, the vehicle and the path—that is to say, the vehicle through which they have reached [the level of] a tathāgata, and the path by which they have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment. In this sense, Subhūti, it should be recognized that the tathāgatas are grateful and thankful.

20.56 “Moreover, Subhūti, the tathāgatas have attained manifestly perfect buddhahood knowing that the sacred doctrines are uncreated because there is no agent. Similarly, they have attained manifestly perfect buddhahood knowing that all things are uncreated because they have no corporeality. Subhūti, the tathāgatas are indeed grateful and thankful because this manifestly perfect buddhahood is attained dependent on the profound transcendent perfection of wisdom.

20.57 “Moreover, Subhūti, it is dependent on this very transcendent perfection of wisdom—not on nature or symbolic conventions—that the tathāgatas, arhats, genuinely perfect buddhas are brought to understand that all things

are uncreated. It is for these reasons, Subhūti, that this transcendent perfection of wisdom gives rise to the tathāgatas, and instructs the worlds [of sentient beings].”

20.58 The venerable Subhūti then asked the Blessed One, “Reverend Lord! Since the Tathāgata has said that all things are unknowable and invisible, how then does the transcendent perfection of wisdom give rise to the tathāgatas, and instruct the worlds [of sentient beings]?”

The Blessed One replied to the venerable Subhūti as follows: “Subhūti, it is so! It is just as you have spoken. All things are unknowable and invisible. If you ask, Subhūti, how all things are unknowable and invisible, all things, Subhūti, [F.218.b] are unsupported and uncontained. For this reason, Subhūti, all things are unknowable and invisible, and accordingly, Subhūti, the transcendent perfection of wisdom gives rise to the tathāgatas, and instructs the worlds [of sentient beings]. Furthermore, it is instructive because physical forms are unseen. Similarly, it is instructive because feelings, perceptions, formative predispositions, and consciousness are unseen. In the same vein, it is instructive because [all attributes and attainments], up to and including omniscience, are unseen. So it is, Subhūti, that the transcendent perfection of wisdom gives rise to the tathāgatas, and instructs the worlds [of sentient beings].”

20.59 “Reverend Lord, how is this transcendent perfection of wisdom instructive because physical forms are unseen? Similarly, how is this transcendent perfection of wisdom instructive because feelings, perceptions, formative predispositions, and consciousness are unseen? In the same vein as before, how is this transcendent perfection of wisdom instructive because [all attributes and attainments], up to and including omniscience, are unseen?”

The Blessed One replied, “Subhūti, this transcendent perfection of wisdom is instructive because physical forms are unseen when there is no consciousness arising that apprehends physical forms. Similarly, this transcendent perfection of wisdom is instructive because consciousness [and the other aggregates] are unseen when there is no consciousness arising that apprehends feelings, that apprehends perceptions, that apprehends formative predispositions, and that apprehends consciousness. Likewise, in the same vein, [F.219.a] this transcendent perfection of wisdom is instructive because [all attributes and attainments], up to and including omniscience, are unseen when there is no consciousness arising that apprehends omniscience, and so forth. So it is, Subhūti, that this transcendent perfection of wisdom gives rise to the tathāgatas, and instructs the worlds [of sentient beings].

- 20.60 “Moreover, Subhūti, this transcendent perfection of wisdom indicates to these worlds that the five psycho-physical aggregates are empty. Similarly, it indicates to these worlds that the twelve sense fields and the eighteen sensory elements are empty. Similarly, it indicates to these worlds that the paths of the ten virtuous actions, the four meditative concentrations, the four immeasurable aspirations, and the four formless absorptions are empty. Similarly, it indicates to these worlds that the twelve links of dependent origination and the false view about perishable composites, which are the basis of the sixty-two false views, are empty. Similarly, it indicates to these worlds that [the transcendent perfections], from the transcendent perfection of generosity up to and including the transcendent perfection of wisdom, are empty. Similarly, it indicates to these worlds that internal emptiness is empty, and in the same vein, it indicates that the other aspects of emptiness, up to and including the emptiness of essential nature with respect to non-entities, are empty. Similarly, it indicates to these worlds that the four applications of mindfulness are empty. Similarly, in the same vein as before, it indicates to these worlds that [the other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are empty. It indicates to these worlds that omniscience is empty. So it is, Subhūti, that this transcendent perfection of wisdom gives rise to the tathāgatas, and instructs the worlds [of sentient beings].
- 20.61 “Moreover, Subhūti, it is dependent on this very transcendent perfection of wisdom that tathāgatas, arhats, genuinely perfect buddhas [F.219.b] reveal to the worlds that the five psycho-physical aggregates are empty; that they comprehend, know, and cognize the worlds also to be empty; and that they indicate as much to [the sentient beings inhabiting] these worlds. So it is, Subhūti, that this transcendent perfection of wisdom gives rise to the tathāgatas, and instructs the worlds [of sentient beings].
- 20.62 “Moreover, Subhūti, this transcendent perfection of wisdom reveals to the tathāgatas, arhats, genuinely perfect buddhas that the world is empty. If you ask what world it reveals to be empty, it reveals the world comprising the five psycho-physical aggregates to be empty. Similarly, it reveals the world comprising the twelve sense fields to be empty. Similarly, it reveals the world comprising the eighteen sensory elements to be empty. In the same vein as before, it reveals the worlds comprising [all the attributes and attainments], up to and including omniscience, to be empty. So it is, Subhūti, that this transcendent perfection of wisdom gives rise to the tathāgatas, and instructs the worlds [of sentient beings].
- 20.63 “Moreover, Subhūti, this transcendent perfection of wisdom reveals to the tathāgatas, arhats, genuinely perfect buddhas that the world is inconceivable. If you ask what world it reveals to be inconceivable, it reveals

the world comprising the five psycho-physical aggregates, the twelve sense fields, and the eighteen sensory elements to be inconceivable. In the same vein, it reveals the worlds comprising [all the attributes and attainments], up to and including omniscience, to be inconceivable. So it is, Subhūti, that this transcendent perfection of wisdom gives rise to the tathāgatas, and instructs the worlds [of sentient beings].

20.64 “Moreover, Subhūti, this transcendent perfection of wisdom reveals to the tathāgatas, arhats, genuinely perfect buddhas that the world is calm and empty of inherent existence. [F.220.a] If you ask what world it reveals to be calm, empty, and so forth, it reveals [everything] from the five psycho-physical aggregates up to and including omniscience to be calm, and similarly, it reveals [everything] from the five psycho-physical aggregates up to and including omniscience to be empty of inherent existence. So it is, Subhūti, that this transcendent perfection of wisdom gives rise to the tathāgatas, and instructs the worlds [of sentient beings].

20.65 “Moreover, Subhūti, this transcendent perfection of wisdom reveals to the tathāgatas, arhats, genuinely perfect buddhas the mundane perception that this world is without mundane perception and that other worlds are also without mundane perception. If you ask why, Subhūti, it is because there are no phenomena through which perception could occur, either in this world or in other worlds.”

20.66 The venerable Subhūti then said to the Blessed One, “Reverend Lord! This transcendent perfection of wisdom is established by means of great deeds. Reverend Lord! This transcendent perfection of wisdom is established by means of inconceivable deeds and innumerable deeds.”

The Blessed One replied, “It is so, Subhūti! It is just as you have spoken. This transcendent perfection of wisdom is established by means of great deeds. Similarly, this transcendent perfection of wisdom is established by means of inconceivable deeds, unappraisable deeds, and deeds that are equal to the unequalled.

20.67 “Subhūti, [F.220.b] if you ask how this transcendent perfection of wisdom is established by means of great deeds, by means of deeds that are equal to the unequalled, and so forth, this denotes the great deeds of the tathāgatas, arhats, genuinely perfect buddhas. That is to say, this transcendent perfection of wisdom is established for the purpose of granting refuge to and not forsaking all sentient beings.

20.68 “Subhūti, if you ask how this transcendent perfection of wisdom is established by means of inconceivable deeds, Subhūti, inconceivability denotes genuinely perfect buddhahood, the nature of the tathāgata, self-

origination, and omniscience. For these reasons, Subhūti, this transcendent perfection of wisdom is established by means of the inconceivable deeds of the tathāgatas, arhats, genuinely perfect buddhas.

20.69 “Subhūti, if you ask how this transcendent perfection of wisdom is established by means of unappraisable deeds, Subhūti, there are no sentient beings whatsoever among the five classes of living beings who are categorized as sentient beings, who can conceive of or estimate genuinely perfect buddhahood, the nature of the tathāgata, self-origination, or omniscience. This is the power of the transcendent perfection of wisdom. For these reasons, Subhūti, this transcendent perfection of wisdom is established by means of the unappraisable deeds of the tathāgatas, arhats, genuinely perfect buddhas.

20.70 “Subhūti, if you ask how the transcendent perfection of wisdom is established by means of innumerable deeds, Subhūti, innumerable denotes genuinely perfect buddhahood, the nature of the tathāgatas, self-origination, [F.221.a] and omniscience. Subhūti, since there are no sentient beings whatsoever among the five classes of living beings who are categorized as sentient beings, who are equal to the tathāgatas, arhats, genuinely perfect buddhas, how could any surpass them! Only the tathāgatas, arhats, genuinely perfect buddhas can analyze these [attributes] by means of the transcendent perfection of wisdom. For these reasons, Subhūti, this transcendent perfection of wisdom is established by means of the innumerable deeds of the tathāgatas, arhats, genuinely perfect buddhas, and by means of their deeds which are equal to the unequaled, and so forth.”

20.71 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! Are genuinely perfect buddhahood, the nature of the tathāgatas, self-origination, and omniscience inconceivable, unappraisable, innumerable, and equal to the unequaled?”

The Blessed One replied, “It is so, Subhūti. It is just as you have said. Subhūti, that which is inconceivable is genuinely perfect buddhahood, the nature of the tathāgatas, self-origination, and omniscience. Subhūti, that which is unappraisable is genuinely perfect buddhahood, the nature of the tathāgatas, self-origination, and omniscience. Subhūti, that which is innumerable is genuinely perfect buddhahood, the nature of the tathāgatas, self-origination, and omniscience. Subhūti, that which is equal to the unequaled [F.221.b] is genuinely perfect buddhahood, the nature of the tathāgatas, self-origination, and omniscience.

20.72 “Similarly, Subhūti, physical forms are also inconceivable, unappraisable, innumerable, and equal to the unequaled. Likewise, feelings, perceptions, formative predispositions, and consciousness, too, are inconceivable, unappraisable, innumerable, and equal to the unequaled; in the same vein,

Subhūti, [all attributes and attainments], up to and including omniscience, are inconceivable, [unappraisable, innumerable,] and equal to the unequaled.

20.73 “Subhūti, all things are indeed inconceivable, equal to the unequaled, and so forth, and in that regard, mind and mental states are non-existent and non-apprehensible. Subhūti, physical forms, too, are non-existent, being inconceivable, [unappraisable, innumerable,] and equal to the unequaled. Similarly, Subhūti, feelings, perceptions, formative predispositions, and consciousness are non-existent, being inconceivable, [unappraisable, innumerable,] and equal to the unequaled; in the same vein, Subhūti, [all attributes and attainments], up to and including omniscience, are non-existent, being inconceivable, [unappraisable, innumerable,] and equal to the unequaled.”

20.74 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! How are physical forms non-existent,³⁶⁰ being inconceivable, unappraisable, innumerable, and equal to the unequaled? Similarly, why are feelings, perceptions, formative predispositions, and consciousness non-existent, being inconceivable, unappraisable, innumerable, and equal to the unequaled? [F.222.a] In the same vein, why are [all attributes and attainments], up to and including omniscience, non-existent, being inconceivable, [unappraisable, innumerable,] and equal to the unequaled?”

The Blessed One replied, “Subhūti, physical forms are indeed without limit. Therefore physical forms are non-existent, while being inconceivable, [unappraisable, innumerable,] and equal to the unequaled. Similarly, Subhūti, feelings, perceptions, formative predispositions, and consciousness are also without limits. Therefore, consciousness [and the other aggregates] are non-existent, while being inconceivable, equal to the unequaled, and so forth. Likewise, Subhūti, [all attributes and attainments], up to and including omniscience, are also without limits. Therefore omniscience [and so forth] are non-existent, while being inconceivable, equal to the unequaled, and so forth.”

20.75 [Then the venerable Subhūti] asked [the Blessed One], “How are physical forms without limits? Similarly, how are feelings, perceptions, formative predispositions, and consciousness without limits? In the same vein, how are [all attributes and attainments], up to and including omniscience, without limits?”

The Blessed One replied, “Subhūti, physical forms are inconceivable, equal to the unequaled, and so forth. Therefore physical forms are without limits. Similarly, Subhūti, in the same vein as before, [all attributes and

attainments], up to and including omniscience, are inconceivable, equal to the unequaled, and so forth. Therefore omniscience [and the rest] are without limits.

20.76 “Subhūti, do you think that physical forms are apprehensible with respect to that which is inconceivable, equal to the unequaled, and so forth? Or, in the same vein, do you think that [all attributes and attainments], up to and including omniscience, are apprehensible?”

“No, Reverend Lord!”[F.222.b]

20.77 “Subhūti, it is for these reasons that all things are inconceivable, equal to the unequaled, and so forth. Subhūti, all these attributes of the tathāgatas, which the tathāgatas possess, are inconceivable, unappraisable, innumerable, and equal to the unequaled. Therefore the attributes of the tathāgatas are inconceivable and free from concepts, unappraisable and free from appraisals, and equal to the unequaled and free from parity with the unequaled. Subhūti, that which is unthinkable is designated as unthinkable. That which is unappraisable is designated as unappraisable. That which is innumerable is designated as innumerable. Subhūti, it is for these reasons, too, that the attributes of the tathāgatas, which the tathāgatas possess, are inconceivable, equal to the unequaled, and so forth. For example, Subhūti, just as space is inconceivable and equal to the unequaled, in the same way, Subhūti, the attributes of the tathāgatas are inconceivable and equal to the unequaled. Indeed they cannot be conceived, appraised, or quantified by the world with its gods, humans, and antigods. Similarly, the attributes which the tathāgatas possess are innumerable.”

20.78 While [the Blessed One] was delivering this chapter concerning the attributes of the tathāgatas which are inconceivable, unappraisable, innumerable, and equal to the unequaled, the minds of five hundred fully ordained monks were liberated from contaminants, and freed from grasping, [which is the immediate cause of rebirth]. The minds of two hundred fully ordained nuns were liberated from contaminants, and freed from grasping. Six hundred laymen [F.223.a] and three hundred laywomen developed the unobscured and immaculate eye of the sacred doctrine. Two thousand bodhisattvas came to accept that phenomena are non-arising, and they all received prophetic declarations [concerning their future enlightenment] within this Auspicious Eon.

20.79 *This completes the twentieth chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Enlightened Attributes.”³⁶¹*

EARLY INDICATIONS

- 21.1 Then the venerable Subhūti said to the Blessed One, “Reverend Lord! This transcendent perfection of wisdom is profound. Reverend Lord! This transcendent perfection of wisdom is established by means of great deeds. Accordingly, Reverend Lord, this transcendent perfection of wisdom is established by means of unappraisable deeds, innumerable deeds, and deeds that are equal to the unequaled.”
- 21.2 Then the Blessed One addressed the venerable Subhūti as follows: “Subhūti, it is so! It is just as you have said. This transcendent perfection of wisdom is established by means of great deeds. This transcendent perfection of wisdom is established by means of deeds that are equal to the unequaled, and so forth. If you ask why, Subhūti, it is because the five [other] transcendent perfections are subsumed within this transcendent perfection of wisdom; the emptiness of internal phenomena is subsumed within it; the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, are subsumed within it; the four applications of mindfulness are subsumed within it; and in the same vein, [the other causal attributes], up to and including the noble eightfold path, are subsumed within it. The ten powers of the tathāgatas are subsumed within it. Subhūti, [all the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are subsumed within this transcendent perfection of wisdom.
- 21.3 “Subhūti, just as a king of the royal class who has been empowered through coronation delegates all the royal functions and royal duties that he exercises concerning the citizens [F.223.b] to his obedient subjects and senior ministers—delegating responsibility so that he has few concerns—in the same way, Subhūti, all the doctrines of the śrāvakas, or all the doctrines of the pratyekabuddhas, or all the doctrines of the bodhisattvas, or all the doctrines of the genuinely perfect buddhas, as many as they are, are

subsumed within the transcendent perfection of wisdom, and it is the transcendent perfection of wisdom which implements them. So, for these reasons, Subhūti, this transcendent perfection of wisdom is established by means of great deeds. This transcendent perfection of wisdom is established by means of deeds that are equal to the unequaled, and so forth, in order that one might not appropriate or become fixated on physical forms, and likewise, in order that one might not appropriate and become fixated on feelings, perceptions, formative predispositions, and consciousness, and in the same vein as before, in order that one might not appropriate and become fixated on [all attributes and attainments], up to and including omniscience.”

21.4 The venerable Subhūti then asked the Blessed One, “Reverend Lord! How is this transcendent perfection of wisdom established in order that one might not appropriate and become fixated on physical forms? How is it established in order that one might not appropriate and become fixated on feelings, perceptions, formative predispositions, and consciousness? How is it established in order that one might not appropriate and become fixated on [all attributes and attainments], up to and including omniscience?”

21.5 Then the Blessed One [F.224.a] addressed the venerable Subhūti as follows: “Subhūti! Do you consider those physical forms which the transcendent perfection of wisdom could appropriate or become fixated upon?”

“No, Reverend Lord!”

21.6 The Blessed One continued, “Subhūti, Do you consider those feelings, those perceptions, those formative predispositions, and those modes of consciousness that the transcendent perfection of wisdom could appropriate or become fixated upon?”

“No, Reverend Lord!”

21.7 The Blessed One continued, “Subhūti, Do you consider [those attributes and attainments], up to and including omniscience, that the transcendent perfection of wisdom could appropriate or become fixated upon?”

“No, Reverend Lord!”

21.8 “That is it! That is it, Subhūti! It is just as you have said. I also do not consider those [physical forms]³⁶² that the transcendent perfection of wisdom could appropriate or become fixated upon. Likewise, I also do not consider those feelings, those perceptions, those formative predispositions, and those modes of consciousness that the transcendent perfection of wisdom could appropriate or become fixated upon. I also do not consider those [attributes and attainments], up to and including omniscience, that the transcendent perfection of wisdom could appropriate or become fixated upon. So it is that the bodhisattvas who practice the transcendent perfection

of wisdom should not appropriate or become fixated on physical forms; in the same vein, they should not appropriate or become fixated on [any attributes and attainments], up to and including omniscience.” [F.224.b]

21.9 Then the gods inhabiting the world system of desire and those inhabiting the world system of form said to the Blessed One, “Reverend Lord! This transcendent perfection of wisdom is profound, hard to discern, and hard to realize! It cannot be investigated and it is not within the range of sophistry. It can be known by the wise and by those skilled in examining its subtlety. Reverend Lord! Great bodhisattva beings who have heard this profound transcendent perfection of wisdom and formed aspirations regarding it include those who fulfilled their higher deeds in the presence of former conquerors, those who have planted the roots of virtuous action, and those who have been accepted by spiritual mentors. Reverend Lord! Compared to the cognition and exertion of all those sentient beings in the world systems of the great trichiliocosm, as many as they are, who have become followers through faith, and similarly those who have become followers of the sacred doctrine, who have reached the eighth-lowest stage, who have entered the stream, who are tied to one more rebirth, who are no longer subject to rebirth, who have attained arhatship, and who have become pratyekabuddhas—when any who accept this profound transcendent perfection of wisdom for but a single day, wishing for it, appraising it, or investigating it, it is their cognition and exertion that will be greater, not the cognition and exertion of those who have become followers through faith, those who have become pratyekabuddhas, and so forth. If one were to ask why, it is because, in contrast to the cognition and exertion of those who have become followers through faith, and similarly the cognition and exertion of those who have become pratyekabuddhas, great bodhisattva beings have accepted that phenomena are non-arising.”

21.10 Then the Blessed One addressed those gods inhabiting the world system of desire [F.225.a] and those gods inhabiting the world system of form as follows: “O gods! It is so! It is so! It is just as you have said. O gods! I say that when any sons of enlightened heritage or daughters of enlightened heritage who have heard this profound transcendent perfection of wisdom; who, having heard it, aspire toward it; who, having aspired toward it, commit it to writing, or have it committed to writing; or who, after similarly holding and teaching it, are attentive in the correct manner to the gnosis of genuinely perfect buddhahood—those sons of enlightened heritage or daughters of enlightened heritage will more swiftly attain final nirvāṇa by means of the gnosis of genuinely perfect buddhahood, not those sons or daughters who are followers of the vehicle of the śrāvakas, and who practice according to other sūtras apart from the transcendent perfection of wisdom, for an eon or

longer than an eon. If you ask why, O gods, it is because those perfect doctrines associated with the attainment of manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment are extensively revealed in this profound transcendent perfection of wisdom, consequent on the doctrines in which followers through faith, and so on, up to and including those who have attained arhatship and those who have become pratyekabuddhas, should train, and the doctrines in which great bodhisattva beings have trained.”

21.11 Then the gods inhabiting the world system of desire and those inhabiting the world system of form said to the Blessed One, “Reverend Lord! This transcendent perfection of wisdom is the great transcendent perfection. Reverend Lord! This transcendent perfection of wisdom is the unappraisable transcendent perfection, the innumerable transcendent perfection, and the transcendent perfection that is equal to the unequaled. Reverend Lord! Having trained in this transcendent perfection of wisdom, [F.225.b] those who have become followers through faith, those who have reached the eighth-lowest stage, those who have entered the stream, those who are tied to one more rebirth, those who are no longer subject to rebirth, those who have attained arhatship, and those who have become pratyekabuddhas will all attain emancipation in the expanse of nirvāṇa, in which no residue of the psycho-physical aggregates is left behind. Having trained therein, great bodhisattva beings will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, and they will attain final nirvāṇa, in which no residue of the psycho-physical aggregates is left behind. Yet this profound transcendent perfection of wisdom will neither be diminished nor replenished.”

21.12 Then the gods extolled the teachings of the Blessed One. Rejoicing, they prostrated with their heads toward the feet of the Blessed One and circumambulated him three times before departing from his presence. Having gone not very far, they departed through their miraculous powers and became invisible, the gods inhabiting the world system of desire proceeding to the world system of desire, and the gods inhabiting the world system of form proceeding to the world system of form.

21.13 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! When those individuals who follow the vehicle of the bodhisattvas have heard this transcendent perfection of wisdom, and, immediately after hearing it, form aspirations toward it; and, as before, commit it to writing, retain, hold, and master it; and are always attentive to it in the correct manner, and so forth, from where will they pass away and be reborn into this [human world]?”

The Blessed One replied to the venerable Subhūti as follows: “Subhūti, those individuals who follow the vehicle of the bodhisattvas immediately having heard this profound transcendent perfection of wisdom, [F.226.a] form aspirations toward it, and, as before, commit it to writing, retain, hold, and master it, and are always attentive to it in the correct manner. They will always follow in pursuit, from whence they came, to hear this profound transcendent perfection of wisdom. Subhūti, just as a milch cow follows after her new-born calf, in the same way when those who follow the vehicle of the bodhisattvas, immediately after hearing this profound transcendent perfection of wisdom, form aspirations toward it, and, as before, commit it to writing, retain, hold, and master it, and are always attentive to it in the correct manner—those individuals who follow the vehicle of the bodhisattvas will exclusively pass away among humankind and be reborn among humankind. If you ask why, Subhūti, it is because those individuals who follow the vehicle of the bodhisattvas in this way after hearing, retaining, holding, mastering, and being attentive to this profound transcendent perfection of wisdom in the correct manner in their former lives—and having, in the above manner, committed it to writing, compiled it as a book, and then honored, revered, and respected it with flowers, garlands, unguents, powders, butter lamps, incense, clothing, parasols, victory banners, and ribbons—will, through these roots of virtuous action, abandon the eight unfavorable conditions, and be reborn among humankind.”

21.14 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! How could individuals endowed with enlightened attributes who follow the vehicle of the bodhisattvas have honored the lord buddhas in other buddhafiels, and then [F.226.b] have passed away to be reborn in this [human world], where they hear this profound transcendent perfection of wisdom, and immediately after hearing it, form aspirations toward it, and, having formed aspirations, commit it to writing, have it committed to writing, and similarly, retain, hold, and be attentive to it in the correct manner?”

21.15 The Blessed One replied to the venerable Subhūti as follows: “Subhūti, There are individuals following the vehicle of the bodhisattvas who have honored the lord buddhas in other buddhafiels, and then have passed away to be reborn in this [human world], where they hear this profound transcendent perfection of wisdom, and immediately after hearing it, form aspirations toward it, and, having formed aspirations, commit it to writing, have it committed to writing, and similarly, retain, hold, master, and are attentive to it in the correct manner. If you ask why, Subhūti, it is because those individual followers of the vehicle of the bodhisattvas have previously heard this profound transcendent perfection of wisdom from the lord

buddhas in other buddhafiels, and similarly, have retained, held, mastered, and been attentive to it in the correct manner, and so forth. Through these roots of virtuous action, after they passed away, they have been reborn in this [human world].

21.16 “Moreover, Subhūti, there are individual followers of the vehicle of the bodhisattvas who have heard this profound transcendent perfection of wisdom among the god realms of Tuṣita, [and so forth], and who have been attentive to it in the correct manner, and so forth. You should know that henceforth, by putting an end to the accumulation of non-virtuous actions, and by means of these roots of virtuous action, which are associated with hearing the transcendent perfection of wisdom, and by cultivating the transcendent perfection of wisdom, they have been reborn therein, with fortune equal to that of humankind, and they are also endowed with those same attributes. If you ask why, Subhūti, it is because [F.227.a] those individual followers of the vehicle of the bodhisattvas who have been born in the abode of Tuṣita have questioned and counter-questioned the great bodhisattva being Maitreya concerning this profound transcendent perfection of wisdom.

21.17 “Subhūti, there are individuals followers of the vehicle of the bodhisattvas who, in former lives, heard and received clear instruction in this profound transcendent perfection of wisdom, and who have been reborn in this [human world], without having had an opportunity to pose questions and counter-questions, and who, when they now hear this profound transcendent perfection of wisdom, harbor doubts, hesitation and disillusionment with regard to this same profound transcendent perfection of wisdom.”

21.18 “Similarly, there are individual followers of the vehicle of the bodhisattvas who, in former lives, have heard and received clear instruction in this profundity of the transcendent perfection of meditative concentration, the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline, and the transcendent perfection of generosity, and who have been reborn in this [human world], without having had an opportunity to pose questions and counter-questions, and who, when they now hear this profound transcendent perfection of wisdom, harbor doubts, hesitation and disillusionment with regard to it.”

21.19 “Moreover, Subhūti, there are individual followers of the vehicle of the bodhisattvas who, in former lives, have heard and received clear instruction on the emptiness of internal phenomena, and similarly on the emptiness of external phenomena, and [on all the other aspects of emptiness], up to and including the emptiness of the essential nature of non-entities, and who

have been reborn in this [human world], without having had an opportunity to pose questions and counter-questions, and who, when they now hear this profound transcendent perfection of wisdom, harbor doubts, hesitation and disillusionment with regard to it.”

21.20 “Moreover, Subhūti, there are individual followers of the vehicle of the bodhisattvas who, in former lives, have heard and received clear instruction on the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, [F.227.b] the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the three gateways to liberation, the eight aspects of liberation, the nine serial steps of meditative absorption, the ten powers of the tathāgatas, the eighteen distinct qualities of the buddhas, and so forth, and who have been reborn in this [human world], without having had an opportunity to pose questions and counter-questions, and who, when they now hear this profound transcendent perfection of wisdom, harbor doubts, dullness, hesitation, and disillusionment with regard to this same profound transcendent perfection of wisdom. [B21]

21.21 “Moreover, Subhūti, there are individual followers of the vehicle of the bodhisattvas who, in former lives, have heard this profound transcendent perfection of wisdom, and even experientially cultivated it and meditated upon it for a single day, or for two days, or for three, four, or five days, but who were not captivated by this profound transcendent perfection of wisdom, and indeed subsequently succumbed to hesitation. If you ask why, Subhūti, it is because those individuals who lack an earnest focus, without cultivating those sacred doctrines and without earnestly applying them, will turn out like that.

21.22 “Subhūti, those individual followers of the vehicle of the bodhisattvas who have embarked on this vehicle, but who, not long after, were not accepted by a spiritual mentor and did not revere many buddhas, do not commit this profound transcendent perfection of wisdom to writing; nor do they retain, hold, and master it; nor do they read it aloud, recite it, confer its transmission, or be attentive to it in the correct manner. [F.228.a] You should know that they have not even trained in this transcendent perfection of wisdom, nor have they trained in the transcendent perfection of meditative concentration, the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline, and the transcendent perfection of generosity. Similarly, they have not trained in the emptiness of internal phenomena, and they have not trained in [the other aspects of emptiness]—the emptiness of external phenomena, the emptiness of external and internal phenomena, and so forth, up to and including the emptiness of the essential nature of non-entities. Similarly, they have not

trained in the applications of mindfulness, and they have not trained in the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble [eightfold] path, the eight aspects of liberation, the nine serial steps of meditative absorption, the ten powers of the tathāgatas, the eighteen distinct qualities of the buddhas, and so forth.

21.23 “Subhūti, if those followers of the vehicle of the bodhisattvas do not commit this profound transcendent perfection of wisdom to writing, or do not have it committed to writing, if they do not retain, hold, and master it; and if they do not read it aloud, recite it, confer its transmission, and are not attentive to it in the correct manner, but instead benefit no sentient beings through this profound transcendent perfection of wisdom and fail to encourage sentient beings to acquire [the attributes and attainments], up to and including omniscience, then you should know that they will be restricted to two levels—the level of the śrāvakas and the level of the pratyekabuddhas. If you ask why, it is because those who did not commit this profound transcendent perfection of wisdom to writing; who did not have it committed to writing; who neither retained, held, nor mastered it; and who neither read it aloud [F.228.b] nor recited it, and who did not confer its transmission and were not attentive to it in the correct manner, have not applied themselves earnestly, as instructed, in this profound transcendent perfection of wisdom.

21.24 “Subhūti, one should know that this is like when an ocean-going vessel or a great ship is wrecked at sea. The people on board who wish to save their lives, but who do not catch and hold on to a wooden plank, log, leather bag, or human corpse, will surely encounter death without reaching the ocean shore. Subhūti, it is like when an ocean-going vessel or a great ship is wrecked at sea, and the people on board who wish to save their lives do catch and hold on to a wooden plank, log, leather bag, or human corpse, and will safely and securely stand upon the ocean shore, uninjured and unharmed. In the same way, Subhūti, those individual followers of the vehicle of the bodhisattvas who have a modicum of faith and a modicum of joy with regard to this profound transcendent perfection of wisdom, but who do not commit this profound transcendent perfection of wisdom to writing; do not have it committed to writing; do not retain, hold, or master it; who do not read it aloud or recite it, confer its transmission or be attentive to it in the correct manner; and who do not apply themselves earnestly, as instructed, in this profound transcendent perfection of wisdom, will actualize the level of the śrāvakas and the level of the pratyekabuddhas without reaching the maturity of the bodhisattvas. However, Subhūti, if those individual followers of the vehicle of the bodhisattvas who are endowed with faith, tolerance,

serene joy, confidence, higher aspiration, volition, and renunciation; who relentlessly persevere until unsurpassed, genuinely perfect enlightenment is attained; and who commit this profound transcendent perfection of wisdom to writing, and similarly [F.229.a] retain, hold, and master it; read it aloud and recite it; confer its transmission; are attentive to it in the correct manner; and apply themselves earnestly, as instructed, in this profound transcendent perfection of wisdom, then that faith, that tolerance, that confidence, that higher aspiration, that willingness, that volition, that renunciation, and that unrelenting perseverance until unsurpassed, genuinely perfect enlightenment is attained, will increase and flourish since they have been accepted by the transcendent perfection of wisdom. They will not degenerate from the transcendent perfection of wisdom, omniscience, and so forth. Having brought sentient beings to maturity and having even refined the buddhahelds, they will swiftly attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment.

21.25 “Moreover, Subhūti, you should know that this is like when a man or woman thinks of fetching water in a clay jar that has not been fired, that man or woman would be unskilled in nature. The unfired jar could not last long and would swiftly disintegrate into common clay. If you ask why, it is because the jar is unfired, and because it is soft. In the same way, Subhūti, when other individual followers of the vehicle of the bodhisattvas who are endowed with faith, tolerance, confidence, higher aspiration, willingness, volition, and renunciation, and who relentlessly persevere until unsurpassed, genuinely perfect enlightenment is attained, but who, nonetheless, lack the transcendent perfection of wisdom, are unskilled, they will similarly be unskilled with respect to the transcendent perfection of meditative concentration, the transcendent perfection of perseverance, the transcendent perfection of tolerance, [F.229.b] the transcendent perfection of ethical discipline, and the transcendent perfection of generosity. Similarly, being unskilled, they will be without the emptiness of internal phenomena, the emptiness of external phenomena, and the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities. Similarly, being unskilled, they will be without the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path; in the same vein, being unskilled, they will not have cultivated [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. Since such individuals, being unskilled, do not become familiar with omniscience, they will degenerate from those [superior] attributes due to their inappropriate actions, which are only associated with interim states. Subhūti, what are the interim states with which those individual followers of

the vehicle of the bodhisattvas who have degenerated from those [superior] attributes due to their inappropriate actions are only associated? They are the level of the śrāvakas and the level of the pratyekabuddhas.

21.26 “Subhūti, just as when a man or a woman fetches water from a river, waterfall, lake, pool, pond, or well with a clay jar that has been fired, this man or woman who is fetching the water should be known as skillful in nature. That jar will not disintegrate, even though it is often immersed in water, and it can be used to fetch water whenever the man or woman wishes. In the same way, Subhūti, individual followers of the vehicle of the bodhisattvas who are endowed with faith, tolerance, confidence, higher aspiration, willingness, volition, and renunciation, and who relentlessly persevere until unsurpassed, genuinely perfect enlightenment is attained, are not separated from the transcendent perfection of wisdom, and engage in the conduct of a bodhisattva without lacking skillful means. Subhūti, other bodhisattvas apart from them [F.230.a] should know that those sons of enlightened heritage or daughters of enlightened heritage have been favored by the transcendent perfection of meditative concentration; similarly, they should know that those sons of enlightened heritage or daughters of enlightened heritage have been favored by the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline, and the transcendent perfection of generosity, and in the same vein, by [all attributes and attainments], up to and including omniscience. Those great bodhisattva beings will not, owing to inappropriate actions, degenerate from those [superior] attributes only to the interim states—the level of the śrāvakas and the level of the pratyekabuddhas. Uninjured and unharmed, they will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment.

21.27 “Subhūti, it is like when an ocean-going ship that has not been well constructed sets out to cross the ocean, filled with merchandise. Subhūti, apart from the maritime merchant, others who are skilled in means should know that, because of that, this ship will not safely and securely cross to the other shore of the ocean, but will just disintegrate halfway across, and that the ship, the cargo, and the merchant who is unskilled in means will be separated, and, owing to inappropriate conduct, a catastrophe will ensue. Subhūti, those merchants who act accordingly, unskilled in means, will incur great misfortune and suffer a decline in their prosperity. In the same way, Subhūti, when individual followers of the vehicle of the bodhisattvas are endowed with faith, tolerance, confidence, higher aspiration, willingness, volition, and renunciation, and relentlessly persevere until unsurpassed, genuinely perfect enlightenment is attained, but nonetheless lack the transcendent perfection of wisdom, being without skill in means, [F.230.b]

other great bodhisattva beings should know that, for that reason, those sons of enlightened heritage or daughters of enlightened heritage have not been favored by the transcendent perfection of meditative concentration, the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline, and the transcendent perfection of generosity, and in the same vein, that those sons of enlightened heritage or daughters of enlightened heritage have not been favored by [the other causal and fruitional attributes], up to and including omniscience. Those individual followers of the vehicle of the bodhisattvas will only achieve an interim state, and owing to inappropriate conduct, they will incur great misfortune and suffer a decline with respect to the doctrine. That is to say, they will experience a decline in the prosperity of the precious jewel of the sacred doctrine of the unsurpassed, genuinely perfect buddhas. Subhūti, if you ask in which interim state those individual followers of the vehicle of the bodhisattvas suffer a decline with respect to the doctrine, it comprises the level of the śrāvakas and the level of the pratyekabuddhas.

21.28 “Subhūti, it is like when a maritime merchant who is skilled in means embarks on the ocean, having properly constructed, caulked, repaired, and swept clean his ocean-going ship and loaded it so that it is full of various merchandise—Subhūti, others apart from that maritime merchant who are skilled in means should know that, for that reason, this ship will not disintegrate in the ocean and will safely and securely reach the destination which that skilled merchant intends. In the same way, Subhūti, when individual followers of the vehicle of the bodhisattvas who are endowed with faith, tolerance, confidence, higher aspiration, willingness, volition, and renunciation, and who relentlessly persevere until unsurpassed, genuinely perfect enlightenment is attained, are not separated from the transcendent perfection of wisdom, [F.231.a] and engage in the conduct of a bodhisattva without lacking skill in means, then, Subhūti, other great bodhisattva beings should know that those sons of enlightened heritage or daughters of enlightened heritage have been favored by the transcendent perfection of meditative concentration, and similarly, by the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline, and the transcendent perfection of generosity, and in the same vein, that those sons of enlightened heritage or daughters of enlightened heritage have been favored by [all attributes and attainments], up to and including omniscience. Those great bodhisattva beings will not, owing to inappropriate actions, degenerate from those [superior] attributes to the level of the śrāvakas and the level of the

pratyekabuddhas. Uninjured and unharmed, you should know that they will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment.

21.29 “Subhūti, if, for example, the body of an aged and decrepit old man who had reached the age of two thousand³⁶³ were to succumb to some illness due to wind, bile, or phlegm disorder, or to a combination of these, do you think, Subhūti, that this man would be able to rise from his bed unaided?”

“No, Reverend Lord! Even if he were capable of standing up, Reverend Lord, he would not be able to walk for more than one, two, or three *krośa*.³⁶⁴ If one were to ask why, Reverend Lord, it is because that man would be wasted by old age and illness.”

21.30 The Blessed One replied, “In the same way, Subhūti, when those individual followers of the vehicle of the bodhisattvas are endowed with faith, tolerance, confidence, higher aspiration, willingness, volition, and renunciation, and relentlessly persevere until unsurpassed, genuinely perfect enlightenment is attained, [F.231.b] but nonetheless lack the transcendent perfection of wisdom, being without skill in means, other bodhisattvas should know that, alas, for this reason those sons of enlightened heritage or daughters of enlightened heritage have not been favored by the transcendent perfection of meditative concentration, and similarly, by the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline, and the transcendent perfection of generosity, and in the same vein, that those sons of enlightened heritage or daughters of enlightened heritage have not been favored by [all attributes and attainments], up to and including omniscience. Those great bodhisattva beings will, owing to inappropriate actions, simply regress from those [superior] attributes to the interim states, which comprise the level of the śrāvakas and the level of the pratyekabuddhas. If you ask why, it is because they are without the transcendent perfection of wisdom and they are without skill in means.

21.31 “Subhūti, it is just as when the body of that same aged and decrepit old man who had reached the age of two thousand has succumbed to some illness due to wind, bile, or phlegm disorder, or to a combination of these, but he still wishes to rise from his bed, and two strong men then arrive and support him on his left and right sides, saying, ‘Come here, man! Wherever you wish to go, whatever your mind seeks and wherever it wishes to go, with our support, you should not have the slightest fear of falling down, however far you go!’ In the same way, Subhūti, when individual followers of the vehicle of the bodhisattvas are endowed with faith, tolerance, confidence, higher aspiration, willingness, volition, and renunciation, and relentlessly persevere until unsurpassed, genuinely perfect enlightenment is

attained, [F.232.a] but are not separated from the transcendent perfection of wisdom, and are not without skill in means, for this reason other bodhisattvas, apart from them, should know that those sons of enlightened heritage or daughters of enlightened heritage have been favored by the transcendent perfection of meditative concentration, and similarly, by the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline, and the transcendent perfection of generosity, and in the same vein, that those sons of enlightened heritage or daughters of enlightened heritage have been favored by [all attributes and attainments], up to and including omniscience. Such great bodhisattva beings will exclusively not regress from those [superior] attributes in the interim, until they attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment. If you ask why, it is because they are not separated from the transcendent perfection of wisdom, and they are not without skill in means.

21.32 “Subhūti, if you ask how individual followers of the vehicle of the bodhisattvas can lack skill in means, there are, Subhūti, some individual followers of the vehicle of the bodhisattvas who, from the very beginning, dispense gifts while they lack skill in means, and similarly, who maintain ethical discipline, cultivate tolerance, undertake perseverance, and become absorbed in meditative concentration while they lack skill in means, and who cultivate wisdom while they lack skill in means, and who then think, ‘I am giving gifts! I should give these gifts! I should give gifts to them!’ and similarly, ‘I am maintaining ethical discipline! I possess ethical discipline! I am cultivating tolerance! I possess tolerance! I am undertaking perseverance! I possess perseverance! I am absorbed in meditative concentration! [F.232.b] I possess meditative concentration! I am cultivating wisdom! I possess wisdom!’ They make assumptions that the gifts are theirs, they make assumptions on account of those gifts, and they make assumptions about those gifts.³⁶⁵ Similarly, they make assumptions that ethical discipline, tolerance, perseverance, meditative concentration, and wisdom are theirs. They make assumptions on account of that wisdom [and so forth], and they make assumptions about wisdom [and so forth].

21.33 “Through their generosity, ethical discipline, tolerance, perseverance, meditative concentration, and wisdom, which resort to notions of ‘I’ and ‘mine,’ they augment the round of cyclic existence itself, and they are not liberated from the sufferings associated with birth and so forth. If you ask why, Subhūti, it is because in the transcendent perfection of generosity there are no such concepts. If you ask why, it is because the transcendent perfection of generosity is not a transcendent perfection. Similarly, in the transcendent perfections of ethical discipline, tolerance, perseverance,

meditative concentration, and wisdom there are no such concepts. If you ask why, it is because the transcendent perfection of wisdom [and the rest] are not transcendent perfections.

21.34 “Subhūti, when individual followers of the vehicle of the bodhisattvas dispense gifts, if they do not understand the limitations of perception, they have not been favored by the transcendent perfection of generosity. Similarly, when they maintain ethical discipline, cultivate tolerance, undertake perseverance, become absorbed in meditative concentration, and cultivate wisdom, if they do not understand the limitations of perception, they have not been favored by the transcendent perfection of wisdom, [and so forth]. If they have not been favored by those six transcendent perfections, [F.233.a] they have not been favored by omniscience and they will regress to the level of the śrāvakas and the level of the pratyekabuddhas. Subhūti, such are the individual followers of the vehicle of the bodhisattvas who lack skill in means.

21.35 “Then, if you ask how unsurpassed, genuinely perfect enlightenment is attained without regressing to the level of the śrāvakas or the level of the pratyekabuddhas, in this regard, Subhūti, there are individual followers of the vehicle of the bodhisattvas who, owing to their skill in means, from the very beginning give gifts with a mind that does not resort to notions of ‘I’ and ‘mine.’ Similarly, there are those who, owing to their skill in means, cultivate wisdom, and so forth, with a mind that does not resort to notions of ‘I’ and ‘mine.’ When they give gifts they do not think, ‘I am giving gifts! I should give these gifts! These are the recipients to whom I should give the gifts!’ and similarly, ‘I am maintaining ethical discipline! I possess ethical discipline! I am cultivating tolerance! I possess tolerance! I am undertaking perseverance! I possess perseverance! I am absorbed in meditative concentration! I possess meditative concentration! I am cultivating wisdom! I possess wisdom!’ They do not make assumptions with regard to those gifts, they do not make assumptions on account of those gifts, they do not make assumptions on account of the act of generosity, and they do not make assumptions about the act of generosity. Similarly, they do not make assumptions with regard to that ethical discipline, tolerance, perseverance, meditative concentration, and wisdom. They do not make assumptions on account of that wisdom, [and so forth]. [F.233.b] They do not make assumptions on account of the act of wisdom, [and so forth], and they do not make assumptions about the act of wisdom, [and so forth]. If you ask why, Subhūti, it is because in the transcendent perfection of generosity there are no such concepts and so they do not make assumptions. Similarly, in the transcendent perfections of ethical discipline there are no such concepts and so they do not make assumptions. If you ask why, it is because the

transcendent perfection of generosity is not a transcendent perfection. Similarly, the transcendent perfection of wisdom and the rest are not transcendent perfections.

21.36 “So it is that those [bodhisattvas] have the prescience to know that these are not transcendent perfections, and they are [consequently] favored by the transcendent perfection of generosity, and also, in the same way, by the [other transcendent perfections], up to and including the transcendent perfection of wisdom. Because they are excellently favored by those six transcendent perfections, they are excellently favored by omniscience. Excellently favored in this way, they also attain omniscience, without regressing to the level of the śrāvakas or the level of the pratyekabuddhas. Accordingly, Subhūti, those individual followers of the vehicle of the bodhisattvas are skilled in means. Without regressing to the level of the śrāvakas or the level of the pratyekabuddhas, they will indeed attain unsurpassed, genuinely perfect enlightenment.”

21.37 “Reverend Lord! How should those great bodhisattva beings who are beginners train in the transcendent perfection of wisdom? How should they train in the transcendent perfection of meditative concentration, the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline, and the transcendent perfection of generosity?”

The Blessed One then replied to the venerable Subhūti as follows: “Subhūti, beginner bodhisattvas [F.234.a] who wish to train in the transcendent perfection of wisdom, and similarly, those who wish to train in the transcendent perfection of meditative concentration, the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline, and the transcendent perfection of generosity should rely upon and venerate spiritual mentors who can confer instruction in the transcendent perfection of wisdom, and similarly those who can confer instruction in the transcendent perfection of meditative concentration, the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline, and the transcendent perfection of generosity. These spiritual mentors will grant instruction in this profound transcendent perfection of wisdom to those bodhisattvas, saying, ‘Come, son of enlightened heritage or daughter of enlightened heritage! You should dedicate whatever gifts you have offered to all sentient beings, making common cause with all sentient beings and without apprehending anything, toward the attainment of unsurpassed, genuinely perfect enlightenment. You should not misconstrue the unsurpassed, genuinely perfect enlightenment as physical forms! Similarly, you should not misconstrue it as feelings, perceptions, formative

predispositions or consciousness! Similarly, whatever ethical discipline you keep, whatever tolerance you cultivate, whatever perseverance you undertake, whatever meditative concentration you are absorbed in, and whatever wisdom you cultivate, you should dedicate all these, making common cause with all sentient beings and without apprehending anything, toward the attainment of unsurpassed, genuinely perfect enlightenment!”

21.38 “Similarly, you should not misconstrue unsurpassed, genuinely perfect enlightenment as physical forms! Similarly, you should not misconstrue it as feelings, perceptions, formative predispositions, or consciousness!³⁶⁶ You should not misconstrue unsurpassed, genuinely perfect enlightenment as the transcendent perfection of generosity! [F.234.b] You should not misconstrue it as the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, or the transcendent perfection of wisdom! Similarly, you should not misconstrue unsurpassed, genuinely perfect enlightenment as the emptiness of internal phenomena, as the emptiness of external phenomena, as the emptiness of both external and internal phenomena, or [as the other aspects of emptiness], up to and including the emptiness of the essential nature of non-entities! Similarly, you should not misconstrue unsurpassed, genuinely perfect enlightenment as the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the paths! You should not misconstrue unsurpassed, genuinely perfect buddhahood as the five extrasensory powers, and in the same vein as before, as omniscience!’ Subhūti, beginner bodhisattvas should train accordingly in the transcendent perfection of wisdom.”

21.39 *This completes the twenty-first chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Early Indications.”³⁶⁷*

CULTIVATION

- 22.1 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! Since beginner bodhisattvas wish to train in the transcendent perfection of wisdom, and similarly, since they wish to train in the transcendent perfection of meditative concentration, the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline, and the transcendent perfection of generosity, why should they rely on and venerate spiritual mentors who genuinely offer instruction in this transcendent perfection of wisdom, and who similarly offer instruction in the transcendent perfection of meditative concentration, the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline, and the transcendent perfection of generosity, saying, [F.235.a] ‘Come, son of enlightened heritage or daughter of enlightened heritage! You should dedicate whatever gifts you have offered to all sentient beings, making common cause with all sentient beings and without apprehending anything, toward the attainment of unsurpassed, genuinely perfect enlightenment. You should not misconstrue this unsurpassed, genuinely perfect enlightenment as the transcendent perfection of generosity! You should not misconstrue this unsurpassed, genuinely perfect enlightenment as the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, or the transcendent perfection of wisdom! Similarly, you should not misconstrue this unsurpassed, genuinely perfect enlightenment as the emptiness of internal phenomena, as the emptiness of external phenomena, as the emptiness of both external and internal phenomena, and [as the other aspects of emptiness], up to and including the emptiness of the essential nature of non-entities! Similarly, you should not misconstrue this unsurpassed, genuinely perfect enlightenment

as the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the paths! In the same vein as before, you should not misconstrue this unsurpassed, genuinely perfect enlightenment as [the fruitional attributes and attainments], up to and including omniscience.’?”

22.2 The Blessed One replied, “Subhūti, if in that manner they have not misconstrued physical forms, they will subsequently attain this omniscience. Similarly, if they have not misconstrued feelings, perceptions, formative predispositions, and consciousness, they will subsequently attain this omniscience. Similarly, if they have not misconstrued the transcendent perfection of generosity, and if they have not misconstrued the transcendent perfection of ethical discipline, [F.235.b] the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom, they will subsequently attain this omniscience. Similarly, if they have not misconstrued the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of both external and internal phenomena, and the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, they will subsequently attain this omniscience. Similarly, if they have not misconstrued the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the paths, they will subsequently attain this omniscience. In the same vein, if they have not misconstrued [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, they will subsequently attain this omniscience.

22.3 “Moreover, Subhūti, bodhisattvas should grant instruction and admonition as follows to those [beginner] bodhisattvas who wish to train in the demonstration of this transcendent perfection of wisdom: ‘O child of enlightened heritage! When you conduct yourselves in this profound transcendent perfection of wisdom, do not generate desire for physical forms! Do not generate desire for feelings, perceptions, formative predispositions, and consciousness! If you ask why, O child of enlightened heritage, it is because physical forms are without desire and are not an object of desire. So too are feelings, perceptions, formative predispositions, and consciousness.

22.4 ““Similarly, O child of enlightened heritage, when you practice this profound transcendent perfection of wisdom, do not generate desire for the transcendent perfection of generosity! Do not generate desire for the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent

perfection of meditative concentration, [F.236.a] and the transcendent perfection of wisdom! Do not generate desire for the emptiness of internal phenomena, the emptiness of external phenomena, and the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities! Do not generate desire for the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, and the five extrasensory powers! Do not generate desire for the ten powers of the tathāgatas, and in the same vein, do not generate desire for [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas; again, in the same vein, O child of enlightened heritage, do not generate desire for [the attainments], up to and including omniscience! If you ask why, O child of enlightened heritage, it is because omniscience [and so forth] are without desire, and are not an object of desire.

22.5 “O child of enlightened heritage, do not generate desire for the fruit of entering the stream! Similarly, do not generate desire for the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment! O child of enlightened heritage, do not generate desire for the maturity of the bodhisattvas, and for unsurpassed, genuinely perfect enlightenment! If you ask why, O child of enlightened heritage, it is because unsurpassed, genuinely perfect enlightenment [and those other fruits] are without desire and are not an object of desire. If you ask why that is the case, O child of enlightened heritage, it is because all things are empty of inherent existence.”

22.6 Then the venerable Subhūti said to the Blessed One, “Reverend Lord! Those great bodhisattva beings who strive toward unsurpassed, genuinely perfect enlightenment, and who wish to attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, are engaged in a difficult task inasmuch as all things are empty of their own defining characteristics.” [F.236.b]

The Blessed One replied, “It is so, Subhūti! It is just as you have said. Even so, Subhūti, having understood that all things are like a magical display and dreamlike, great bodhisattva beings embark on unsurpassed, genuinely perfect enlightenment for the benefit, well-being, and happiness of the worlds [of sentient beings]. So they set out for unsurpassed, genuinely perfect enlightenment, saying, ‘Let us become a sanctuary for the worlds—a protector, a refuge, an ally, an island, a torch-bearer, a lamp, a helmsman, a guide, and a support!’

22.7 “If you ask, Subhūti, how bodhisattvas embark on unsurpassed, genuinely perfect enlightenment for the benefit of the worlds, in this regard, Subhūti, the bodhisattvas bestow all their gifts in order to release all sentient beings

from suffering. Similarly, it is in order to release all sentient beings from suffering that they engage in all the ethical disciplines that they keep, all the tolerance that they cultivate, all the perseverance that they undertake, all the meditative concentrations in which they are absorbed, and all the wisdom that they cultivate. It is in this way, Subhūti, that great bodhisattva beings set out sentient beings for the benefit of the worlds.

22.8 “If you ask, Subhūti, how great bodhisattva beings embark sentient beings for the well-being of the worlds, in this regard, Subhūti, [F.237.a] while they themselves practice the six transcendent perfections, they also encourage all sentient beings, establishing them in the acquisition of the six transcendent perfections. It is in this way, Subhūti, that great bodhisattva beings set out sentient beings for the well-being of the worlds.

22.9 “If you ask, Subhūti, how great bodhisattva beings embark sentient beings for the happiness of the worlds, in this regard, Subhūti, great bodhisattva beings themselves abide on the paths of the ten virtuous actions, and subsequently establish other sentient beings, too, on the paths of the ten virtuous actions. It is in this way, Subhūti, that great bodhisattva beings set out sentient beings for the happiness of the worlds.

22.10 “If you ask, Subhūti, how great bodhisattva beings become a sanctuary for the worlds, it is because sentient beings deserve to be offered sanctuary and because [the bodhisattvas] escort them to the citadel of fearlessness. It is in this way, Subhūti, that great bodhisattva beings become a sanctuary for the worlds.

22.11 “If you ask, Subhūti, how great bodhisattva beings act as a protector of the worlds, in this regard, Subhūti, great bodhisattva beings behold those sentient beings who are born in the three lower realms, and protect them from those lower realms, establishing them also in the acquisition of calm abiding. It is in this way, Subhūti, that great bodhisattva beings act as a protector of the worlds.

22.12 “If you ask, Subhūti, how great bodhisattva beings are worthy to act as a refuge for the worlds, in this regard, Subhūti, great bodhisattva beings teach the sacred doctrine that is without support. [F.237.b] That is to say, they do not depend on physical forms, feelings, perceptions, formative predispositions, and consciousness, and they release those sentient beings who have heard this doctrine from birth, aging, death, sorrow, lamentation, suffering, discomfort, and agitation. It is in this way, Subhūti, that great bodhisattva beings are worthy to act as a refuge for the worlds. [B22]

22.13 “If you ask, Subhūti, how great bodhisattva beings act as an ally of the worlds, in this regard, Subhūti, great bodhisattva beings teach the sacred doctrine, as follows, to those sentient beings who are skilled in the aspects of the path and to those who have embarked on negative paths: The

transcendence of physical forms is always without fear. Similarly, the transcendence of feelings, perceptions, formative predispositions, and consciousness is always without fear. Similarly, the transcendence of the eyes is always without fear. Similarly, the transcendence of the ears, the nose, the tongue, the body, and the mental faculty is always without fear. Similarly, the transcendence of sights is always without fear, and similarly, the transcendence of sounds, odors, tastes, tangibles, and mental phenomena is always without fear. Similarly, the transcendence of the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness is always without fear. Similarly, the transcendence of the sensory element of the ears, the sensory element of sounds, and the sensory element of auditory consciousness; the sensory element of the nose, the sensory element of odors, and the sensory element of olfactory consciousness; the sensory element of the tongue, the sensory element of tastes, and the sensory element of gustatory consciousness; the sensory element of the body, the sensory element of tangibles, and the sensory element of tactile consciousness; [F.238.a] and the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness is always without fear.

22.14 “Similarly, the transcendence of fundamental ignorance is always without fear, and in the same vein, the transcendence of [all the other links of dependent origination], up to and including aging and death, is always without fear. Similarly, the transcendence of the applications of mindfulness is always without fear. Similarly, the transcendence of [all other causal attributes], up to and including the noble eightfold path, is always without fear. Similarly, the transcendence of the ten powers of the tathāgatas is always without fear, and in the same vein, the transcendence of [all the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, is always without fear. Similarly, the transcendence of the understanding of all phenomena, the understanding of the aspects of the path, and omniscience is always without fear.

22.15 “The transcendence of physical forms is not physical forms. Similarly, the transcendence of feelings, perceptions, formative predispositions, and consciousness is not consciousness [and the other aggregates]. Similarly, the transcendence of the eyes is not the eyes. Similarly, the transcendence of the ears, the nose, the tongue, the body, and the mental faculty is not the mental faculty [and the other sense organs]. Similarly, the transcendence of sights is not sights, and similarly, the transcendence of sounds, odors, tastes, tangibles, and mental phenomena is not mental phenomena [and the other sense objects]. Similarly, the transcendence of the sensory element of the eyes is not the eyes. Similarly, the transcendence of the sensory element of

sights and the sensory element of visual consciousness is not the sensory element of visual consciousness [and the other sensory elements of vision]. Similarly, the transcendence of the sensory element of the ears, the sensory element of sounds, and the sensory element of auditory consciousness is not the sensory element of auditory consciousness [and the other sensory elements of hearing]. [F.238.b] Similarly the transcendence of the sensory element of the nose, the sensory element of odors, and the sensory element of olfactory consciousness; the sensory element of the tongue, the sensory element of tastes, and the sensory element of gustatory consciousness; the sensory element of the body, the sensory element of tangibles, and the sensory element of tactile consciousness; and the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness is not the sensory element of mental consciousness [and the rest].

22.16 “Similarly, the transcendence of fundamental ignorance is not fundamental ignorance, and in the same vein, the transcendence of [all the other links of dependent origination], up to and including aging and death, is not aging and death [and the rest]. Similarly, the transcendence of the applications of mindfulness is not the applications of mindfulness, and in the same vein, the transcendence of [all other causal attributes], up to and including the noble eightfold path, is not the noble eightfold path [and the rest]. Similarly, the transcendence of the ten powers of the tathāgatas is not the ten powers of the tathāgatas, and in the same vein, the transcendence of [all the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, is not the eighteen distinct qualities of the buddhas [and the rest]. Similarly, the transcendence of the understanding of all phenomena, the understanding of the aspects of the path, and omniscience is not omniscience [and the rest]. Subhūti, all things indeed accord with this transcendence of all things.”

22.17 “Reverend Lord! If all things indeed accord with the transcendence of all things, then, Reverend Lord, is it not the case that great bodhisattva beings would not attain manifestly perfect buddhahood with respect to all phenomena? If one were to ask why, Reverend Lord, it is because [F.239.a] in the transcendence of physical forms there is no conceptual notion, and similarly, in the transcendence of feelings, the transcendence of perceptions, the transcendence of formative predispositions, and the transcendence of consciousness there is no conceptual notion; likewise in the transcendence [of all attributes and attainments], up to and including omniscience, there is no conceptual notion that these are physical forms, these are feelings, these

are perceptions, these are formative predispositions, these are consciousness, and, in the same vein, that these are [attributes and attainments], up to and including omniscience.”

22.18 The Blessed One replied, “It is so, Subhūti! It is just as you have said. This, Subhūti, is the most difficult task of great bodhisattva beings. Although they indeed ascertain how calm and how profound these phenomena all are, they do not become discouraged, but think, ‘Let us attain manifestly perfect buddhahood with respect to these phenomena! Then, after we have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment in that manner, let us reveal these profound sacred doctrines to sentient beings!’ It is in this way, Subhūti, that great bodhisattva beings act as an ally of the worlds.

22.19 “If you ask, Subhūti, how great bodhisattva beings are an island unto the worlds, just as, Subhūti, islands consist of land that is confined by water on all sides—whether by rivers, lakes, seas, or oceans—in the same way, Subhūti, physical forms are confined by the limit of past time and the limit of future time. Great bodhisattva beings, after manifestly and perfectly comprehending just that alone, teach the sacred doctrine to sentient beings. Similarly, feelings, perceptions, formative predispositions, and consciousness [F.239.b] are confined by the limit of past time and the limit of future time. Great bodhisattva beings, after manifestly and perfectly comprehending just that alone, teach the sacred doctrine to sentient beings. In the same vein, [all attributes and attainments], up to and including omniscience, are confined by the limit of past time and the limit of future time. Great bodhisattva beings, after manifestly and perfectly comprehending that alone, teach the sacred doctrine to sentient beings.

22.20 “Subhūti, all things are confined by these delimiting phenomena, comprising the limits of the past and the limits of the future. Subhūti, that which confines all things by the limits of the past and the limits of the future is definitively calm and excellent. That is to say, it is also known as emptiness, non-apprehension, the termination of the path, the exhaustion of craving, the non-residual [state], dispassion, cessation, and nirvāṇa. It is in this way, Subhūti, that great bodhisattva beings are an island unto the worlds.

22.21 “If you ask, Subhūti, how great bodhisattva beings act as a torch-bearer and lamp of the worlds, after actually realizing those very truths [imparted] by the lord buddhas, they maintain them just as they are, and also teach them to sentient beings, encouraging sentient beings to maintain them authentically as well, and establishing them securely therein. It is in this way, Subhūti, that great bodhisattva beings act as a torch-bearer and lamp of the worlds.

22.22 “If you ask, Subhūti, how great bodhisattva beings act as a helmsman and guide of the worlds, in this regard, Subhūti, great bodhisattva beings reveal to sentient beings who have gone astray on mistaken paths, or who are bound for inferior realms, [F.240.a] the sole path by traversing which sentient beings will achieve purification, on which suffering and discomfort will subside, and where sublime attributes³⁶⁸ will be realized, and nirvāṇa actualized. Similarly, after attaining manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, they reveal to sentient beings the sacred doctrine that physical forms neither arise nor cease, and that they are neither defiled nor purified. In the same way, they reveal to sentient beings the sacred doctrine that feelings, perceptions, formative predispositions, and consciousness neither arise nor cease, and that they are neither defiled nor purified. Similarly, they reveal to sentient beings the sacred doctrine that the fruit of entering the stream, the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and omniscience all neither arise nor cease, and that they are neither defiled nor purified. It is in this way, Subhūti, that great bodhisattva beings act as a helmsman and guide of the worlds.

22.23 “If you ask, Subhūti, how great bodhisattva beings act as a support of the worlds, in this regard, Subhūti, when great bodhisattva beings engage in the conduct of a bodhisattva, they attract sentient beings by means of the four attractive qualities of a bodhisattva, namely, generosity, pleasant speech, purposeful activity, and harmony. Then they teach those same sentient beings the sacred doctrine that physical forms have the modality of space. Similarly, they teach the sacred doctrine that feelings, perceptions, formative predispositions, [F.240.b] and consciousness have the modality of space. In the same vein as before, they teach the sacred doctrine that [all attributes and attainments], up to and including omniscience, have the modality of space.

22.24 “Moreover, they teach sentient beings the sacred doctrine that future physical forms are emptiness, that they will arise from nowhere, and that they will proceed to nowhere. Similarly, they teach sentient beings the sacred doctrine that future feelings, perceptions and formative predispositions, along with future consciousness, are all emptiness, that they will arise from nowhere, and that they will proceed to nowhere. In the same vein, they teach sentient beings the sacred doctrine that future [attributes and attainments], up to and including omniscience, are all emptiness, that they will arise from nowhere, and that they will proceed to nowhere. It is in this way, Subhūti, that great bodhisattva beings act as a support of the worlds. If you ask why, it is because all things have the modality of emptiness, signlessness, and aspirationlessness; great

bodhisattva beings, too, do not transgress this modality. If you ask why, Subhūti, it is because in emptiness, signlessness, and aspirationlessness, going or coming is non-apprehensible. Subhūti, all things have the modality of non-conditioning; great bodhisattva beings, too, do not transgress this modality.

22.25 “Subhūti, in that which neither arises nor ceases, and is neither defiled nor purified, going or coming is non-apprehensible. In the same vein as before, Subhūti, all things have a modality that neither arises nor ceases, and is neither defiled nor purified; great bodhisattva beings, too, do not transgress this modality. [F.241.a] Subhūti, in things which neither arise nor cease, and are neither defiled nor purified, going or coming is non-apprehensible.

22.26 “Subhūti, all things have the modality of a magical display, the reflection of the moon in water, a dream, an optical aberration, an echo, and a phantom; great bodhisattva beings, too, do not transgress this modality. If you ask why, Subhūti, it is because in a magical display, the reflection of the moon in water, a dream, an optical aberration, an echo, and a phantom, going or coming is non-apprehensible.

22.27 “Subhūti, all things have a modality that is neither diminished nor enhanced; great bodhisattva beings, too, do not transgress this modality. If you ask why, Subhūti, it is because in a modality that is neither diminished nor enhanced, going or coming is non-apprehensible. Subhūti, all things have a modality that does not arise; great bodhisattva beings, too, do not transgress this modality. If you ask why, Subhūti, it is because in a modality that does not arise, going or coming is non-apprehensible. In the same vein, Subhūti, all things have a modality that is neither to be adopted nor to be forsaken, and so forth; great bodhisattva beings, too, do not transgress this modality. If you ask why, Subhūti, it is because in [a modality] that is neither to be adopted nor to be forsaken, going or coming is non-apprehensible.

22.28 “Subhūti, all things have a modality of disassociation; great bodhisattva beings, too, do not transgress this modality. If you ask why, Subhūti, it is because in [a modality] that is not disassociated, going or coming is non-apprehensible.

22.29 “Subhūti, all things have a modality that is without a self; great bodhisattva beings, [F.241.b] too, do not transgress this modality. If you ask why, Subhūti, it is because in [a modality without] a self, going or coming is non-apprehensible. In the same vein as before, Subhūti, all things have a modality free from sentient beings, free from living creatures, free from living organisms, free from lives, free from individuals, free from humankind, free from human beings, free from petitioners, free from instigators, free from actors, free from agents, free from knowers and free from viewers; great bodhisattva beings, too, do not transgress this modality. If you ask why, Su-

bhūti, it is because [in this modality] a self never exists, and it is non-apprehensible; similarly, this [modality] is free from sentient beings, living creatures, living organisms, lives, individuals, humankind, human beings, petitioners, instigators, actors, agents, knowers, and viewers, and these are non-apprehensible.

22.30 “Moreover, Subhūti, all things have a modality that is permanent and impermanent. Similarly, Subhūti, all things have a modality that is imbued with happiness and a modality that is imbued with suffering, a modality that is a self and a modality that is not a self, a modality that is empty and a modality that is not empty, a modality that is with signs and a modality that is signless, a modality that has aspirations and a modality that lacks aspirations, a modality that is calm and a modality that is void, a modality that is afflicted and a modality that is purified, a modality that arises and a modality that is non-arising, a modality that ceases and a modality that is unceasing, a modality that is an entity and a modality that is non-entity, and a modality that is attractive and a modality that is unattractive; [great bodhisattva beings, too,] do not transgress this modality. If you ask why, Subhūti, [F.242.a] it is because permanence, happiness, self, and [all those attributes], up to and including attractiveness, never exist and they are non-apprehensible. This being the case, how could they possibly come and go!

22.31 “Subhūti, all things have the basis of desire, the basis of hatred, and the basis of delusion; [great bodhisattva beings, too,] do not transgress this modality. If you ask why, Subhūti, it is because the basis of desire, the basis of hatred, and the basis of delusion never exist and are non-apprehensible. This being the case, how could they possibly come and go?

22.32 “Subhūti, all things have the basis of the variety of false views; [great bodhisattva beings, too,] do not transgress this modality. If you ask why, Subhūti, it is because the basis of the variety of false views never exists and is non-apprehensible. This being the case, how could they possibly come and go?

22.33 “Similarly, Subhūti, all things have the modality of real nature, they have the modality of the expanse of reality, they have the modality of the finality of existence, they have the modality of sameness, and they have the modality of the inconceivable expanse; [great bodhisattva beings, too,] do not transgress this modality. If you ask why, Subhūti, it is because the real nature, the expanse of reality, the finality of existence, sameness, and the inconceivable expanse never exist and they are non-apprehensible. This being the case, how could they possibly come and go?

22.34 “Subhūti, all things have a modality that is unmoving; [great bodhisattva beings, too,] do not transgress this modality. If you ask why, Subhūti, it is because the motion that would enable anything to go or to come does not at

all exist and is non-apprehensible.

22.35 “Subhūti, all things have the modality of physical forms. Similarly, Subhūti, all things have the modality of feelings, perceptions, formative predispositions; and consciousness; [great bodhisattva beings, too,] do not transgress this modality. If you ask why, Subhūti, it is because physical forms do not exist and are non-apprehensible. Similarly, feelings, perceptions, [F.242.b] formative predispositions, and consciousness do not exist and are non-apprehensible. This being the case, how could they possibly come and go?

22.36 “Similarly, Subhūti, all things have the modality of generosity; [great bodhisattva beings, too,] do not transgress this modality. If you ask why, Subhūti, it is because generosity never exists and is non-apprehensible. This being the case, how could there possibly be a transcendent perfection of this generosity? Similarly, Subhūti, all things have the modality of ethical discipline, tolerance, perseverance, meditative concentration, and wisdom; [great bodhisattva beings, too,] do not transgress this modality. If you ask why, Subhūti, it is because ethical discipline, tolerance, perseverance, meditative concentration, and wisdom never exist and are non-apprehensible. This being the case, how could there possibly be a transcendent perfection of this ethical discipline, a transcendent perfection of this tolerance, a transcendent perfection of this perseverance, a transcendent perfection of this meditative concentration, and a transcendent perfection of this wisdom?

22.37 “Similarly, Subhūti, all things have the modality of the emptiness of internal phenomena; [great bodhisattva beings, too,] do not transgress this modality. If you ask why, Subhūti, it is because the emptiness of internal phenomena never exists and is non-apprehensible. This being the case, how could they possibly come or go? Similarly, Subhūti, all things have the modality of the emptiness of external phenomena, and the modality of the other aspects of emptiness, up to and including the emptiness of essential nature with respect to non-entities; [great bodhisattva beings too,] do not transgress this modality. If you ask why, Subhūti, it is because the emptiness of essential nature with respect to non-entities [and the rest] never exist and are non-apprehensible. This being the case, how could they possibly come or go?

22.38 “Subhūti, all things have the modality of the applications of mindfulness and in the same vein, Subhūti, all things have the modality of the [other causal attributes], up to and including the noble eightfold path; [great bodhisattva beings, too,] do not transgress this modality. If you ask why, Subhūti, it is because the noble eightfold path [and the rest] never exist and are non-apprehensible. [F.243.a] This being the case, how could they possibly

come or go? Similarly, Subhūti, all things have the modality of the ten powers of the tathāgatas, and in the same vein, Subhūti, all things have the modality of the [other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas; [great bodhisattva beings too,] do not transgress this modality. If you ask why, it is because the [other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, never exist and are non-apprehensible. This being the case, how could they possibly come or go?

22.39 “Subhūti, all things have the modality of the fruit of entering the stream. Similarly, Subhūti, all things have the modality of the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment; [great bodhisattva beings too,] do not transgress this modality. If you ask why, Subhūti, it is because the fruit of entering the stream never exists and is non-apprehensible. Similarly, the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment do not exist and are non-apprehensible. This being the case, how could they possibly come or go?

22.40 “Subhūti, all the attributes of the buddhas have the modality of unsurpassed, genuinely perfect enlightenment; [great bodhisattva beings, too,] do not transgress this modality. If you ask why, Subhūti, it is because unsurpassed, genuinely perfect enlightenment never exists and is non-apprehensible. This being the case, how could they possibly come or go?”

22.41 Then the venerable Subhūti said to the Blessed One, “Reverend Lord! Who will have conviction in and concur with this transcendent perfection of wisdom, which is so profound?”

The Blessed One replied, “Subhūti, those great bodhisattva beings who formerly worked toward unsurpassed, genuinely perfect enlightenment, [F.243.b] who have maintained purity of conduct in the presence of the genuinely perfect buddhas of the past, who have cultivated the roots of virtuous action, and who have been accepted by a spiritual mentor will have conviction in and concur with this profound transcendent perfection of wisdom.”

22.42 “Reverend Lord! What will be the essential nature of the minds of those great bodhisattva beings who have conviction in and concur with this profound transcendent perfection of wisdom? What will be the indications of those great bodhisattva beings? What will be their signs and what will be their forms?”

The Blessed One replied, “Subhūti, the essential nature of the minds of those great bodhisattva beings who have conviction in and concur with this profound transcendent perfection of wisdom will be disciplined with respect to desire, hatred, and delusion. Subhūti, those great bodhisattva beings who

have conviction in and concur with this profound transcendent perfection of wisdom will be free from the indications, signs, and forms of desire, hatred, and delusion.”

22.43 “Reverend Lord! What will be the modality of those great bodhisattva beings who have conviction and concur with this profound transcendent perfection of wisdom?”

The Blessed One replied, “Subhūti, those great bodhisattva beings who have conviction in and concur with this profound transcendent perfection of wisdom will have the modality of omniscience.”

22.44 “Reverend Lord! Those great bodhisattva beings who undertake non-acquisitive cultivation of the transcendent perfection of wisdom [F.244.a] will have the modality of omniscience. Reverend Lord, is this cultivation of the transcendent perfection of wisdom the non-cultivation of all things; and, Reverend Lord, is this non-cultivation of all things indeed the cultivation of the transcendent perfection of wisdom?”³⁶⁹

“In that case, Subhūti, with regard to which things is the cultivation of the transcendent perfection of wisdom a non-cultivation?”

22.45 “[Reverend Lord], the cultivation of the transcendent perfection of wisdom is the non-cultivation of physical forms, feelings, perceptions, formative predispositions, consciousness, the six inner sense fields, the six outer sense fields, and the eighteen sensory elements. Similarly, the cultivation of the transcendent perfection of wisdom is the non-cultivation of a self, sentient beings, living creatures, living organisms, lives, individuals, humankind, human beings, actors, agents, petitioners, instigators, experiencers, experiencing subjects, knowers, and viewers. Similarly, the cultivation of the transcendent perfection of wisdom is the non-cultivation of the transcendent perfection of generosity, the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom. Similarly, the cultivation of the transcendent perfection of wisdom is the non-cultivation of the emptiness of internal phenomena, the emptiness of external phenomena, and of all the other aspects of emptiness, up to and including the emptiness of essential nature with respect to non-entities.

22.46 “Similarly, the cultivation of the transcendent perfection of wisdom [F.244.b] is the non-cultivation of the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the aspects of the path. In the same vein, the cultivation of the transcendent perfection of wisdom is the non-cultivation of [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. Similarly, the cultivation of the transcendent perfection of

wisdom is the non-cultivation of the fruit of entering the stream, the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment. Similarly, the cultivation of the transcendent perfection of wisdom is the non-cultivation of unsurpassed, genuinely perfect enlightenment.”

22.47 “The Blessed One then replied, “Subhūti, it is so! It is just as you have said. The cultivation of the transcendent perfection of wisdom is the non-cultivation of physical forms. Similarly, the cultivation of the transcendent perfection of wisdom is the non-cultivation of feelings, perceptions, formative predispositions, and consciousness. The cultivation of the transcendent perfection of wisdom is the non-cultivation of the eyes. Similarly, the cultivation of the transcendent perfection of wisdom is the non-cultivation of the ears, the nose, the tongue, the body, and the mental faculty. The cultivation of the transcendent perfection of wisdom is the non-cultivation of sights. Similarly, the cultivation of the transcendent perfection of wisdom is the non-cultivation of sounds, odors, tastes, tangibles, and mental phenomena.

22.48 “The cultivation of the transcendent perfection of wisdom is the non-cultivation of the sensory element of the eyes. Similarly, the cultivation of the transcendent perfection of wisdom [F.245.a] is the non-cultivation of the sensory element of sights and the sensory element of visual consciousness. The cultivation of the transcendent perfection of wisdom is the non-cultivation of the sensory element of the ears, the sensory element of sounds, and the sensory element of auditory consciousness. The cultivation of the transcendent perfection of wisdom is the non-cultivation of the sensory element of the nose, the sensory element of odors, and the sensory element of olfactory consciousness. The cultivation of the transcendent perfection of wisdom is the non-cultivation of the sensory element of the tongue, the sensory element of tastes, and the sensory element of gustatory consciousness. The cultivation of the transcendent perfection of wisdom is the non-cultivation of the sensory element of the body, the sensory element of tangibles, and the sensory element of tactile consciousness. The cultivation of the transcendent perfection of wisdom is the non-cultivation of the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness.

22.49 “The cultivation of the transcendent perfection of wisdom is the non-cultivation of the applications of mindfulness; in the same vein, the cultivation of the transcendent perfection of wisdom is the non-cultivation of [the other causal attributes], up to and including the noble eightfold path. The cultivation of the transcendent perfection of wisdom is the non-cultivation of the ten powers of the tathāgatas; in the same vein, the

cultivation of the transcendent perfection of wisdom is the non-cultivation of [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. Similarly, the cultivation of the transcendent perfection of wisdom is the non-cultivation of the understanding of all phenomena and the understanding of the aspects of the path.”

22.50 Then the Blessed One further addressed the venerable Subhūti as follows: “Subhūti! [F.245.b] In terms of this profound transcendent perfection of wisdom, those bodhisattvas of irreversible realization should investigate the transcendent perfection of generosity, the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, the transcendent perfection of wisdom, and, in the same vein, [all the other attributes and attainments], up to and including omniscience.

22.51 “Some great bodhisattva beings are not fixated on this profound transcendent perfection of wisdom; similarly, they are not fixated on the transcendent perfection of meditative concentration, the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline, and the transcendent perfection of generosity. In the same vein, they are not fixated on [attributes and attainments], up to and including omniscience.

22.52 “Some great bodhisattva beings, when they practice this profound transcendent perfection of wisdom, comprehend that the words spoken by others are pointless and contrary to the truth. They will not proceed through faith in others, and they will not be captivated by desire, hatred, delusion, or by the mind with its [five aspects of] concomitance,³⁷⁰ and its afflicted mental states. Some great bodhisattva beings, when they practice this profound transcendent perfection of wisdom, will not be separated from the transcendent perfection of generosity, and they will not be separated from the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom. Some great bodhisattva beings, when they practice this profound transcendent perfection of wisdom, will not be afraid and terrified, they will not grow fearful, and they will not be cowed and intimidated when they hear this profound transcendent perfection of wisdom. [F.246.a] Their minds will not be averted from the unsurpassed, genuinely perfect enlightenment, they will delight in hearing this profound transcendent perfection of wisdom, and having studied it, they will retain it, hold it, master it and be attentive to it in the appropriate manner.”

22.53 “Similarly, you should know that when these great bodhisattva beings are successful in their practice, their [realization] will be irreversible. Those same great bodhisattva beings in their former lives, too, will have studied this profound transcendent perfection of wisdom, asked questions and counter-questions about it, retained it, mastered it, and been attentive to it in the appropriate manner. If you ask why, it is because, when those great bodhisattva beings hold this profound transcendent perfection of wisdom, they will not be afraid and terrified, they will not grow fearful, and they will not be cowed and intimidated. Their minds will not be averted from the unsurpassed, genuinely perfect enlightenment, in addition to which they will hold, retain, master and be attentive in the appropriate manner to this profound transcendent perfection of wisdom.”

22.54 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! How, when maintaining this profound transcendent perfection of wisdom, should those great bodhisattva beings practice this transcendent perfection of wisdom—those who will not be afraid and terrified, who will not grow fearful, who will not be cowed and intimidated, whose minds will not be averted from the unsurpassed, genuinely perfect enlightenment, and who additionally will hold and be attentive in the appropriate manner, and so forth, to this profound transcendent perfection of wisdom?”

The Blessed One [F.246.b] replied, “They should conduct themselves with their minds intent on omniscience.”

22.55 “How should their minds be intent on omniscience?”

The Blessed One replied, “They should conduct themselves with their minds intent on emptiness, and similarly, with their minds intent on signlessness and aspirationlessness. Similarly, they should practice this profound transcendent perfection of wisdom with their minds intent on the real nature, and likewise with their minds intent on the [unaltered] real nature,³⁷¹ intent on the expanse of reality, intent on the finality of existence, and intent on the sameness of [all] things, intent on the inconceivable expanse, and similarly, with their minds intent on [the similes of] a magical display, a mirage, the moon’s reflection in water, a dream, an optical aberration, an echo, and a phantom.”

22.56 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! When those great bodhisattva beings practice this profound transcendent perfection of wisdom with their minds intent on emptiness, signlessness, and aspirationlessness, and in the same vein, when they practice this profound transcendent perfection of wisdom with their minds intent on [the similes of] magical display, mirage, moon’s reflection in water, dream, optical aberration, echo, phantom [and so forth], Reverend Lord, do those great bodhisattva beings engage with physical forms, [F.247.a] or similarly, do

they engage with feelings, perceptions, formative predispositions, and consciousness? In the same vein, do they engage with [all attributes and attainments], up to and including omniscience?"

22.57 The Blessed One replied, "Subhūti, those great bodhisattva beings who practice this profound transcendent perfection of wisdom do not engage with physical forms, and they do not engage with feelings, perceptions, formative predispositions, and consciousness. In the same vein, Subhūti, those great bodhisattva beings who practice this profound transcendent perfection of wisdom do not engage with [any attributes and attainments], up to and including omniscience. Subhūti, this omniscience has not been created by anyone, nor has it been transformed. It has not come from anywhere and it will not go anywhere. It does not abide in anything, nor does it abide in any place, nor does it abide in any direction. Therein neither number nor calculations are apprehensible, and there is no one indeed who can attain manifestly perfect buddhahood with respect to that in which number and calculations are non-apprehensible!

22.58 "Manifestly perfect buddhahood cannot be attained by means of physical forms, feelings, perceptions, formative predispositions, consciousness, generosity, ethical discipline, tolerance, perseverance, meditative concentration, or wisdom, or, in the same vein, even by means of [all attributes and attainments], up to and including the gnosis of omniscience. If you ask why, it is because the nature of physical forms is omniscience, and similarly, the nature of feelings, perceptions, formative predispositions, and consciousness is omniscience. If you ask why, Subhūti, it is because the real nature of physical forms [F.247.b] and the real nature of omniscience are one and the same real nature. Similarly, the real nature of feelings, perceptions, formative predispositions, and consciousness, and the real nature of omniscience, are one and the same real nature. Similarly, the real nature of omniscience, along with the real nature of the understanding of the aspects of the path and [the real nature] of the understanding of all phenomena, are all one and the same real nature."

22.59 *This completes the twenty-second chapter from "The Transcendent Perfection of Wisdom in Ten Thousand Lines," entitled "Cultivation."³⁷²*

NON-ACCEPTANCE AND NON-REJECTION

- 23.1 Then all the gods inhabiting the world system of desire and all the gods inhabiting the world system of form scattered divine sandalwood powders, incense, palm leaf powders, divine blue lotuses, night lotuses, and white lotuses toward the Lord Buddha. Coming into the presence of the Blessed One, they prostrated with their heads at his feet, and took their place to one side. Having taken their place to one side, those gods then said to the Blessed One, “Reverend Lord! This profound transcendent perfection of wisdom is hard to realize, it cannot be scrutinized, it is not within the range of sophistry, and it may be known by the wise and by those who are skilled in investigating subtle quiescence. Reverend Lord, the enlightenment of the lord buddhas revealed in this profound transcendent perfection of wisdom is incompatible with all mundane [phenomena].
- 23.2 “Thus, physical forms are themselves omniscience, and [F.248.a] omniscience is physical forms. Similarly, feelings, and likewise of perceptions, formative predispositions, and consciousness are themselves omniscience, and omniscience is consciousness [and the other aggregates]. For the real nature of physical forms, and similarly the real nature of feelings, perceptions, formative predispositions, and consciousness is one and the same real nature as the real nature of omniscience. They are not two but indivisible.
- 23.3 “Thus, the eyes are themselves omniscience, and omniscience is the eyes. Similarly, the ears, nose, tongue, body, and mental faculty are themselves omniscience, and omniscience is the mental faculty [and the aforementioned sense organs]. For the real nature of the eyes is one and the same real nature as the real nature of omniscience. They are not two but indivisible. Similarly, the real nature of the ears, nose, tongue, body, and mental faculty is one and the same real nature as the real nature of omniscience. They are not two but indivisible.

- 23.4 “Thus, sights are themselves omniscience, and omniscience is sights. Similarly, sounds, odors, tastes, tangibles, and mental phenomena are themselves omniscience, and omniscience is mental phenomena [and the aforementioned sense objects]. For the real nature of sights is one and the same real nature [F.248.b] as the real nature of omniscience. They are not two but indivisible.
- 23.5 “Similarly, the sensory element of the eyes is itself omniscience, and omniscience is the sensory element of the eyes. For the real nature of the [sensory element of] the eyes is one and the same real nature as the real nature of omniscience. They are not two but indivisible. Likewise, the sensory element of sights, the sensory element of visual consciousness, the sensory element of the ears, the sensory element of sounds, the sensory element of auditory consciousness, the sensory element of the nose, the sensory element of odors, the sensory element of olfactory consciousness, the sensory element of the tongue, the sensory element of tastes, the sensory element of gustatory consciousness, the sensory element of the body, the sensory element of tangibles, the sensory element of tactile consciousness, the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness are themselves omniscience, and omniscience is the sensory element of mental consciousness [and the rest]. For the real nature of mental consciousness [and the rest] is one and the same real nature as the real nature of omniscience. They are not two but indivisible.
- 23.6 “Similarly, the applications of mindfulness are themselves omniscience, and omniscience is the applications of mindfulness. Similarly, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and, in the same vein, the noble eightfold path [F.249.a] are themselves omniscience, and omniscience is the noble eightfold path, [and so forth]. For the real nature of the noble eightfold path [and so forth] is one and the same real nature as the real nature of omniscience. They are not two but indivisible.
- 23.7 “Similarly, the ten powers of the tathāgatas are themselves omniscience, and omniscience is the ten powers of the tathāgatas, and so on in the same vein. For the real nature of [all the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, is one and the same real nature as the real nature of omniscience. They are not two but indivisible.”
- 23.8 The Blessed One then addressed those gods as follows: “O gods, it is so! It is just as you have said. Physical forms are themselves omniscience, and omniscience is physical forms. Similarly, feelings and likewise of perceptions, formative predispositions, and consciousness are themselves omniscience, and omniscience is consciousness [and the aforementioned

aggregates]. For the real nature of physical forms is one and the same real nature as the real nature of omniscience. They are not two but indivisible. Similarly, the real nature of feelings, perceptions, formative predispositions, and consciousness is one and the same real nature as the real nature of omniscience. They are not two but indivisible, and so on in the same vein. [F.249.b] The real nature of [all causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, is one and the same real nature as the real nature of omniscience. They are not two but indivisible.

23.9 “O gods! The mind of the tathāgatas who genuinely consider this objective is one that is inclined toward carefree inaction,³⁷³ and not toward the teaching of the sacred doctrine. If you ask why, O gods, it is because this doctrine is profound, hard to discern, and hard to realize; it cannot be scrutinized and it may be known by the wise and by those skilled in subtle investigation. This being the case, the enlightenment of the lord buddhas, revealed in this profound transcendent perfection of wisdom, is incompatible with all mundane [activities]. Manifestly perfect buddhahood has not been attained by anyone. Manifestly perfect buddhahood has not been attained from any quarter.³⁷⁴ Manifestly perfect buddhahood has not been attained anywhere. O gods, this is the profundity of all things, in which the habitual ideas of duality do not at all exist.

23.10 “O gods! This doctrine is profound owing to the profundity of space. Similarly, O gods, this doctrine is profound owing to the profundity of real nature, owing to the profundity of the expanse of reality, owing to the profundity of the finality of existence, owing to the profundity of the inconceivable expanse, owing to the profundity of the limitless and infinite [reality], owing to the profundity of non-motion, and owing to the profundity of non-arising, non-cessation, non-affliction, and non-purification.

23.11 “Similarly, O gods, this doctrine is profound owing to the profundity of the self, and owing to the profundity of viewers, knowers, and so forth. Similarly, O gods, this doctrine is profound owing to the profundity of physical forms, and similarly this doctrine is profound owing to the profundity of feelings, perceptions, formative predispositions, [F.250.a] and consciousness. Similarly, O gods, this doctrine is profound owing to the profundity of the eyes. Similarly, O gods, this doctrine is profound owing to the profundity of the ears, the nose, the tongue, the body, and the mental faculty. O gods, this doctrine is profound owing to the profundity of sights, and similarly, O gods, this doctrine is profound owing to the profundity of sounds, odors, tastes, tangibles, and mental phenomena. Similarly, O gods, this doctrine is profound owing to the profundity of the sensory element of

the eyes, the sensory element of sights, and the sensory element of visual consciousness. O gods, this doctrine is profound owing to the profundity of the sensory element of the ears, the sensory element of sounds, and the sensory element of auditory consciousness. Similarly, O gods, this doctrine is profound owing to the profundity of the sensory element of the nose, the sensory element of odors, and the sensory element of olfactory consciousness. Similarly, O gods, this doctrine is profound owing to the profundity of the sensory element of the tongue, the sensory element of tastes, and the sensory element of gustatory consciousness. O gods, this doctrine is profound owing to the profundity of the sensory element of the body, the sensory element of tangibles, and the sensory element of tactile consciousness. O gods, this doctrine is profound owing to the profundity of the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness.

23.12 “Similarly, O gods, this doctrine is profound owing to the profundity of the transcendent perfection of generosity, the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom. Similarly, O gods, this doctrine is profound owing to the profundity of the emptiness of internal phenomena, and owing to the profundity of the emptiness of external phenomena, the emptiness of both external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, [F.250.b] the emptiness of that which has neither beginning nor end, the emptiness of non-dispersal, the emptiness of inherent existence, the emptiness of all things, the emptiness of intrinsic defining characteristics, the emptiness of non-apprehension, the emptiness of non-entities, the emptiness of essential nature, and the emptiness of the essential nature of non-entities.

23.13 “Similarly, O gods, this doctrine is profound owing to the profundity of the applications of mindfulness, and likewise owing to the profundity of the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path. Similarly, O gods, this doctrine is profound owing to the profundity of the [fruitful attributes], up to and including the eighteen distinct qualities of the buddhas, and owing to the [attainments], up to and including omniscience.”

23.14 Then the gods said to the Blessed One, "O, the Blessed One has revealed this sacred doctrine which is incompatible with mundane things. If one were to ask why, Reverend Lord, it is because this doctrine has not been revealed so that physical forms might be grasped or not grasped. It has not been revealed so that feelings, perceptions, formative predispositions, and consciousness might be grasped or not grasped. Similarly, it has not been revealed so that they eyes might be grasped or not grasped. Similarly, it has not been revealed so that the ears, nose, tongue, body, and mental faculty might be grasped or not grasped. It has not been revealed so that sights might be grasped or not grasped. Similarly, it has not been revealed so that sounds, odors, tastes, tangibles, and mental phenomena might be grasped or not grasped. [F.251.a] Similarly, it has not been revealed so that the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness might be grasped or not grasped. Similarly, it has not been revealed so that the sensory element of the ears, the sensory element of sounds, and the sensory element of auditory consciousness might be grasped or not grasped. Similarly, it has not been revealed so that the sensory element of the nose, the sensory element of odors, and the sensory element of olfactory consciousness might be grasped or not grasped. Similarly, it has not been revealed so that the sensory element of the tongue, the sensory element of tastes, and the sensory element of gustatory consciousness might be grasped or not grasped. Similarly, it has not been revealed so that the sensory element of the body, the sensory element of tangibles and the sensory element of tactile consciousness might be grasped or not grasped. Similarly, it has not been revealed so that the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness might be grasped or not grasped.

23.15 "Similarly, it has not been revealed so that the transcendent perfection of generosity might be grasped or not grasped, and it has not been revealed so that the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom might be grasped or not grasped.

23.16 "Similarly, it has not been revealed so that the emptiness of internal phenomena might be grasped or not grasped, and it has not been revealed so that the emptiness of external phenomena, the emptiness of both external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end,

the emptiness of non-dispersal, the emptiness of inherent existence, [F.251.b] the emptiness of all things, the emptiness of intrinsic defining characteristics, the emptiness of non-apprehension, the emptiness of non-entities, the emptiness of essential nature, and the emptiness of the essential nature of non-entities might be grasped or not grasped.

23.17 “Similarly, it has not been revealed so that the applications of mindfulness might be grasped or not grasped, and it has not been revealed so that the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path might be grasped or not grasped. Similarly, it has not been revealed so that the ten powers of the tathāgatas might be grasped or not grasped, and in the same vein, it has not been revealed so that [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, might be grasped or not grasped. Similarly, Reverend Lord, this doctrine has not been revealed so that the fruit of entering the stream, the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and omniscience might be grasped or not grasped.

23.18 “Reverend Lord, the world indulges in notions of ‘I’ and ‘mine,’ saying ‘I identify with physical forms.’³⁷⁵ Similarly, ‘I identify with feelings. I identify with perceptions. I identify with formative predispositions.’ ‘I possess formative predispositions.’ ‘I identify with consciousness.’ Similarly, ‘I identify with the eyes.’ ‘I possess eyes.’ ‘I identify with the ears.’ ‘I possess ears,’ and so with the nose, the tongue, the body, and the mental faculty. Similarly, ‘I identify with sights, and likewise with sounds, odors, tastes, and tangibles.’ ‘I identify with mental phenomena.’ ‘I possess mental phenomena, [F.252.a] and the same goes also for the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness.’

23.19 “Similarly, ‘I identify with the sensory element of the ears, the sensory element of sounds, and the sensory element of auditory consciousness; the sensory element of the nose, the sensory element of odors, and the sensory element of olfactory consciousness; the sensory element of the tongue, the sensory element of tastes, and the sensory element of gustatory consciousness; the sensory element of the body, the sensory element of tangibles, and the sensory element of tactile consciousness; the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness.’ ‘I possess [the sensory elements up to that of] mental consciousness.’

23.20 “Similarly, ‘I identify with the transcendent perfection of generosity. I possess the transcendent perfection of generosity.’³⁷⁶ Similarly, ‘I identify with the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration,’ and so on, down to ‘I possess the transcendent perfection of wisdom.’ Similarly, ‘I possess the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of both external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of non-dispersal, the emptiness of inherent existence, the emptiness of all things, the emptiness of intrinsic defining characteristics, the emptiness of non-apprehension, the emptiness of non-entities, and the emptiness of essential nature. I identify with the emptiness of the essential nature of non-entities. I possess the emptiness of the essential nature of non-entities [and the rest].’

23.21 “Similarly, [the world indulges in notions of ‘I’ and ‘mine,’ saying] ‘I identify with the applications of mindfulness. I possess the applications of mindfulness.’ Similarly, ‘I identify with the correct exertions, the supports for miraculous ability, the faculties, [F.252.b] the powers, the branches of enlightenment, and the noble eightfold path.’ Similarly, ‘I identify with the ten powers of the tathāgatas,’ and so on in the same vein, down to ‘I possess the eighteen distinct qualities of the buddhas,’ and so forth. Similarly, ‘I identify with the fruit of entering the stream. I possess the fruit of entering the stream. I identify with the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, and arhatship. I identify with individual enlightenment. I identify with omniscience. I possess omniscience.’” [B23]
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23.22 Blessed One then addressed those gods as follows: “It is so, O gods! It is just as you have said. O gods! This sacred doctrine has not been revealed so that physical forms might be grasped or not grasped. It has not been revealed so that feelings, perceptions, formative predispositions, and consciousness might be grasped or not grasped. Similarly, it has not been revealed so that the eyes might be grasped or not grasped. Similarly, it has not been revealed so that the ears, nose, tongue, body, and mental faculty might be grasped or not grasped. It has not been revealed so that sights might be grasped or not grasped. Similarly, it has not been revealed so that sounds, odors, tastes, tangibles, and mental phenomena might be grasped or not grasped. Similarly, it has not been revealed so that the sensory element of the eyes, the sensory element of sights, and the sensory element of visual

consciousness might be grasped or not grasped. Similarly, it has not been revealed so that the sensory element of the ears, the sensory element of sounds, and the sensory element of auditory consciousness [F.253.a] might be grasped or not grasped. It has not been revealed so that the sensory element of the nose, the sensory element of odors, and the sensory element of olfactory consciousness might be grasped or not grasped. It has not been revealed so that the sensory element of the tongue, the sensory element of tastes, and the sensory element of gustatory consciousness might be grasped or not grasped. It has not been revealed so that the sensory element of the body, the sensory element of tangibles, and the sensory element of tactile consciousness might be grasped or not grasped. It has not been revealed so that the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness might be grasped or not grasped.

23.23 “Similarly, it has not been revealed so that the transcendent perfection of generosity, the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom might be grasped or not grasped. Similarly, it has not been revealed so that the emptiness of internal phenomena, the emptiness of both external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of non-dispersal, the emptiness of inherent existence, the emptiness of all things, the emptiness of intrinsic defining characteristics, the emptiness of non-apprehension, the emptiness of non-entities, the emptiness of essential nature, and the emptiness of the essential nature of non-entities might be grasped or not grasped.

23.24 “Similarly, it has not been revealed so that the applications of mindfulness might be grasped or not grasped, and likewise it has not been revealed so that the correct exertions, the supports for miraculous ability, the faculties, the powers, [F.253.b] the branches of enlightenment, and the noble eightfold path might be grasped or not grasped. Similarly, it has not been revealed so that the ten powers of the tathāgatas might be grasped or not grasped, and in the same vein, it has not been revealed so that [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, might be grasped or not grasped. O gods! This sacred doctrine has not been revealed so that the fruit of entering the stream, the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth,

arhatship, and individual enlightenment might be grasped or not grasped. In the same vein, it has not been revealed so that omniscience might be grasped or not grasped.

23.25 “O gods! Those persons who practice in order that they might grasp or reject physical forms, and similarly, who practice in order that they might grasp or reject feelings, perceptions, formative predispositions, and consciousness cannot cultivate the transcendent perfection of wisdom. They cannot cultivate the transcendent perfection of generosity, and similarly, they cannot cultivate the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom.

23.26 “Similarly, those who practice in order that they might grasp or reject the eyes; and similarly, who practice in order that they might grasp or reject the ears, nose, tongue, body, and mental faculty; and similarly, who practice in order that they might grasp or reject sights, sounds, odors, tastes, tangibles, and mental phenomena; and similarly, who practice in order that they might grasp or reject the sensory element of the eyes, the sensory element of sights, and the sensory element of visual consciousness; [F.254.a] and similarly, who practice in order that they might grasp or reject the sensory element of the ears, the sensory element of sounds, the sensory element of auditory consciousness, the sensory element of the nose, the sensory element of odors, the sensory element of olfactory consciousness, the sensory element of the tongue, the sensory element of tastes, the sensory element of gustatory consciousness, the sensory element of the body, the sensory element of tangibles, the sensory element of tactile consciousness, the sensory element of the mental faculty, the sensory element of mental phenomena, and the sensory element of mental consciousness; and similarly, those who practice in order that they might grasp or reject the transcendent perfection of generosity, the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom; and similarly, those who practice in order that they might grasp or reject the emptiness of internal phenomena, the emptiness of external phenomena, the emptiness of both external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of non-dispersal, the emptiness of inherent existence, the emptiness of all things, the emptiness of intrinsic

defining characteristics, the emptiness of non-apprehension, the emptiness of non-entities, the emptiness of essential nature, and the emptiness of the essential nature of non-entities; and similarly, those who practice in order that they might grasp or reject the applications of mindfulness, and likewise the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path; and similarly, those who practice in order that they might grasp or reject the ten powers of the tathāgatas, [F.254.b] and in the same vein, those who practice in order that they might grasp or reject [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas—none of these can cultivate the four applications of mindfulness. Similarly, all of these cannot cultivate the correct exertions, the supports for miraculous ability, the faculties, the powers, and the branches of enlightenment. They cannot cultivate the noble eightfold path. Similarly, they cannot cultivate the ten powers of the tathāgatas, and in the same vein, they cannot cultivate [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. They cannot cultivate [the attainments], up to and including omniscience.”

23.27 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! This sacred doctrine is compatible with all things. If one were to ask how this sacred doctrine is compatible with all things, this sacred doctrine is compatible with the transcendent perfection of wisdom. This sacred doctrine is compatible with the transcendent perfection of meditative concentration. Similarly, this sacred doctrine is compatible with the transcendent perfection of perseverance. This sacred doctrine is compatible with the transcendent perfection of tolerance. This sacred doctrine is compatible with the transcendent perfection of ethical discipline. This sacred doctrine is compatible with the transcendent perfection of generosity. This sacred doctrine is compatible with the emptiness of internal phenomena. This sacred doctrine is compatible with [all the other aspects of emptiness], up to and including the emptiness of the essential nature of non-entities. This sacred doctrine is compatible with the applications of mindfulness. This sacred doctrine is compatible with [the other causal attributes], up to and including the noble eightfold path. Similarly, this sacred doctrine is compatible with the ten powers of the tathāgatas; in the same vein, this sacred doctrine is compatible with [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. [F.255.a] Similarly, this sacred doctrine is compatible with the fruit of entering the stream. This sacred doctrine is compatible with the fruit of being tied to one more rebirth. This sacred doctrine is compatible with the fruit of no longer being subject to

rebirth. This sacred doctrine is compatible with the fruit of arhatship. This sacred doctrine is compatible with the fruit of individual enlightenment. This sacred doctrine is compatible with omniscience.

23.28 “Nowhere is this sacred doctrine obstructed. If you ask how it is unobstructed, it is unobstructed with regard to physical forms. Similarly, it is unobstructed with regard to feelings, perceptions, formative predispositions, and consciousness. In the same vein, Reverend Lord, it has the defining characteristic of being unobstructed with regard [to all phenomena, causal and fruitional attributes, and attainments], up to and including omniscience, owing to its sameness with space; and similarly, owing to its sameness with the abiding nature of all things, the finality of existence, and the inconceivable expanse; and similarly, owing to its sameness with emptiness, signlessness, and aspirationlessness; and owing to its sameness with non-arising, non-cessation, non-affliction, and non-purification.

23.29 “Reverend Lord! This sacred doctrine is non-arising, owing to the non-apprehension of the arising of physical forms, and similarly, owing to the non-apprehension of the arising of feelings, perceptions, formative predispositions, and consciousness, and in the same vein, owing to the non-apprehension of the arising of [all other attributes and attainments], up to and including omniscience.

23.30 “Reverend Lord! This sacred doctrine is groundless, owing to the non-apprehension of the ground of physical forms, and similarly, owing to the non-apprehension of the ground of feelings, perceptions, formative predispositions, and consciousness, [F.255.b] and in the same vein, owing to the imperceptibility of the ground of [all other attributes and attainments], up to and including omniscience.”

23.31 Then, the gods inhabiting the world system of desire and those inhabiting the world system of form said to the Blessed One, “Reverend Lord! The śrāvaka Elder Subhūti is the emulator of the Blessed One. If one were to ask why, Reverend Lord, it is because whatever the Elder Subhūti is teaching, he demonstrates that all things are endowed with emptiness and that they are connected to emptiness.”

23.32 Then the venerable Subhūti addressed the gods as follows: “O gods! When you say that the śrāvaka Elder Subhūti is the emulator of the Blessed One, [this implies that] the Elder Subhūti is the emulator of the Tathāgata because he is an emulator of something. If the Elder Subhūti is the emulator of the Tathāgata because he is the emulator of the real nature, since the real nature arises from nowhere, and departs for nowhere, so the real nature of the Elder Subhūti also arises from nowhere and departs for nowhere, in which case the Elder Subhūti is indeed the emulator of the Tathāgata.

- 23.33 “The real nature of the Tathāgata is also the real nature of all things. The real nature of all things is also the real nature of the Tathāgata. Yet, the real nature of the Tathāgata is without real nature, in which case, too, the Elder Subhūti is the emulator of the Tathāgata. That which is the real nature of the Tathāgata is also the real nature of the Elder Subhūti, [F.256.a] in which case, too, the Elder Subhūti is the emulator of the Tathāgata.
- 23.34 “Just as the real nature of the Tathāgata is unobstructed in all respects, the real nature of all things is also unobstructed in all respects. The real nature of the Tathāgata and the real nature of all things is one and the same real nature. They are not two but indivisible.
- 23.35 “This real nature is uncreated. It is never not the real nature, for which reason it always is the real nature. Therefore they are not two but indivisible. In this case, too, the Elder Subhūti is the emulator of the Tathāgata.
- 23.36 “Just as the real nature of the Tathāgata is undifferentiated, non-particular, and without duality, in the same way the Elder Subhūti is the emulator of the Tathāgata. The real nature of the Tathāgata is not distinct from the real nature of all things. It is never not the real nature. In this case, too, the Elder Subhūti is undifferentiated and therefore he is the emulator of the Tathāgata.
- 23.37 “The real nature of the Tathāgata is not the past, it is not the future, and it is not the present. Similarly, the real nature of all things is also not the past, not the future, and not the present. In this case, too, the Elder Subhūti is said to be the emulator of the Tathāgata. The real nature of the past is the real nature of the Tathāgata, and the real nature of the Tathāgata is the real nature of the past. The real nature of the future is the real nature of the Tathāgata, and the real nature of the Tathāgata is the real nature of the future. The real nature of the present is the real nature of the Tathāgata, [F.256.b] and the real nature of the Tathāgata is the real nature of the present. The real nature of the past, future, and present and the real nature of the Tathāgata are one and the same real nature. They are not two but indivisible.
- 23.38 “Similarly, the real nature of physical forms and the real nature of the Tathāgata, and likewise the real nature of feelings, perceptions, formative predispositions, and consciousness and the real nature of the Tathāgata, are one and the same real nature. They are not two but indivisible.
- 23.39 “Similarly, the real nature of the self and so on, up to and including the real nature of the knower and the viewer, and the real nature of the Tathāgata [are one and the same] real nature. They are not two but indivisible.
- 23.40 “Similarly, the real nature of the transcendent perfection of generosity and the real nature of the Tathāgata, and similarly, the real nature [of the other transcendent perfections], up to and including the transcendent perfection of wisdom, and the real nature of the Tathāgata, are one and the same real nature. They are not two but indivisible.

- 23.41 “Similarly, the real nature of the applications of mindfulness and the real nature of the Tathāgata, and similarly, the real nature of [all causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, and the real nature of the Tathāgata, are one and the same real nature. They are not two but indivisible.
- 23.42 “Similarly, the real nature of the fruit of entering the stream and the real nature of the Tathāgata, and in the same vein, [F.257.a] the real nature of [the other attainments], up to and including omniscience, and the real nature of the Tathāgata, are one and the same real nature. They are not two but indivisible.
- 23.43 “O gods! This is the real nature of all things, through which great bodhisattva beings, after attaining manifestly perfect buddhahood with regard to the real nature, acquire the title ‘tathāgata, arhat, genuinely perfect buddha.’”
- 23.44 When Subhūti had delivered the exegesis of this chapter on the real nature, the mighty earth of the world systems of the great trichiliocosm quaked, quaked more intensely, and quaked with utmost intensity; it shook, shook more intensely, and shook with utmost intensity; it vibrated, vibrated more intensely, and vibrated with utmost intensity; and it did so in six ways, namely, when the eastern side was ascendant the western side was low, when the western side was ascendant the eastern side was low, when the southern side was ascendant the northern side was low, when the northern side was ascendant the southern side was low, when their extremes were ascendant their center was low, and when the center was ascendant the extremes were low.
- 23.45 Then the gods inhabiting the world system of desire and the gods inhabiting the world system of form scattered, scattered more vigorously, and scattered with utmost vigor divine sandalwood powders, divine incense, palm leaf powders, divine blue lotuses, divine day lotuses, night lotuses, and white lotuses toward the Lord Śākyamuni and the Elder Subhūti, and said, “It is wonderful that this Elder Subhūti is an emulator of the Tathāgata, being endowed with the real nature of the Tathāgata!”
- 23.46 Then the venerable Subhūti, picking up the thread of this conversation, addressed the gods as follows: “O gods! The Elder Subhūti does not emulate physical forms. He does not emulate the real nature of physical forms. [F.257.b] He does not emulate feelings, perceptions, formative predispositions, and consciousness. He does not emulate the real nature of consciousness [and the aforementioned aggregates]. He does not emulate anything other than consciousness [and the aforementioned aggregates]. He does not emulate anything other than the real nature of consciousness [and the aforementioned aggregates]. In the same vein, he does not emulate [any

other attributes and attainments], up to and including omniscience. He does not emulate the real nature of omniscience. He does not emulate anything other than omniscience. He does not emulate anything other than the real nature of omniscience. He does not emulate unconditioned phenomena. Nor does he emulate the real nature of unconditioned phenomena. He does not emulate anything other than unconditioned phenomena. He does not emulate anything other than the real nature of unconditioned phenomena. If you ask why, O gods, it is because all those things which one might emulate, from which emulation might arise, and into which emulation might subside, are non-existent and non-apprehensible.”

23.47 Thereupon the venerable Śāradvatīputra said to the Blessed One, “Reverend Lord! This real nature of all things, the unmistakable real nature, the abiding nature of all things, the maturity of all things, is profound! Therein physical forms, omniscience and the real nature are non-apprehensible!”

The Blessed One replied, “Śāradvatīputra, it is so! It is just as you have said. This real nature of all things, the unmistakable real nature, the abiding nature of all things, the maturity of all things, is profound. Therein physical forms and the real nature of physical forms are non-apprehensible. Therein, feelings, perceptions, formative predispositions and consciousness, and the real nature of consciousness [and the aforementioned aggregates], are non-apprehensible. In the same vein, [other attributes and attainments], up to and including omniscience, [F.258.a] and the real nature of omniscience [and the rest], are non-apprehensible. If you ask why, Śāradvatīputra, it is because when even physical forms are themselves non-apprehensible in the real nature, how could one possibly apprehend the real nature of physical forms? Similarly, when even feelings, perceptions, formative predispositions, and consciousness are themselves non-apprehensible, how could one possibly apprehend the real nature of consciousness [and the aforementioned aggregates]? In the same vein, when [even other attributes and attainments themselves], up to and including omniscience, are non-apprehensible, how could one possibly apprehend the real nature of omniscience [and the rest]?”

23.48 While this exegesis on the real nature was being delivered, the minds of twelve thousand fully ordained monks were liberated from contaminants, without further grasping [that would lead to subsequent rebirth]. Five hundred fully ordained nuns cultivated the eye of the sacred doctrine, unsullied and untainted with respect to all things. Five thousand gods and humans accepted that phenomena are non-arising. The minds of sixty great bodhisattva beings were also liberated from contaminants, without further grasping [that would lead to subsequent rebirth].

23.49 Then the Blessed One addressed the venerable Śāradvatīputra as follows: “Śāradvatīputra! These great bodhisattva beings have venerated five hundred buddhas, and they have made offerings to all the tathāgatas. They have become renunciants, maintained ethical discipline, cultivated tolerance, undertaken perseverance, and achieved meditative concentration, and yet, Śāradvatīputra, these great bodhisattva beings have not been favored by the transcendent perfection of wisdom, and they are without skill in means. For these reasons, they have diverse perceptions and different modes of conduct, harboring notions such as, ‘This is a gift,’ and similarly, ‘This is the giver, and this is the recipient. Gifts should be offered to this recipient.’ Likewise, ‘This is ethical discipline. [F.258.b] I possess such ethical discipline. I should maintain such ethical discipline.’ Likewise, ‘This is tolerance. I possess such tolerance. I should cultivate such tolerance.’ Likewise, ‘This is perseverance. I possess such perseverance. I should undertake such perseverance.’ Likewise, ‘These are the meditative concentrations. I possess such meditative concentrations. I should be absorbed in such meditative concentrations.’ Without being favored by the transcendent perfection of wisdom and without being favored by skill in means, these bodhisattvas give gifts, maintain ethical discipline, cultivate tolerance, undertake perseverance, and become absorbed in meditative concentration. They have not attained the non-differentiation of perception³⁷⁷ which works toward the maturity of the bodhisattvas. They have not entered into the maturity of the bodhisattvas, but have merely entered the stream and similarly attained [the other fruits], up to and including arhatship. Furthermore, Śāradvatīputra, although the path of enlightenment followed by those great bodhisattva beings does possess the [three] gateways to liberation—emptiness, signlessness and aspirationlessness—they are still not favored by wisdom and by skill in means, for which reasons, after they have actualized the finality of existence, they will become śrāvakas or pratyekabuddhas.”

23.50 The venerable Śāradvatīputra then asked the Blessed One, “Reverend Lord! Why is it that those persons who follow the vehicles of the śrāvakas or the pratyekabuddhas [F.259.a] cultivate the nature of things that is emptiness, signlessness, and aspirationlessness, but, without being favored by the transcendent perfection of wisdom and without skill in means, merely actualize the finality of existence and become śrāvakas or pratyekabuddhas, whereas great bodhisattva beings who also cultivate the nature of things that is emptiness, signlessness, and aspirationlessness are favored by the transcendent perfection of wisdom and are endowed with skill in means, in consequence of which they actualize the finality of existence, and attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment?”

23.51 The Blessed One then replied to the venerable Śāradvatīputra as follows: “Śāradvatīputra, in this regard, there are some persons whose minds are without omniscience, who have not been favored by the transcendent perfection of wisdom, and who are without skill in means, and who, when cultivating the nature of things that is emptiness, signlessness, and aspirationlessness become śrāvakas or pratyekabuddhas. Again, Śāradvatīputra, there are great bodhisattva beings whose minds are not without omniscience, who have been favored by the transcendent perfection of wisdom, and who are not without skill in means, and who consequently have actualized great compassion, and who, when cultivating the nature of things that is emptiness, signlessness, and aspirationlessness, enter into the maturity of the bodhisattvas and attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment. For example, Śāradvatīputra, suppose there were a wingless bird with a body one hundred fathoms or three hundred fathoms in size dwelling amidst the gods of the Trāyastriṃśa realm, which considered migrating from there to this Jambudvīpa, [F.259.b] thinking, ‘I should dwell in Jambudvīpa!’ and having set out had second thoughts on the way down, wishing, ‘Now I should stay among the gods of the Trāyastriṃśa realm, without descending to Jambudvīpa!’ do you think, Śāradvatīputra, that this wingless bird would be able to resettle among the gods of the Trāyastriṃśa realm?”

“No, Reverend Lord!”

23.52 The Blessed One replied, “Again, Śāradvatīputra, suppose this wingless bird while descending from there were to think, ‘O! May I land in Jambudvīpa without being wounded or injured!’ do you think, Śāradvatīputra, that this wingless bird would land in Jambudvīpa without being wounded or injured?”

“No, Reverend Lord! It would descend to Jambudvīpa absolutely wounded and injured, and die or experience mortal sufferings. If one were to ask why, Reverend Lord, it is because this is just what would happen to any bird whatsoever, with a large body and no wings, falling from on high.”

23.53 The Blessed One replied, “It is so, Śāradvatīputra! It is just as you have said. Similarly, Śāradvatīputra, when persons who follow the vehicle of the bodhisattvas, even after dispensing generosity, and similarly maintaining their ethical discipline, cultivating tolerance, undertaking perseverance, achieving meditative concentration, and cultivating wisdom over many eons, then cultivate the nature of things that is emptiness, signlessness, and aspirationlessness while lacking the transcendent perfection of wisdom and lacking skill in means, they will actualize the finality of existence and then descend to the level of the śrāvakas or the level of the pratyekabuddhas. [F.260.a] If you ask why, it is because the minds of those persons who follow

the vehicle of the bodhisattvas are without omniscience. When they meditate on these things over many eons, dispensing generosity, and similarly maintaining their ethical discipline, cultivating tolerance, undertaking perseverance, achieving meditative concentration, and cultivating wisdom, inasmuch as they are not favored by the transcendent perfection of wisdom and are without skill in means, they will descend to the levels of the śrāvakas or pratyekabuddhas.

23.54 “Moreover, Śāradvatīputra, when persons who follow the vehicle of the bodhisattvas consider, conceptualize, and grasp the meditative stabilities of the lord buddhas of the past, future, and present, as well as their wisdom, ethical discipline, liberation, and their perception of liberating gnosis, even though they meditate, they will not understand even a fraction of the ethical discipline of the tathāgatas. Similarly, they will not understand even a fraction of the liberation of the tathāgatas, or of their liberating gnosis. Also, while they lack understanding and perception, they will hear talk about the path of enlightenment, regarding the nature of things that is emptiness, signlessness, and aspirationlessness. They will be attentive to that talk, conceptualize it, and having done so, they will even dedicate this toward unsurpassed, genuinely perfect enlightenment. Those persons who follow the vehicle of the bodhisattvas, making such dedications, will settle into the levels of the śrāvakas or pratyekabuddhas. If you ask why, Śāradvatīputra, it is because those who have not been favored by the transcendent perfection of wisdom and are without skill in means will incur this very outcome.

23.55 “Śāradvatīputra, great bodhisattva beings who, [F.260.b] from the time when they first began to set their mind on enlightenment, dispense generosity, maintain ethical discipline, cultivate tolerance, undertake perseverance, and are absorbed in meditative concentration, without being separated from the mental cultivation of omniscience, will not be without the transcendent perfection of wisdom and skill in means. Consequently, they will not conceptualize the ethical discipline of the lord buddhas of the past, future, and present, nor their meditative stability, wisdom, liberation, and perception of liberating gnosis. They will not conceptualize the meditative stability of emptiness. They will not conceptualize the meditative stability of signlessness or the meditative stability of aspirationlessness. One should know that they are approaching unsurpassed, genuinely perfect enlightenment. If you ask why, it is because even though those great bodhisattva beings may have dispensed generosity from the time when they first began to set their mind on enlightenment, they have not conceptualized it. Even though they may have maintained ethical discipline, they have not conceptualized it. Even though they may have cultivated tolerance, they have not conceptualized it. Even though they may have undertaken

perseverance, they have not conceptualized it. Even though they may have become absorbed in meditative concentration, they have not conceptualized it. Even though they may have cultivated wisdom, they have not conceptualized it. Indeed, they have not conceptualized the ethical discipline of the lord buddhas of the past, future, and present, nor their meditative stability, wisdom, liberation, or perception of liberating gnosis. Śāradvatīputra, those who, with a mind free from conceptualization, dispense generosity, maintain ethical discipline, cultivate tolerance, undertake perseverance, become absorbed in meditative concentration, and, in the same vein, practice in accordance with omniscience, are skilled in the means of great bodhisattva beings.”

23.56 [Śāradvatīputra] then said, [F.261.a] “As I understand the meaning of the words spoken by the Blessed One, there is no doubt that those great bodhisattva beings who, from the time when they first began to set their mind on enlightenment, have not been without the transcendent perfection of wisdom and skill in means, will attain unsurpassed, genuinely perfect enlightenment. If one were to ask why, Reverend Lord, it is because those great bodhisattva beings, from the time when they first began to set their mind on enlightenment, have never apprehended anything which would attain manifestly perfect buddhahood, or through which they would attain manifestly perfect buddhahood, or on the basis of which they would attain manifestly perfect buddhahood, from physical forms, feelings, perceptions, formative predispositions, and consciousness up to and including omniscience.

23.57 “Reverend Lord! Those sons of enlightened heritage or daughters of enlightened heritage who follow the vehicle of the bodhisattvas, and who are not separated from the transcendent perfection of wisdom and skill in means, will undoubtedly attain unsurpassed, genuinely perfect enlightenment. If one were to ask why, Reverend Lord, it is because those who are not separated from the transcendent perfection of wisdom and skill in means have not conceptualized the generosity which they have dispensed. Similarly, they have not conceptualized the ethical discipline which they have maintained, nor have they conceptualized the tolerance which they have cultivated, the perseverance which they have undertaken, the meditative concentration in which they have become absorbed, or the wisdom which they have cultivated. This being the case, it is for these reasons that those sons of enlightened heritage or daughters of enlightened heritage who follow the vehicle of the bodhisattvas will undoubtedly attain unsurpassed, genuinely perfect enlightenment.

23.58 “This being the case, Reverend Lord, great bodhisattva beings [F.261.b] who would attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, through their higher aspiration are favored by the transcendent perfection of wisdom and are not without skill in means. Abiding in the transcendent perfection of wisdom and endowed with skill in means, with a mind that is free from conceptualization, they should dispense their generosity, and similarly, maintain their ethical discipline, cultivate tolerance, undertake perseverance, become absorbed in meditative concentration, and cultivate wisdom. In the same vein as before, they should engage with [all the other attributes and attainments], up to and including omniscience.”

23.59 Then the gods inhabiting the world system of desire and the gods inhabiting the world system of form said to the Blessed One, “Reverend Lord! Unsurpassed, genuinely perfect enlightenment is hard to manifest! It is astonishing that great bodhisattva beings should indeed attain manifestly perfect buddhahood with respect to all things, without exception, while, Reverend Lord, all those things are indeed non-existent and non-apprehensible!”

23.60 The Blessed One replied, “O gods! It is so. It is just as you have said. Unsurpassed, genuinely perfect enlightenment is hard to manifest. O gods! I have indeed attained manifestly perfect buddhahood with respect to all things and in all ways. Ultimately, however, there is nothing apprehended with respect to which I would attain manifestly perfect buddhahood, or nothing by which I would attain manifestly perfect buddhahood, or nothing on the basis of which I would attain manifestly perfect buddhahood. If you ask why, it is because all things are utterly pure on account of the emptiness of conditioned phenomena and the emptiness of unconditioned phenomena.”

23.61 Then the venerable Subhūti said to the Blessed One, [F.262.a] “Reverend Lord! When the Blessed One just said ‘O gods! Unsurpassed, genuinely perfect enlightenment is hard to manifest,’ as I understand and ponder the meaning of the words spoken by the Lord, it seems that unsurpassed, genuinely perfect enlightenment is easy to manifest, and it is easy to attain manifestly perfect enlightenment. If one were to ask why, Reverend Lord, it is because all things are empty of all things. Manifestly perfect buddhahood will not be attained with respect to anything at all, or indeed by anything at all. All things being empty, anything with respect to which manifestly perfect buddhahood would be attained, anything by which manifestly perfect buddhahood would be attained, and anything on the basis of which manifestly perfect buddhahood would be attained is non-existent and non-apprehensible. If one were to ask why, Reverend Lord, it is because all

things are empty of all things, and things are non-existent and non-apprehensible—even those which great bodhisattva beings seek to reduce or enhance, while they dispense generosity, and similarly, maintain ethical discipline, cultivate tolerance, undertake perseverance, become absorbed in meditative concentration, cultivate wisdom, and in the same vein, engage with omniscience, and so forth. Reverend Lord! For these reasons, the unsurpassed, genuinely perfect enlightenment of great bodhisattva beings is easy to bring forth, and it is easy to attain manifestly perfect buddhahood! If one were to ask why, Reverend Lord, it is because physical forms are empty of their own essential nature. Similarly, feelings, perceptions, formative predispositions, and consciousness are empty of their own essential nature. In the same vein, [F.262.b] [all other phenomena, causal and fruitional attributes, and attainments], up to and including omniscience, are empty of their own essential nature.”

23.62 Then, the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, it is for this very reason that the unsurpassed, genuinely perfect enlightenment of the bodhisattvas is extremely hard to bring forth, and it is extremely hard to attain manifestly perfect enlightenment. Just as space does not entertain the thought, ‘I must attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment,’ in the same way, Venerable Subhūti, great bodhisattva beings also do not entertain the thought, ‘I should attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment!’ If you ask why, Venerable Subhūti, it is because all things are equal to space. Once great bodhisattva beings accept that all things resemble space, they will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment. Venerable Subhūti, if, once great bodhisattva beings accept that all things resemble space, it were easy for them to bring forth unsurpassed, genuinely perfect enlightenment, and it were easy to attain manifestly perfect enlightenment, and it were not hard to bring this forth, and not hard to attain manifestly perfect enlightenment, then great bodhisattva beings, numerous as the sands of the River Ganges, who don the armor, would not regress from unsurpassed, genuinely perfect enlightenment. For this reason, Venerable Subhūti, it is clear that unsurpassed, genuinely perfect enlightenment is extremely hard to bring forth, and it is hard to attain manifestly perfect enlightenment.”

23.63 *This completes the twenty-third chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Non-acceptance and Non-rejection.”³⁷⁸ [F.263.a]*

INITIAL ENGAGEMENT

24.1 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! In what should great bodhisattva beings who seek emancipation in unsurpassed, genuinely perfect enlightenment abide?”

The Blessed One replied to the venerable Subhūti, “Great bodhisattva beings who wish to attain emancipation in unsurpassed, genuinely perfect enlightenment should abide in a state of equanimity with respect to all sentient beings. They should cultivate a state of equanimity with respect to all sentient beings, and having established this even-mindedness, they should offer benedictions and greetings to all sentient beings with a benevolent attitude. They should cultivate loving kindness with respect to all sentient beings. They should minimize pride with respect to all sentient beings. They should cultivate the notion that they are teaching all sentient beings. They should offer benedictions and greetings to all sentient beings with sweet and gentle words. They should cultivate an attitude that is free from enmity with respect to all sentient beings. They should cultivate an attitude that is free from harming with respect to all sentient beings. They should cultivate an attitude that regards all sentient beings as their parents, brothers, and sisters. They should cultivate an attitude that regards all sentient beings as their friends, peers, and kinsmen. They should offer benedictions and greetings with an attitude that regards all sentient beings as their parents, brothers, sisters, friends, peers, and kinsmen. They should also abstain from killing living creatures and they should encourage others to adhere to the genuine path by abstaining from killing living creatures. They should always praise abstention from the killing of living creatures. They should praise and rejoice in others who abstain from the killing of living creatures. [F.263.b] In the same vein as before, they themselves should abstain from wrong views, and so forth, and they should encourage others also to adhere to the genuine path by abstaining from wrong views. They

should praise abstention from wrong views and they should praise and rejoice in others who abstain from wrong views. It is in this way, Subhūti, that great bodhisattva beings who seek to attain emancipation in unsurpassed, genuinely perfect enlightenment should maintain these doctrines, and do so without apprehending anything.

24.2 “Similarly, they themselves should become absorbed in the first meditative concentration, and they should become absorbed in the [other meditative concentrations], up to and including the fourth meditative concentration. They should also encourage others to acquire the meditative concentrations, up to and including the fourth. They should praise those who have attained the meditative concentrations, up to and including the fourth. They should also praise and rejoice in others who have become absorbed in the meditative concentrations, up to and including the fourth. It is in this way, Subhūti, that great bodhisattva beings who seek to abide in unsurpassed, genuinely perfect enlightenment should maintain these doctrines, and do so without apprehending anything.

24.3 “Moreover, Subhūti, great bodhisattva beings should be absorbed in the attitude of loving kindness, and then they should also praise and rejoice in others who are absorbed in the attitude of loving kindness. Similarly, they themselves should be absorbed in the attitude of compassion, empathetic joy, and equanimity, and they should also praise and rejoice in others who are absorbed in the meditative stabilities, and so forth, associated with the attitudes of compassion, empathetic joy, and equanimity. They themselves should be absorbed in the meditative absorption of the sense field of infinite space, [F.264.a] in the meditative absorption of the sense field of infinite consciousness, in the meditative absorption of the sense field of nothing-at-all, and in the meditative absorption of the sense field of neither perception nor non-perception. They should also praise and rejoice in others who are absorbed in the meditative absorptions of the sense fields, up to and including the sense field of neither perception nor non-perception.

24.4 “They themselves should perfect the transcendent perfection of generosity. They should encourage others also to acquire the transcendent perfection of generosity. They should praise the transcendent perfection of generosity. They should also praise and rejoice in others who perfect the transcendent perfection of generosity. Similarly, as in the case of the transcendent perfection of generosity, the same goes for the other transcendent perfections, up to and including the transcendent perfection of wisdom.

24.5 “Similarly, Subhūti, great bodhisattva beings should themselves cultivate the emptiness of internal phenomena. They should also encourage others to acquire the cultivation of the emptiness of internal phenomena. They should

praise the cultivation of the emptiness of internal phenomena. They should also praise and rejoice in others who cultivate the emptiness of internal phenomena, and in the same vein as before, the same goes for [all the other aspects of emptiness], up to and including the emptiness of the essential nature of non-entities.

24.6 “Similarly, they themselves should cultivate the four applications of mindfulness, and they should also encourage others to acquire the cultivation of the four applications of mindfulness. They should also praise the cultivation of the applications of mindfulness. They should also praise and rejoice in others who cultivate the four applications of mindfulness, and in the same vein, they themselves should cultivate [all the other causal attributes], up to and including the noble eightfold path. They should also encourage others to acquire the cultivation of the noble eightfold path, [and so forth]. [F.264.b] They should also praise and rejoice in others who cultivate the noble eightfold path, [and so forth].

24.7 “Similarly, they themselves should be absorbed in the meditative stabilities of emptiness, signlessness, and aspirationlessness. They should also encourage others to acquire the meditative stabilities of emptiness, signlessness, and aspirationlessness. They should praise those meditative stabilities of emptiness, signlessness, and aspirationlessness. They should also praise and rejoice in others who are absorbed in the meditative stabilities of emptiness, signlessness, and aspirationlessness.

24.8 “They themselves should be absorbed in the eight aspects of liberation and the nine serial steps of meditative absorption. They should also encourage others to acquire the eight aspects of liberation and the nine serial steps of meditative absorption. They should praise the eight aspects of liberation and the nine serial steps of meditative absorption. They should also praise and rejoice in others who are absorbed in the eight aspects of liberation and the nine serial steps of meditative absorption.

24.9 “They themselves should perfect the ten powers of the tathāgatas, the four assurances, the four unhindered discernments, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. They should also encourage others to acquire those [fruitful attributes], up to and including the eighteen distinct qualities of the buddhas. They should praise those [fruitful attributes], up to and including the eighteen distinct qualities of the buddhas. They should also praise and rejoice in others who perfect those [fruitful attributes], up to and including the eighteen distinct qualities of the buddhas. [F.265.a]

24.10 “They themselves should investigate the twelve links of dependent origination in their sequential and reverse modalities. They should also praise and encourage others to investigate the twelve links of dependent

origination in their sequential and reverse modalities. They should also praise and rejoice in others who investigate the twelve links of dependent origination in their sequential and reverse modalities. It is in this way, Subhūti, that great bodhisattva beings who seek to attain emancipation in unsurpassed, genuinely perfect enlightenment should cultivate these sacred [doctrines], and do so without apprehending anything.

24.11 “Moreover, Subhūti, great bodhisattva beings should themselves comprehend the noble truth of suffering. They should abandon the noble truth of the origin of suffering. They should actualize the noble truth of the cessation of suffering. They should cultivate the noble truth of the path that leads to the cessation of suffering. They should also encourage others to comprehend suffering, to abandon the origin of suffering, to actualize the cessation of suffering, and to acquire the cultivation of the path [that leads to the cessation of suffering]. They should praise the four noble truths. They should praise and rejoice in others who comprehend the noble truth of suffering, abandon the noble truth of the origin of suffering, actualize the noble truth of the cessation of suffering, and cultivate the noble truth of the path that leads to the cessation of suffering.

24.12 “They themselves should also cultivate the understanding through which the fruit of entering the stream is actualized, but through which the finality of existence is not actualized. [F.265.b] They should also encourage others to acquire the understanding through which the fruit of entering the stream is actualized. They should praise the actualization of the fruit of entering the stream. They should praise and rejoice in others who cultivate the understanding through which the fruit of entering the stream is actualized. Just as in the case of the fruit of entering the stream, this same refrain should also be applied in the case of the fruit of being tied to one more rebirth and the fruit of no longer being subject to rebirth, up to and including [the fruit] of arhatship.

24.13 “They themselves should also cultivate the understanding through which individual enlightenment is actualized, but through which the finality of existence is not actualized. They should also encourage others to acquire the actualization of individual enlightenment. They should praise the actualization of individual enlightenment. They should praise and rejoice in others who cultivate the understanding through which individual enlightenment is actualized.

24.14 “They themselves should enter into the maturity of the bodhisattvas. They should also encourage others to acquire the maturity of the bodhisattvas. They should praise the maturity of the bodhisattvas. They should praise and rejoice in others who enter into the maturity of the bodhisattvas. It is in this

way, Subhūti, that great bodhisattva beings who seek to attain emancipation in unsurpassed, genuinely perfect enlightenment should abide in these sacred [doctrines], and do so without apprehending anything.

24.15 “Furthermore, Subhūti, great bodhisattva beings should themselves bring sentient beings to maturation. They should also praise and rejoice in others who act in order to bring sentient beings to maturation. They themselves should refine the buddhafiels. [F.266.a] They should also praise and rejoice in others who act in order to refine the buddhafiels. They themselves should cultivate the extrasensory powers of the bodhisattvas, and they should also praise and rejoice in others who act in order to cultivate the extrasensory powers of the bodhisattvas. They themselves should attain omniscience, manifestly perfect enlightenment, and they should also praise and rejoice in others who attain omniscience, manifestly perfect buddhahood. They themselves should abandon involuntary reincarnation through propensities and all afflicted mental states. They should encourage others to relinquish involuntary reincarnation through propensities and all afflicted mental states. They should also praise the relinquishing of involuntary reincarnation through propensities and all afflicted mental states, and they should also praise and rejoice in others who relinquish involuntary reincarnation through propensities and all afflicted mental states. It is in this way, Subhūti, that great bodhisattva beings who seek to attain emancipation in unsurpassed, genuinely perfect enlightenment should abide in these sacred [doctrines], and do so without apprehending anything. [B24]

24.16 “Moreover, Subhūti, great bodhisattva beings should themselves acquire an excellent lifespan. They should encourage others to acquire an excellent lifespan. They should also praise an excellent lifespan, and they should also praise and rejoice in others who acquire an excellent lifespan. [F.266.b] They themselves should turn the wheel of the sacred doctrine. They should also praise and rejoice in others who turn or will turn the wheel of the sacred doctrine. It is in this way, Subhūti, that great bodhisattva beings who seek to attain emancipation in unsurpassed, genuinely perfect enlightenment should abide in these sacred [doctrines], and do so without apprehending anything.

24.17 “Subhūti, great bodhisattva beings should train accordingly in the transcendent perfection of wisdom, and they should maintain their skill in means. The physical forms of those who train in this manner and abide in this manner will be unobscured. Their feelings will be unobscured. Their perceptions will be unobscured. Their formative predispositions will be unobscured. Their consciousness will be unobscured, and in the same vein, they will be unobscured with regard to the sacred doctrine, and so forth. If

you ask why, Subhūti, it is because those great bodhisattva beings from the limits of past time have not grasped physical forms, and similarly, they have not grasped feelings, perceptions, formative predispositions, and consciousness. In the same vein, from the limits of past time, they have not grasped [any other attribute or attainment], up to and including omniscience. If you ask why, Subhūti, it is because those physical forms that have not been grasped are not physical forms. Similarly, those feelings, perceptions, formative predispositions and consciousness that have not been grasped are not consciousness [and the rest]; and in the same vein, [all other attributes or attainments] that have not been grasped, up to and including omniscience, do not constitute omniscience [and so forth].”

When he explained this status of the bodhisattvas, twelve thousand bodhisattvas accepted that phenomena are non-arising.

24.18 “Moreover, Subhūti,” he continued, “When great bodhisattva beings [F.267.a] who practice the transcendent perfection of generosity see sentient beings who are hungry and thirsty, lacking food, drink, and bedding, they should reflect that, ‘When I have attained manifestly perfect buddhahood in unsurpassed genuinely perfect enlightenment, in this buddhafiield, all such faults arising from the miserliness of these sentient beings will not occur and will be non-existent. I will ensure that their resources and possessions resemble those enjoyed by the gods of the Caturmahārājakāyika realm, and the gods of the Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarata, and Paranirmita-vaśavartin realms. I will practice the transcendent perfection of generosity by any means until the resources and possessions enjoyed by those sentient beings in this buddhafiield resemble those [of the gods].’ Subhūti, great bodhisattva beings who practice the transcendent perfection of generosity accordingly will swiftly perfect the transcendent perfection of generosity.

24.19 “Moreover, Subhūti, when great bodhisattva beings who practice the transcendent perfection of ethical discipline see persons who kill living creatures, and [commit other non-virtuous actions], up to and including the holding of wrong views; who are short-lived, severely afflicted, shallow, feeble, under-resourced, or born into a bad family; or people who are mutilated, or debased in virtue, they should reflect, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiield I will practice the transcendent perfection of ethical discipline by any means until such faults arising from the degenerate morality of sentient beings no longer occur and are non-existent.’ [F.267.b] Subhūti, great bodhisattva beings who practice the transcendent perfection of ethical discipline accordingly will swiftly perfect the transcendent perfection of ethical discipline.

24.20 “Moreover, Subhūti, when great bodhisattva beings who practice the transcendent perfection of tolerance see sentient beings acting vindictively toward one another, or those who frequently get angry, whose minds are disturbed, or who harbor ill will for one another, striking out with clods of earth, with clubs and swords, depriving others of their lives, they should reflect, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiield I will practice the transcendent perfection of tolerance by any means until such faults arising from the malice of these sentient beings no longer occur and are non-existent, and until all sentient beings, like the gods of the Ābhāsvara realms, invariably maintain loving kindness, treating others as if they were their own parents and siblings.’ Subhūti, when great bodhisattva beings practice the transcendent perfection of tolerance accordingly they will swiftly perfect the transcendent perfection of tolerance.

24.21 “Moreover, Subhūti, when great bodhisattva beings who practice the transcendent perfection of perseverance see sentient beings who are indolent, who turn away from the higher realms and emancipation from cyclic existence, and who regress from the three vehicles, they should reflect, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiield I will practice the transcendent perfection of perseverance by any means until such faults arising from the indolence of these sentient beings no longer occur and are non-existent, [F.268.a] and until all sentient beings indeed begin striving for definitive excellence, dependent on virtuous actions, and attain final nirvāṇa through whichever of the three vehicles is appropriate.’ Subhūti, great bodhisattva beings who practice the transcendent perfection of perseverance accordingly will swiftly perfect the transcendent perfection of perseverance.

24.22 “Moreover, Subhūti, when great bodhisattva beings who practice the transcendent perfection of meditative concentration see sentient beings who are indolent, or who are clouded by the five obscurations, lacking the four meditative concentrations, and lacking the four formless absorptions, they should reflect, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiield I will practice the transcendent perfection of meditative concentration by any means until such faults arising from the five obscurations of these sentient beings no longer occur and are non-existent, and until all sentient beings indeed resort to the eight aspects of liberation and the meditative concentrations.’ Subhūti, great bodhisattva beings who practice the transcendent perfection of meditative concentration accordingly will swiftly perfect the transcendent perfection of meditative concentration.

- 24.23 “Moreover, Subhūti, when great bodhisattva beings who practice the transcendent perfection of wisdom see sentient beings whose conceptual notions are perverse, who lack genuine views, whether mundane or supramundane, who habitually indulge in non-virtuous actions, and who propound inaction, they should reflect, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiield I will practice the transcendent perfection of wisdom by any means until such faults arising from the delusion of these sentient beings no longer occur and are non-existent, [F.268.b] and until all sentient beings indeed possess the three degrees of awareness.’³⁷⁹ Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom accordingly will swiftly perfect the transcendent perfection of wisdom.
- 24.24 “Moreover, Subhūti, when great bodhisattva beings who practice the six transcendent perfections see those sentient beings who possess the three provisions—provisions that are definitely authentic, provisions that are definitely erroneous, and provisions that are of indefinite provenance—they should reflect, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiield I will practice the six transcendent perfections by any means until sentient beings resort only to provisions that are definitely authentic, and even the names of the other two provisions—the provisions that are definitely erroneous and the provisions which are of indefinite provenance—are no longer heard.’³⁸⁰ Subhūti, great bodhisattva beings who practice the six transcendent perfections accordingly will swiftly perfect the six transcendent perfections and approach omniscience.
- 24.25 “Moreover, Subhūti, when great bodhisattva beings who practice the six transcendent perfections see those sentient beings who have been born in the hells, or as animals, and those in the worlds under the sway of Yama, they should reflect, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiield [F.269.a] I will practice the six transcendent perfections by any means until even the names of the three inferior realms are no longer heard, not even to mention the possibility that they might arise. I will even refine the buddhafiields. I will also bring sentient beings to maturity.’ Subhūti, great bodhisattva beings who practice the six transcendent perfections accordingly will swiftly perfect the six transcendent perfections and approach omniscience.
- 24.26 “Moreover, Subhūti, when great bodhisattva beings who practice the six transcendent perfections see that this earth is scarred with tree stumps, thorn bushes, ravines, precipices, sewage, and cesspits, they should reflect,

‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiield I will practice the six transcendent perfections until such demonic actions of sentient beings do not arise, and even this buddhafiield is fashioned of the seven precious things, level like the palms of the hands [in meditation], and replete with diverse young trees, diverse flowers, diverse fruits, diverse birds sweetly chirping, and with an abundance of diverse rivers, wells, waterfalls, pools, ponds, and reservoirs. I will even refine the buddhafiields. I will also bring sentient beings to maturity.’ Subhūti, great bodhisattva beings who practice the six transcendent perfections accordingly will perfect the six transcendent perfections and also approach omniscience.

24.27 “Moreover, Subhūti, when great bodhisattva beings who practice the six transcendent perfections [F.269.b] see that this great earth is made of clay, covered with stones and sand, and full of dust, gravel, pebbles and boulders, they should reflect, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiield I will practice the six transcendent perfections by any means until this great earth is fashioned of blue beryl and strewn with sands of gold. I will even refine the buddhafiields. I will also bring sentient beings to maturity.’ Subhūti, great bodhisattva beings who practice the six transcendent perfections accordingly will perfect the six transcendent perfections and also approach omniscience.

24.28 “Moreover, Subhūti, when great bodhisattva beings who practice the six transcendent perfections see beings indulging in acquisitiveness and practicing the five negative actions which arise on account of it, they should reflect, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiield I will practice the six transcendent perfections by any means until even the name of the acquisitiveness of those sentient beings—from their acquisitiveness regarding physical forms to their acquisitiveness regarding consciousness—is no longer heard. I will even refine the buddhafiields. I will also bring sentient beings to maturity.’ Subhūti, great bodhisattva beings who practice the six transcendent perfections accordingly will perfect the six transcendent perfections and also approach omniscience.

24.29 “Moreover, Subhūti, when great bodhisattva beings who practice the six transcendent perfections see the four social classes, namely, the royal class, [F.270.a] the priestly class, the mercantile class, and the laboring class, they should reflect, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiield I will practice the six transcendent perfections by any means until even the names of the four social classes are no longer heard, and, distinct from them, only

the term “human being” has currency. I will even refine the buddhafiels. I will also bring sentient beings to maturity.’ Subhūti, great bodhisattva beings who practice the six transcendent perfections accordingly will perfect the six transcendent perfections and also approach omniscience.

24.30 “Moreover, Subhūti, when great bodhisattva beings who practice the six transcendent perfections see sentient beings of different colors, they should reflect, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiels, I will practice the six transcendent perfections by any means until these sentient beings can no longer be distinguished by their color, and, distinct from them, they acquire a golden hue, beautiful to behold, with a fine and splendid physique, and the finest of complexions. I will even refine the buddhafiels. I will also bring sentient beings to maturity.’ Subhūti, great bodhisattva beings who practice the six transcendent perfections accordingly will perfect the six transcendent perfections and also approach omniscience.

24.31 “Moreover, Subhūti, when great bodhisattva beings who practice the six transcendent perfections see [enslaved beings with] feudal masters, they should reflect, ‘Alas! [F.270.b] When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiels I will practice the six transcendent perfections until the master of sentient beings is none other than the unrivalled king of the sacred doctrine, the tathāgata, arhat, and genuinely perfect buddha. I will even refine the buddhafiels. I will also bring sentient beings to maturity.’ Subhūti, great bodhisattva beings who practice six transcendent perfections accordingly will perfect the six transcendent perfections and also approach omniscience.

24.32 “Moreover, Subhūti, when great bodhisattva beings who practice the six transcendent perfections see the different realms of sentient beings, they should reflect, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiels I will practice the six transcendent perfections by any means until the denizens of the hells, the animals, the worlds of Yama, the worlds of the gods, or the worlds of humankind are non-existent, and, distinct from those, all sentient beings partake of a singular course of action with respect to the four applications of mindfulness and [the other causal attributes], up to and including the noble eightfold path. I will even refine the buddhafiels. I will also bring sentient beings to maturity.’ Subhūti, great bodhisattva beings who practice the six transcendent perfections accordingly will perfect the six transcendent perfections and also approach omniscience.

- 24.33 “Moreover, Subhūti, when great bodhisattva beings who practice the six transcendent perfections see the four modes of birth of which sentient beings partake, namely, [F.271.a] oviparous birth, viviparous birth, birth from heat and moisture, and miraculous birth, they should reflect, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiield I will practice the six transcendent perfections by any means until the three [lower] modes of birth of sentient beings—oviparous birth, viviparous birth, and birth from heat and moisture—are no longer existent, and, distinct from those modes of birth, all sentient beings resort exclusively to miraculous birth. I will even refine the buddhafiields. I will also bring sentient beings to maturity.’ Subhūti, great bodhisattva beings who practice the six transcendent perfections accordingly will perfect the six transcendent perfections and also approach omniscience.
- 24.34 “Moreover, Subhūti, when great bodhisattva beings who practice the six transcendent perfections see sentient beings debased and lacking the five extrasensory powers, they should reflect, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiield I will practice the six transcendent perfections by any means until all sentient beings are endowed with the five extrasensory powers. I will even refine the buddhafiields. I will also bring sentient beings to maturity.’ Subhūti, great bodhisattva beings who practice the six transcendent perfections accordingly will perfect the six transcendent perfections and also approach omniscience.
- 24.35 “Moreover, Subhūti, when great bodhisattva beings who practice the six transcendent perfections see the excrement and urine of sentient beings, [F.271.b] they should reflect, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiield I will practice the six transcendent perfections until the excrement and urine of sentient beings is totally non-existent, and until all sentient beings indeed partake of the nourishment of delight, as do, for example, the gods of the Ābhāsvara realms. I will even refine the buddhafiields. I will also bring sentient beings to maturity.’ Subhūti, great bodhisattva beings who practice the six transcendent perfections accordingly will perfect the six transcendent perfections and also approach omniscience.
- 24.36 “Moreover, Subhūti, when great bodhisattva beings who practice the six transcendent perfections see sentient beings lacking luminosity, they should reflect, in the same vein as before, [with the words, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiield I will practice the six transcendent

perfections] until luminosity emerges from sentient beings themselves. [I will even refine the buddhafi elds. I will also bring sentient beings to maturity.' Subhūti, great bodhisattva beings who practice the six transcendent perfections accordingly will perfect the six transcendent perfections and] also approach omniscience.³⁸¹

24.37 "Moreover, Subhūti, when great bodhisattva beings who practice the six transcendent perfections see among sentient beings the temporal divisions of month, fortnight, season, and year, they should reflect, 'Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafi eld I will practice the six transcendent perfections until even the names of the temporal divisions of month, fortnight, season, and year, as employed by sentient beings, are no longer existent. I will even refine the buddhafi elds. I will also bring sentient beings to maturity,' and so on, in the same vein as before, down to, '[they will] also approach omniscience.'

24.38 "Moreover, Subhūti, when great bodhisattva beings, [F.272.a] who practice the six transcendent perfections see sentient beings lacking an excellent lifespan, they should reflect, in the same vein as before, ['Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafi eld I will practice the six transcendent perfections until] they possess an inestimable lifespan,' and so on, in the same vein as before, down to '[they will] also approach omniscience.'

24.39 "Moreover, Subhūti, when great bodhisattva beings who practice the six transcendent perfections see sentient beings lacking the major marks, they should reflect, in the same vein as before. ['Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafi eld I will practice the six transcendent perfections until] all sentient beings possess the thirty-two major marks of a superior man,' and so on, in the same vein as before, down to '[they will] also approach omniscience.'

24.40 "Moreover, Subhūti, when great bodhisattva beings who practice the six transcendent perfections see sentient beings lacking the roots of virtuous action, they should reflect, in the same vein as before, ['Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafi eld I will practice the six transcendent perfections until] all sentient beings in this buddhafi eld possess all the roots of virtuous action and honor the lord buddhas with the roots of their virtuous actions,' and so on, in the same vein as before, down to 'they will also approach omniscience.'

- 24.41 “Moreover, Subhūti, when great bodhisattva beings who practice the six transcendent perfections see sentient beings afflicted by disease, they should reflect, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiield I will practice the six transcendent perfections until the four kinds of disease that afflict sentient beings, namely, wind disorders, bile disorders, phlegm disorders, and combined humoral disorders, no longer arise, [F.272.b] and the three kinds of afflicted mental state, namely, desire, hatred, and delusion, also no longer arise. I will even refine the buddhafiields. I will also bring sentient beings to maturity,’ and so on, in the same vein as before, down to ‘they will also approach omniscience.’
- 24.42 “Moreover, Subhūti, when great bodhisattva beings who practice the six transcendent perfections see sentient beings correctly embarking on the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, and the vehicle of the bodhisattvas, they should reflect, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiield I will practice the six transcendent perfections by any means until even the names of the two [lower] vehicles—the vehicle of the śrāvakas and the vehicle of the pratyekabuddhas—are no longer heard. I will even refine the buddhafiields. I will also bring sentient beings to maturity,’ and so on, in the same vein as before, down to ‘they will also approach omniscience.’
- 24.43 “Moreover, Subhūti, when great bodhisattva beings who practice the six transcendent perfections see sentient beings with overweening conceit, they should reflect, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiield I will practice the six transcendent perfections by any means until even the name of the pride of those sentient beings is no longer heard. I will even refine the buddhafiields. I will also bring sentient beings to maturity,’ and so on, in the same vein as before, down to ‘they will also approach omniscience.’
- 24.44 “Moreover, Subhūti, when great bodhisattva beings [F.273.a] who practice the six transcendent perfections see sentient beings of finite lifespan and feeble luminosity, who belong to the finite monastic community of śrāvakas who follow the lord buddhas, they should reflect, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafiield I will practice the six transcendent perfections until sentient beings have an inestimable lifespan and an inestimable luminosity, and there is an inestimable monastic community of śrāvakas. I will even refine the buddhafiields. I will also bring sentient beings to maturity,’ and so on, in the same vein as before, down to ‘they will also approach omniscience.’

- 24.45 “Moreover, Subhūti, when great bodhisattva beings who practice the six transcendent perfections see finite buddhafiels, they should reflect, ‘Alas! When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, in this buddhafielf I will practice the six transcendent perfections until my buddhafielf has become one with as many buddhafiels as there are in the world systems of the ten directions, numerous as the sands of the River Ganges. I will even refine the buddhafiels. I will also bring sentient beings to maturity.’ Subhūti, great bodhisattva beings who practice six transcendent perfections accordingly will swiftly perfect the six transcendent perfections and also approach omniscience.
- 24.46 “Moreover, Subhūti, great bodhisattva beings who practice the six transcendent perfections should reflect, ‘Alas! This cyclic existence is long lasting. Alas! This world system is long lasting’. Also, they should reflect, ‘Alas! [F.273.b] This cyclic existence is limitless like space. Alas! This world system of sentient beings is limitless like space, and yet, apart from the conventional designations ‘sentient being,’ ‘cyclic existence,’ and ‘liberation,’ there are no sentient beings at all who are trapped within cyclic existence or who attain nirvāṇa. There are no sentient beings at all who attain final liberation.’ Subhūti, great bodhisattva beings who practice the six transcendent perfections accordingly will swiftly perfect the six transcendent perfections and also approach omniscience.
- 24.47 “Subhūti, when certain great bodhisattva beings, lacking the transcendent perfection of wisdom, make offerings to the three precious jewels, namely, to the Buddha, the sacred doctrine, and the monastic community, over eons as numerous as the sands of the River Ganges, and also when they make donations to other sentient beings, do you think that those great bodhisattva beings would generate many merits on this basis?”
 “Reverend Lord! There would be many merits.”
- 24.48 The Blessed One continued, “When anyone enters into union with this profound transcendent perfection of wisdom, as it has been revealed, they will generate many merits, greater than those. If you ask why, it is because this vehicle of the transcendent perfection of wisdom is the vehicle of great bodhisattva beings and it is through this vehicle that they pursue omniscience.
- 24.49 “Subhūti, when certain great bodhisattva beings, lacking the transcendent perfection of wisdom, offer donations to those who have entered the stream over eons equal in number to the sands of the River Ganges, [F.274.a] and similarly, when they offer donations to those who are tied to one more

rebirth, those who are no longer subject to rebirth, those who are arhats, and those who are pratyekabuddhas, do you think that they would generate many merits on this basis?"

"Reverend Lord! There would be many merits. They would be immeasurable, Reverend Sugata!"³⁸²

24.50 The Blessed One replied, "When anyone enters into union with this profound transcendent perfection of wisdom, as it has been revealed, they will generate many merits, greater than those. If you ask why, Subhūti, it is because great bodhisattva beings who practice this transcendent perfection of wisdom transcend the levels of the śrāvakas and the pratyekabuddhas, and after transcending the maturity of the bodhisattvas, they will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment.

24.51 "Subhūti, when certain great bodhisattva beings, lacking the transcendent perfection of wisdom, over eons equal in number to the sands of the River Ganges, offer their generosity, maintain their ethical discipline, practice tolerance, cultivate perseverance, become absorbed in meditative concentration, and cultivate wisdom, do you think that they would generate many merits on this basis?"

"Reverend Lord! There would be many merits. They would be immeasurable, Reverend Sugata!"

24.52 The Blessed One replied, "When anyone enters into union with this profound transcendent perfection of wisdom, as it has been revealed, for just a few days, and dispenses generosity, maintains ethical discipline, practices tolerance, cultivates perseverance, becomes absorbed in meditative concentration, and cultivates wisdom, they will generate many merits, greater than those. If you ask why, Subhūti, it is because the [great bodhisattva beings] who act accordingly are engaged in perfection.

24.53 "Subhūti, [F.274.b] when certain great bodhisattva beings, lacking the transcendent perfection of wisdom, over eons equal in number to the sands of the River Ganges, offer their gifts of the sacred doctrine to all sentient beings, do you think that they would generate many merits on this basis?"

"Reverend Lord! There would be many merits. They would be immeasurable, Reverend Sugata!"

24.54 The Blessed One replied, "When anyone abides in this profound transcendent perfection of wisdom, as it has been revealed, and offers the gift of the sacred doctrine for only one day, they will generate many merits, greater than those. If you ask why, Subhūti, it is because great bodhisattva beings who lack the transcendent perfection of wisdom also lack omniscience, and great bodhisattva beings who do not lack the transcendent perfection of wisdom also do not lack omniscience.

24.55 “So it is, Subhūti, that great bodhisattva beings who wish to attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment should not lack the transcendent perfection of wisdom.

24.56 “Subhūti, when certain great bodhisattva beings, lacking the transcendent perfection of wisdom, over eons equal in number to the sands of the River Ganges, enter into union with the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, and the three gateways to liberation, do you think that they would generate many merits on this basis?”

“Reverend Lord! There would be many merits. They would be immeasurable, Reverend Sugata!”

24.57 The Blessed One replied, “When anyone abides in this profound transcendent perfection of wisdom, and enters into [those causal attributes], [F.275.a] from the four applications of mindfulness up to and including the three gateways to liberation, [for only a single day],³⁸³ they will generate many merits, greater than those. If you ask why, Subhūti, it is because they will lack certain circumstances and lack certain opportunities—that is to say, there are no circumstances in which great bodhisattva beings who do not lack the transcendent perfection of wisdom will turn away from omniscience. As for those who are prone to such circumstances and opportunities, this concerns the circumstances in which great bodhisattva beings, lacking the transcendent perfection of wisdom, might turn away from omniscience. So it is, Subhūti, that great bodhisattva beings should never lack the transcendent perfection of wisdom.

24.58 “Subhūti, when certain great bodhisattva beings, lacking the transcendent perfection of wisdom, over eons equal in number to the sands of the River Ganges, offer their worldly gifts and their gifts of the sacred doctrine, and then, through non-analytical attention, dedicate their merits toward unsurpassed, genuinely perfect enlightenment, making common cause with all sentient beings, do you think that they would generate many merits on this basis?”

“Reverend Lord! There would be many merits. They would be immeasurable, Reverend Sugata!”

24.59 The Blessed One replied, “When anyone abides in this profound transcendent perfection of wisdom, and even for a single day offers gifts of the sacred doctrine and worldly gifts, and through non-analytical attention dedicates these merits toward unsurpassed, genuinely perfect enlightenment, making common cause with all sentient beings, that one will generate many merits, greater than those. If you ask why, Subhūti, it is because dedication [in this context] denotes this dedication of the

transcendent perfection of wisdom. Subhūti, that [bodhisattva] should realize that there is no dedication of merit lacking the dedication of the transcendent perfection of wisdom. [F.275.b] If you ask why, Subhūti, it is because the transcendent perfection of wisdom is the precursor of all aspects of enlightenment. So it is, Subhūti, that great bodhisattva beings should never lack the transcendent perfection of wisdom. They should be skilled in dedicating the transcendent perfection of wisdom.

24.60 “Subhūti, when certain great bodhisattva beings, lacking the transcendent perfection of wisdom, over eons equal in number to the sands of the River Ganges, rejoice in all the roots of virtuous actions of the lord buddhas of the past, future, and present, along with their monastic community of śrāvakas, and dedicate their merits toward unsurpassed, genuinely perfect enlightenment, making common cause with all sentient beings, do you think that they would generate many merits on this basis?”

“Reverend Lord! There would be many such merits. They would be immeasurable, Reverend Sugata!”

24.61 The Blessed One replied, “When anyone abides in this profound transcendent perfection of wisdom, as it has been revealed, and even for a single day rejoices in all these roots of virtuous actions, and then dedicates the merits toward unsurpassed, genuinely perfect enlightenment, making common cause with all sentient beings, that one will generate many merits, greater than those. If you ask why, Subhūti, it is because the transcendent perfection of wisdom precedes all dedications of merit. So it is, Subhūti, that great bodhisattva beings should be skilled in dedicating the transcendent perfection of wisdom.”

24.62 *This completes the twenty-fourth chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Initial Engagement.”³⁸⁴*

SKILL IN MEANS

- 25.1 Then [F.276.a] the venerable Subhūti asked the Blessed One, “Reverend Lord! How should great bodhisattva beings who practice the transcendent perfection of wisdom investigate³⁸⁵ the meditative stability of emptiness? How should they become absorbed in the meditative stability of emptiness? How should they investigate the meditative stability of signlessness? How should they become absorbed in the meditative stability of signlessness? How should they investigate the meditative stability of aspirationlessness? How should they become absorbed in the meditative stability of aspirationlessness? How should they investigate the four applications of mindfulness? How should they cultivate the four applications of mindfulness? In the same vein, how should they investigate [the other causal attributes], up to and including the noble eightfold path? How should they cultivate [the other causal attributes], up to and including the noble eightfold path? How should they investigate the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas? How should they cultivate [those fruitional attributes], up to and including the eighteen distinct qualities of the buddhas?”
- 25.2 The Blessed One replied to the venerable Subhūti as follows: “Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom should determine that physical forms are empty. Similarly, they should determine that feelings, perceptions, formative predispositions, and consciousness are empty. In the same vein, they should determine that the world system of desire, the world system of form, and the world system of formlessness are empty. By whatever means they make such determinations, they should do so with an unwavering mind. [F.276.b] When the mind is unwavering, they will discern those phenomena exactly as they are. Even if they were to consider those phenomena, they would not actualize them. If

you ask why, Subhūti, it is because such bodhisattvas will have trained well with regard to those phenomena which are empty of their own defining characteristics. They neither enhance nor delimit any phenomenon. They will not actualize them. If you ask why, it is because ultimately they do not consider anything which actualizes, anything by which actualization takes place, or anything that is to be actualized.”

25.3 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! When the Blessed One said that great bodhisattva beings should not actualize [the notion that] all things are empty, how then, Reverend Lord, do great bodhisattva beings abide in emptiness and realize emptiness?”

The Blessed One replied, “Subhūti, when great bodhisattva beings discern emptiness in all its finest aspects, they do not think that they should actualize it, but discern that they should investigate it. They discern that this is not the time for actualization and discern that this is the time for investigation. Even though great bodhisattva beings may not have established their minds in absorption, they do focus their minds on [meditative] objects. Even though, in the meantime, great bodhisattva beings may not have degenerated from the attributes which are the aspects of enlightenment, and in the same vein, they may not have degenerated from [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, [F.277.a] and even though they may be free from contaminants, still they do not actualize [anything at all]. If you ask why, Subhūti, it is because great bodhisattva beings are endowed with such extensive attributes. If you ask why, Subhūti, it is because great bodhisattva beings are [already] established in the attributes which are the aspects of enlightenment.

25.4 “Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom well know that this is not the time for actualization, but rather it is the time for investigation. Subhūti, those great bodhisattva beings should also reflect, ‘This is the time for the transcendent perfection of generosity. This is [the time for] the transcendent perfection of ethical discipline, this is [the time for] the transcendent perfection of tolerance, this is [the time for] the transcendent perfection of perseverance, this is [the time for] the transcendent perfection of meditative concentration, and this is the time for the transcendent perfection of wisdom. This is the time for cultivating the four applications of mindfulness. This is the time for cultivating the [other causal attributes], up to and including the noble eightfold path. This is the time for cultivating the meditative stabilities of emptiness, signlessness, and aspirationlessness. This is the time for cultivating the ten powers of the tathāgatas, the four assurances, the four

kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas. This is the time for cultivating omniscience.

25.5 “‘However, this is not the time for cultivating the fruit of entering the stream. This is not the time for cultivating the fruit of being tied to one more rebirth, nor is it the time for cultivating the fruit of no longer being subject to rebirth, for cultivating the fruit of arhatship, or for cultivating individual enlightenment.’ Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom accordingly [F.277.b] investigate emptiness, signlessness, and aspirationlessness, but they do not actualize the attributes associated with emptiness, signlessness, and aspirationlessness as the finality of existence. In the same vein, they investigate the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path, but they do not actualize the finality of existence.

25.6 “For example, Subhūti, suppose there was a heroic man, steadfast in his commitments, of fine physique, handsome, beautiful to behold, and well trained in archery, who had also handled sharp weapons, perfected the sixty-four crafts, fully mastered all the arts, cultivated the eighteen great fields of knowledge,³⁸⁶ and who was outstanding, joyful, and crowd-pleasing—he would acquire great rewards through whatever tasks he had to undertake since he would have trained well in all fields, and on those occasions the crowd of common people would indeed honor him, respect him, and grant him offerings, causing him again to rejoice, in joy, utter joy, and at ease. If he were then, for some purpose, to escort his parents, brother, sister, wife, son, daughter, and daughter-in-law, entering a remote and hair-raising wilderness where childish persons are afraid, he would exhort his parents, brother, sister, wife, son, daughter and daughter-in-law as they went in, ‘Do not fear! I will get you out, safely and securely, and swiftly release you from this fearful and most terrifying place.’ [F.278.a] Even if enemies, murderers, and a band of assailants were to harass them in that wilderness, he, being endowed with the supreme power of discernment, would lead his parents, brother, sister, wife, son, daughter and daughter-in-law from that wilderness safely and securely, and get them back to a village, city, or market town, making sure that they stay there, joyful, comfortable, unharmed and uninjured; but he would not wish to attack those sentient beings, nor would he be agitated. If you ask why, Subhūti, it is because a man such as this would have been proficiently trained in archery, and, besides that, in all other useful skills.”

- 25.7 “Similarly, Subhūti, when great bodhisattva beings have achieved and maintain a state of mind that is imbued with loving kindness, compassion, empathetic joy and equanimity, at that time, those great bodhisattva beings are established in the four immeasurable aspirations and they perfect the six transcendent perfections. After perfecting the six transcendent perfections, they will not achieve the cessation of contaminants but they will absolutely investigate omniscience; and even though they are established in emptiness, signlessness and aspirationlessness, they will not be swayed or captivated by them. Indeed they will not actualize those gateways to liberation, which, by means of actualization, would cause them to regress to the levels of the śrāvakas or pratyekabuddhas.”
- 25.8 “For example, Subhūti, a bird does not fall to the ground, even though it moves through the air. It flies through the sky but does not dwell therein, and is unsullied. Similarly, Subhūti, great bodhisattva beings investigate the gateways to liberation—emptiness, signlessness and aspirationlessness— [F.278.b] and they are even established therein, but they do not actualize those gateways to liberation—emptiness, signlessness and aspirationlessness, which, when actualized, would cause them to regress to the level of the śrāvakas or the level of the pratyekabuddhas, without perfecting the attainment of omniscience by means of the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.”
- 25.9 “For example, Subhūti, when a powerful man trained in archery fires an arrow far into the sky, and then fires a succession of other arrows, one after another, he can prevent that [first] arrow from falling to the ground as long as he wishes, but if he were to think, ‘Alas! I wish this arrow would fall to the ground!’ and he then ceases to fire the subsequent arrows far into the sky, the arrows would all fall to the ground in succession, one after the other. Similarly, Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom that is retained by skill in means do not actualize the finality of existence until the roots of virtuous action have been brought to maturity in unsurpassed, genuinely perfect enlightenment. But when those roots of virtuous action have been brought to maturity in unsurpassed, genuinely perfect enlightenment, then they do actualize the authentic finality of existence. So it is, Subhūti, that great bodhisattva beings who practice the transcendent perfection of wisdom should make a definitive analysis in accord with the reality of these phenomena.” [B25]
- 25.10 Then the venerable Subhūti said to the Blessed One, “Reverend Lord! [F.279.a] How wonderful it is, Reverend Lord, that while great bodhisattva beings have trained in this reality, trained in the finality of existence, trained

in the real nature, trained in the expanse of reality, trained in the emptiness that transcends extremes, trained in the emptiness of independent characteristics, and trained in the three gateways to liberation, and so forth, the difficult achievement of great bodhisattva beings is that they do not regress in the interim [before attaining unsurpassed, genuinely perfect enlightenment]. This is most amazing!”

25.11 The Blessed One replied, “Subhūti, such great bodhisattva beings do not forsake all sentient beings and they maintain such extraordinary aspirations. Subhūti, those great bodhisattva beings magnanimously think, ‘I will not forsake all sentient beings. I alone should release all those sentient beings who maintain inauthentic doctrines.’ So it is that great bodhisattva beings, for the sake of those sentient beings, then actualize emptiness as a gateway to liberation, and similarly, they actualize signlessness as a gateway to liberation, and aspirationlessness as a gateway to liberation. One should know that the non-actualization of the finality of existence by great bodhisattva beings until they have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment indicates their skill in means with respect to emptiness, signlessness, and aspirationlessness as gateways to liberation.

25.12 “Moreover, Subhūti, great bodhisattva beings always analyze the profound topics, which are as follows: the emptiness of internal phenomena [and the other aspects of emptiness], up to and including the emptiness of essential nature with respect to non-entities, and similarly, [F.279.b] the four applications of mindfulness and [other causal attributes], up to and including the noble eightfold path. They always analyze the three gateways to liberation. Accordingly, they also think, ‘In order that these sentient beings who, over a long period of time, have fallen under the sway of evil associates, who continue to apprehend egotistical views, and likewise who apprehend [notions] of sentient beings, and so on, up to and including [notions of] experiencers and experiencing subjects, might abandon these views, I will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, and teach the sacred doctrine to those sentient beings who continue to apprehend in such ways!’ At that time, even though great bodhisattva beings become absorbed in the meditative stability of emptiness as a gateway to liberation, as far as the realization of the finality of existence is concerned, they do not actualize that finality of existence through which the fruit of entering the stream, the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment are actualized.”

- 25.13 “When great bodhisattva beings become absorbed in the meditative stability of signlessness as a gateway to liberation, or in the meditative stability of aspirationlessness, at that time they do actualize all things that are free from contaminants, and yet, as far as the actualization of the finality of existence is concerned, they do not actualize that finality of existence through which the fruit of entering the stream, and so forth, up to and including individual enlightenment, are actualized.
- 25.14 “Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom accordingly, and who have set their mind on enlightenment and these roots of virtuous action, do not, in the interim, actualize the finality of existence. They will not degenerate from the four meditative concentrations, the four formless concentrations, the four applications of mindfulness, and so on. [F.280.a] They will not degenerate from the noble eightfold path. They will not degenerate from emptiness, signlessness, and aspirationlessness—the gateways to liberation. Similarly, they will not degenerate from the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.
- 25.15 “Subhūti, when great bodhisattva beings practice the transcendent perfection of wisdom accordingly, until they have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment they will not degenerate from all the [causal] attributes that are aspects of enlightenment, or from all the [fruition] attributes of the buddhas. Always retained by skill in means and enhanced by virtuous attributes, their sense faculties become keener, unlike the sense faculties of the śrāvakas and the pratyekabuddhas.
- 25.16 “Moreover, Subhūti, when great bodhisattva beings perceive sentient beings, they think, ‘For a long period of time these sentient beings have been engaging in four misconceptions, namely, the notion that there is permanence, the notion that there is happiness, the notion that there is a self, and the notion that existence is pleasant. I should attain enlightenment for the sake of those sentient beings. By any means I should swiftly attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment and teach them the sacred doctrines that [all things are] impermanent, imbued with suffering, and without a self, and that nirvāṇa is peace.’ Although they have set their minds accordingly [on enlightenment] and practice the transcendent perfection of wisdom through skill in means, they will not enter into the meditative stabilities of the buddhas. [F.280.b] At that time, they possess the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, and though they may

even become absorbed in those [fruitional] attributes, they will not actualize the finality of existence until they have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment.

25.17 “Moreover, Subhūti, when great bodhisattva beings perceive sentient beings, they think, ‘Alas! For a long period of time these sentient beings have fallen under the sway of evil associates, and they have continued to engage in an apprehending manner in the following views: the concept of self; or the concept of sentient beings; or, in the same vein, [concepts of other postulated subjects], up to and including the concept of a knower; or similarly, the concept of physical forms, the concept of feelings, the concept of perceptions, the concept of formative predispositions, the concept of consciousness, the concept of aggregates, the concept of sensory elements, and the concept of sense fields. For the sake of those sentient beings, when I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, then I should ensure by any means, through the four immeasurable aspirations, the four formless meditative absorptions, and the four attractive qualities of a bodhisattva, that those sentient beings act appropriately so that the faults of the perceptual views associated with those sentient beings do not arise!’ When those with skill in means have set their minds accordingly [on enlightenment] and practice the transcendent perfection of wisdom, even if they perfectly acquire the ten powers of the tathāgatas and the eighteen distinct qualities of the buddhas, on account of their view with regard to sentient beings, they will not actualize the finality of existence, but, after cultivating the meditative stabilities of emptiness, signlessness, and aspirationlessness, they will become perfected. [F.281.a]

25.18 “Moreover, Subhūti, when great bodhisattva beings who practice the transcendent perfection of wisdom perceive sentient beings under the sway of evil associates, they think, ‘Alas! For a long period of time these sentient beings have engaged with signs, that is to say, they have engaged with signs denoting the female gender, the male gender, signs of visible forms, and signs of sounds, odors, tastes, tangibles, and mental phenomena. When I have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, then, by any means, I should ensure that those sentient beings act appropriately so that the faults associated with those sentient beings do not arise!’ When those endowed with skill in means have set their mind on enlightenment, even if they perfectly acquire the ten powers of the tathāgatas and the eighteen distinct qualities of the buddhas, on account of their view with regard to sentient beings, they will not actualize the finality of existence, but, after cultivating the meditative stabilities of emptiness, signlessness, and aspirationlessness, they will become perfected.

25.19 “It is impossible and there is no chance, Subhūti, that great bodhisattva beings who practice the six transcendent perfections, who investigate the emptiness of internal phenomena, and who possess such attributes of gnosis would perceive formative predispositions as imbued with happiness, describe formative predispositions as being imbued with happiness, or enter into association with the three world systems. That is an impossibility!

25.20 “When great bodhisattva beings practice accordingly, it should be asked, ‘How do great bodhisattva beings who wish to attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment investigate these [fruition] attributes and become absorbed in the meditative stability of emptiness, without actualizing the finality of existence through which the fruit of entering the stream, [F.281.b] the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, arhatship, and individual enlightenment are attained, and in which non-arising, non-cessation, non-conditioning, and non-entity are not realized? The same refrain may be extensively applied also to [the meditative stabilities] of signlessness and aspirationlessness.

25.21 “Subhūti, when great bodhisattva beings who practice the transcendent perfection of wisdom are questioned by other great bodhisattva beings in that manner, if they respond that when they cultivate all the aspects of enlightenment, they should be attentive to emptiness, they should be attentive to signlessness and aspirationlessness, and they should be attentive to non-conditioning and non-cessation, instead of demonstrating the altruistic attitude that sentient beings should not be forsaken, or responding with skill in means, one should know that these sons of enlightened heritage or daughters of enlightened heritage have not been foreordained by the lord buddhas to attain unsurpassed, genuinely perfect enlightenment. If you ask why, it is because great bodhisattva beings do not speak of, demonstrate, or analyze their investigation of the irreversible level.

25.22 “Subhūti, these great bodhisattva beings should know that great bodhisattva beings who have precisely investigated the six transcendent perfections on the irreversible level will not regress to the level of attenuated refinement [of the śrāvakas].”

25.23 “Reverend Lord! Is there a reason why great bodhisattva beings may be styled ‘irreversible’?”

The Blessed One [F.282.a] replied, “Subhūti, there is! Subhūti, whether or not they have attained the six transcendent perfections, irreversible bodhisattvas will respond precisely in the manner of an irreversible great bodhisattva being.”

25.24 “O Reverend Lord! If there are many bodhisattvas who are engaged in [the pursuit of] enlightenment, there are few who could respond in the manner of an irreversible great bodhisattva being, whether they abide on the purificatory levels or the non-purificatory levels.”

The Blessed One replied, “Subhūti, it is so! If you ask why, Subhūti, great bodhisattva beings of whom the level of irreversible gnosis has been foreordained are few in number. Those who have been foreordained will respond correctly. One should know that they have cultivated the roots of virtuous action. Those great bodhisattva beings will not be captivated by the whole world, with its gods, humans, and antigods.”³⁸⁷

25.25 Thereupon, the venerable Subhūti asked the Blessed One, “Reverend Lord! What is the sameness of great bodhisattva beings—the sameness in which great bodhisattva beings should train?”³⁸⁸

The Blessed One replied to the venerable Subhūti as follows: “Subhūti, the emptiness of internal phenomena constitutes the sameness of great bodhisattva beings. Similarly, the emptiness of external phenomena, and, Subhūti, in the same vein, the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities, constitute the sameness of great bodhisattva beings. Subhūti, all these aspects of emptiness [F.282.b] constitute the sameness of great bodhisattva beings. Having trained in these great bodhisattva beings will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment.”

25.26 “Reverend Lord! Are those great bodhisattva beings who undertake training in order to terminate physical forms and become detached from them, so that they cease and do not arise, actually training in omniscience? Similarly, are those who undertake training in order to terminate feelings, perceptions, formative predispositions, and consciousness, and become detached from them so that they cease and do not arise, actually training in omniscience? Reverend Lord! Are those great bodhisattva beings who undertake training in order to terminate the six transcendent perfections and become detached from them, so that they cease and do not arise, actually training in omniscience? The same goes for the applications of mindfulness, and so on, and in the same vein, are those great bodhisattva beings who undertake training in order to terminate [the other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, and become detached from them so that they cease and do not arise, actually training in omniscience?”

25.27 The Blessed One replied to the venerable Subhūti as follows: “Subhūti, do you think that the real nature of physical forms can be terminated or abandoned, or does it cease?”

“No, Reverend Lord!”

25.28 “Subhūti, do you think that the real nature of feelings, perceptions, formative predispositions, and consciousness can be terminated or abandoned, or does it cease?”[F.283.a]

“No, Reverend Lord!”

25.29 “Subhūti, do you think that the real nature of the six transcendent perfections can be terminated or abandoned, or does it cease?”

“No, Reverend Lord!”

25.30 “Subhūti, do you think that the real nature of the four applications of mindfulness, and in the same vein, the real nature of [all other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, can be terminated or abandoned, or does it cease?”

“No, Reverend Lord!”

25.31 Then, the Blessed One said, “Subhūti, so it is that when great bodhisattva beings train accordingly in the real nature of these attributes, they do train in omniscience. They train in the six transcendent perfections, they train in the four applications of mindfulness, and in the same vein, they train in [all other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. Subhūti, great bodhisattva beings who train accordingly will manifestly attain the transcendent perfection of all trainings. They cannot succumb to demonic forces, or to the gods within the realms of demonic forces. They will swiftly attain the level of an irreversible bodhisattva. They will abide within the perceptual range of their respective tathāgatas. They will also be established in the protective sacred doctrine. They will also refine their respective buddhafi elds. They will also bring sentient beings to maturity. They will also train in great loving kindness and great compassion.

25.32 “Subhūti, great bodhisattva beings who train accordingly will turn the wheel of the sacred doctrine, repeating it in the three times and in its twelve aspects. They will lead sentient beings, hundreds of billion trillions in number, to attain final nirvāṇa in the expanse of nirvāṇa where there is no residue of the psycho-physical aggregates. [F.283.b] They will ensure that the lineage of the tathāgatas will not be interrupted. They will also open the gates to immortality. They will establish innumerable, countless, immeasurable sentient beings in the three vehicles. Subhūti, great bodhisattva beings who train accordingly will train in omniscience.

25.33 “Subhūti, inferior sentient beings, on account of their volitions, cannot undertake this training, but great bodhisattva beings who wish to liberate all sentient beings from cyclic existence do undertake this training. Subhūti, great bodhisattva beings who train accordingly will never be born among the denizens of the hells. They will not be born among animals, in the world of Yama, or in the domains of anguished spirits. They will not be born among

frontier tribesmen. They will not be born among inferior classes of beings, among the destitute, or among servile classes. They will never be blind, hunchbacked, crippled, or mutilated. They will not have impaired vision. They will not be too tall, they will not be too short, nor will they be sallow in complexion. They will not become killers of living creatures, and so on. They will not resort to mistaken views. They will never sustain themselves through wrong livelihood. They will not acquire anything that is inauthentic. They will not acquire anything but the sacred doctrine. They will not acquire degenerate morality. Subhūti, great bodhisattva beings who train accordingly will never be born among the long-lived gods.³⁸⁹

25.34 “This is their skill in means. If they possess skill in means, they will become absorbed in the meditative concentrations, the immeasurable aspirations, the meditative stabilities, and the formless] absorptions, but they will not take rebirth [in the world systems of form and formlessness] due to these influences.

25.35 “Subhūti, when great bodhisattva beings possess skill in means, [F.284.a] it is revealed in this profound transcendent perfection of wisdom that they may become absorbed in the meditative concentrations, the immeasurable aspirations, the meditative stabilities, and all the formless absorptions, but on arising [from these states] their skill in means ensures that they will not be reborn [in the higher realms] through the influence [of those meditations], nor will they be will born among the long-lived gods. Subhūti, great bodhisattva beings who train accordingly will refine all the attributes, powers, and assurances of the buddhas. They will not fall into the level of the śrāvakas or the level of the pratyekabuddhas.”

25.36 Thereupon, the venerable Subhūti asked the Blessed One, “Reverend Lord! Inasmuch as all things are naturally pure, what are the attributes of great bodhisattva beings that should be refined?”

The Blessed One replied, “It is so, Subhūti! It is just as you have said. Subhūti, all things are naturally pure. Subhūti, inasmuch as all things are naturally pure, when these great bodhisattva beings train in this profound transcendent perfection of wisdom, it is their absence of fear and intimidation with respect to all things that constitutes the transcendent perfection of wisdom. But since ordinary people do not know this, for the sake of ordinary people, great bodhisattva beings practice the transcendent perfection of generosity, and in the same vein, they practice [the other causal and fruitional attributes], up to and including omniscience.

25.37 “Subhūti, great bodhisattva beings who train accordingly obtain the powers and assurances of the buddhas with respect to all things, and they will not regress to the level of the śrāvakas or the level of the

pratyekabuddhas. They will transcend the mental activities, conceptual elaborations, and distractions of all sentient beings. [F.284.b]

25.38 “For example, Subhūti, just as there are few places on earth where gold or silver are found, in the same way, Subhūti, those who have undertaken this training and practiced the transcendent perfection of wisdom are few in number. On the other hand, those sentient beings who undertake training with the levels of the śrāvakas and pratyekabuddhas as their objective are much more numerous.

25.39 “For example, Subhūti, just as there are few who have undertaken actions fitting for a universal monarch, while those who have undertaken actions fitting for a garrison commander are much more numerous, in the same way, Subhūti, those sentient beings who have entered upon the path that leads to omniscience are few in number, whereas those sentient beings who have entered upon the paths of the śrāvakas and pratyekabuddhas are much more numerous.

25.40 “Also, Subhūti, among those persons who follow the vehicle of the bodhisattvas, those who are inclined toward unsurpassed, genuinely perfect enlightenment and who will attain manifestly perfect buddhahood are few in number, whereas those persons who follow the vehicle of the bodhisattvas but regress to the levels of the śrāvakas and pratyekabuddhas are much more numerous.”

25.41 “Subhūti, those persons who follow the vehicle of the bodhisattvas and who practice this profound transcendent perfection of wisdom without hesitation will enter into the irreversible level. Those who do not practice it without hesitation will not irreversibly attain unsurpassed, genuinely perfect enlightenment. So it is, Subhūti, that great bodhisattva beings who wish to enter into the irreversible level [F.285.a] should train in this profound transcendent perfection of wisdom.

25.42 “Moreover, Subhūti, great bodhisattva beings who practice this profound transcendent perfection of wisdom will never develop thoughts of miserliness. They will never develop thoughts of degenerate morality, thoughts of indolence, thoughts of distraction, and thoughts of stupidity. They will never develop thoughts of desire, thoughts of hatred, and thoughts of delusion. They will never develop thoughts of bewilderment and thoughts of carelessness. They will never develop thoughts of physical forms. They will never develop thoughts of feelings, perceptions, formative predispositions, and consciousness. In the same vein, they will never develop thoughts of the transcendent perfection of generosity, thoughts of the other transcendent perfections, up to and including the transcendent perfection of wisdom, and thoughts of the applications of mindfulness. They will never develop thoughts of the eighteen distinct qualities of the

buddhas, and of enlightenment. If you ask why, Subhūti, it is because when these great bodhisattva beings practice this profound transcendent perfection of wisdom, they do not consider and do not apprehend anything at all. Since they do not apprehend, they do not develop thoughts with regard to anything. So it is, Subhūti, that great bodhisattva beings who have practiced this profound transcendent perfection of wisdom have acquired all the transcendent perfections. They have elucidated all the transcendent perfections. They have indeed possessed all the transcendent perfections. If you ask why, Subhūti, it is because all the transcendent perfections are subsumed in this profound transcendent perfection of wisdom. [F.285.b]

25.43 “For example, Subhūti, just as sixty-two views are subsumed within the false view about perishable composites,³⁹⁰ in the same way, Subhūti, all the transcendent perfections are subsumed in this profound transcendent perfection of wisdom. For example, Subhūti, just as when the faculty of the life force has ceased at the time of a man’s death all the other sense faculties will cease, in the same way, Subhūti, all the other five transcendent perfections are subsumed in this profound transcendent perfection of wisdom. Subhūti, if there were no transcendent perfection of wisdom all these others would not be transcendent perfections. Therefore, Subhūti, great bodhisattva beings who wish to transcend all the transcendent perfections should train in this profound transcendent perfection of wisdom.

25.44 “Moreover, Subhūti, great bodhisattva beings who practice this profound transcendent perfection of wisdom train in that which is exalted among all sentient beings. If you ask why, it is because they attain the unsurpassed state. Subhūti, do you think that the sentient beings inhabiting this world system of the great trichiliocosm are many?”

“Reverend Lord! The sentient beings of Jambudvīpa are many, let alone the sentient beings in this world system of the great trichiliocosm!”

25.45 The Blessed One replied, “Subhūti, if all the sentient beings in this world system of the great trichiliocosm, as many as there have been throughout time, had acquired a human body and all of them had then attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, and a single son of enlightened heritage or daughter of enlightened heritage who followed the vehicle of the bodhisattvas [F.286.a] had honored, venerated, and respected those tathāgatas, arhats and genuinely perfect buddhas, and performed all kinds of service on their behalf, offering for the duration of their lives robes, food, bedding, mats, medicines for the treatment of ailments, and [other] resources—Subhūti, do you think that son of enlightened heritage or daughter of enlightened heritage who followed the vehicle of the bodhisattvas would, on that basis, have generated much merit?”

“Reverend Lord! There would be many merits. They would be immeasurable, Reverend Sugata!”

25.46 The Blessed One replied, “Subhūti, when a son of enlightened heritage or daughter of enlightened heritage who follows the vehicle of the bodhisattvas has heard this profound transcendent perfection of wisdom, and then retained, held, recited, mastered, and been attentive to it in the correct manner, and also practiced it with the real nature as his or her focus, that son of enlightened heritage or daughter of enlightened heritage who follows the vehicle of the bodhisattvas would generate much greater merit than the aforementioned merits. If you ask why, Subhūti, it is because this profound transcendent perfection of wisdom, with which great bodhisattva beings are endowed, has the great benefit of attaining unsurpassed, genuinely perfect enlightenment.

25.47 “Therefore, Subhūti, great bodhisattva beings who wish to become unsurpassed among all sentient beings, who wish to become a protector and refuge to all those sentient beings who are unprotected and without a refuge, who wish to become an ally of those who are without allies, who wish to become an eye to the blind, who wish to become a lamp for sentient beings who are immersed in the darkness of fundamental ignorance, who wish to attain genuinely perfect buddhahood, who wish to pursue the perceptual range of omniscience, [F.286.b] who wish to express themselves through the emanational display of the buddhas, who wish to roar the lion’s roar of the completely perfect buddhas, who wish to beat the great drum of the sacred doctrine, who wish to blow the conch of the sacred doctrine, who wish to enunciate the sacred doctrine, and who wish to enter into the deathless expanse—all of these should train in this profound transcendent perfection of wisdom. Great bodhisattva beings who train in the transcendent perfection of wisdom will never grasp these great acquisitions, but there is never any excellence that they will not attain.”

25.48 “Reverend Lord! Will they also attain the excellence of the śrāvakas? Will they also attain the excellence of the pratyekabuddhas?”

The Blessed One replied, “Subhūti, they will indeed attain the excellence of the śrāvakas and they will also attain the excellence of the pratyekabuddhas, but they should not remain fixed in those two modes of excellence. Nor should they become dependent on them. Subhūti, having perceived them through their cognition and view, they should transcend these levels, and enter into the maturity of the bodhisattvas.

25.49 “Subhūti, the bodhisattvas who train in this manner indeed approach omniscience. They swiftly attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment. They become worthy recipients of the donations of the whole world, with its gods, humans, and

antigods. They surpass all other worthy recipients of worldly donations—virtuous ascetics, brāhmin priests, śrāvakas, or pratyekabuddhas—and they become worthy recipients of patronage. They do not forsake the transcendent perfection of wisdom, and they do not lack the transcendent perfection of wisdom.

25.50 “Subhūti, [F.287.a] one should know that great bodhisattva beings who practice this profound transcendent perfection of wisdom in this manner possess the attribute of not regressing from omniscience. They give the levels of the śrāvakas and pratyekabuddhas a wide berth, and approach unsurpassed, genuinely perfect enlightenment.

25.51 “If, however, they were to think, ‘This is the transcendent perfection of wisdom! That is subsumed within this transcendent perfection of wisdom! Thereby I will attain omniscience!’—when they perceive in that way, they do not practice the transcendent perfection of wisdom. Rather, they should not perceive the nature of the transcendent perfection of wisdom, designating it with words such as, ‘This is the practice of the transcendent perfection of wisdom! The transcendent perfection of wisdom is contained herein!’

25.52 “When they neither perceive nor see anyone who possesses the transcendent perfection of wisdom, anything which would bring about the transcendent perfection of wisdom, or anyone who would attain emancipation through the transcendent perfection of wisdom, and then attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, great bodhisattva beings who practice accordingly do indeed practice the transcendent perfection of wisdom.

25.53 “If they think, ‘Since the expanse of reality, the real nature, and the finality of existence are fixed states, they are not the transcendent perfection of wisdom! The transcendent perfection of wisdom is not contained therein! No one will attain emancipation through this transcendent perfection of wisdom!’ then, Subhūti, those great bodhisattva beings who practice accordingly do indeed practice the transcendent perfection of wisdom.”

25.54 *This completes the twenty-fifth chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Skill in Means.”³⁹¹*

REJOICING

- 26.1 Then Śakra, mighty lord of the gods, thought, “If great bodhisattva beings surpass sentient beings while just practicing this profound transcendent perfection of wisdom, [F.287.b] what need one say when they have attained manifestly perfect buddhahood, the genuinely perfect enlightenment! If even those sentient beings whose minds are just introduced to omniscience find wealth, and if even those sentient beings sustain themselves through noble livelihoods, what need one say about those who have set their minds on the aspiration toward unsurpassed, genuinely perfect enlightenment! Those sentient beings who have set their minds on the aspiration toward unsurpassed, genuinely perfect enlightenment, and even those who have not yet done so, are to be envied when they always listen to this profound transcendent perfection of wisdom.”
- 26.2 Then Śakra, mighty lord of the gods, took coral tree flowers and scattered them, scattered them more vigorously, and scattered them with utmost vigour toward the Tathāgata, Arhat, Genuinely Perfect Buddha, saying, “By this merit may the sons of enlightened heritage or daughters of enlightened heritage who follow the vehicle of the bodhisattvas, with their higher focus intent on unsurpassed, genuinely perfect enlightenment, perfect the attributes of the buddhas! May they also perfect omniscience! May they also perfect the attributes that naturally arise, and may they also perfect the attributes that are free from contaminants!
- 26.3 “Reverend Lord! I do not in the slightest think that the sons of enlightened heritage or daughters of enlightened heritage who follow the vehicle of the bodhisattvas will ever regress from unsurpassed, genuinely perfect enlightenment and become śrāvakas or pratyekabuddhas. I do, however, think that they will long for unsurpassed, genuinely perfect enlightenment, [F.288.a] and that they will aspire even more toward unsurpassed, genuinely perfect enlightenment. Seeing the sufferings of

those involved in cyclic existence, they will resolve to seek the benefit of the whole world, with its gods, humans, and antigods, and seek to alleviate [its sufferings]. Great bodhisattva beings who possess this mind will always think, 'Once I have crossed beyond cyclic existence, should I save those sentient beings who have not yet crossed beyond it? Once I have been liberated from cyclic existence, should I liberate those sentient beings who have not yet been liberated? Once I have been inspired, should I inspire those sentient beings who have not yet been inspired? Once I have attained final nirvāṇa, should I bring to final nirvāṇa those sentient beings who have not attained final nirvāṇa?'

26.4 "Reverend Lord! How much merit will those sons of enlightened heritage or daughters of enlightened heritage accrue—those who rejoice in the minds of great bodhisattva beings who are beginners entering the vehicle, and similarly, who rejoice in the minds of great bodhisattva beings who have been practicing over a long period of time, and similarly, who rejoice in the minds of irreversible great bodhisattva beings, and similarly, who rejoice in the minds of those great bodhisattva beings who are tied to only one more rebirth?"

26.5 The Blessed One then replied to Śakra, mighty lord of the gods, [F.288.b] "Kauśika, you may be able to measure with weights this world system of the four continents, but you cannot measure the merits of those who have set their mind on enlightenment deriving from the rejoicing of those sons of enlightened heritage or daughters of enlightened heritage. Kauśika, you may be able to measure with a tip of a hair, split one hundredfold, all the drops of water in the oceans of this world system of the great trichiliocosm, but you cannot measure the merits of those who have set their mind on enlightenment deriving from the rejoicing of those sons of enlightened heritage or daughters of enlightened heritage."

26.6 Then Śakra, mighty lord of the gods, said to the Blessed One, "Reverend Lord! Those who would not rejoice in sentient beings who set their mind on enlightenment are inspired by demonic forces. Reverend Lord! Those who would not rejoice in sentient beings who set their mind on enlightenment are on the side of demonic forces. Reverend Lord! Those who would not rejoice in sentient beings who set their mind on enlightenment have been reborn here after dying in the domain of demonic forces. If one were to ask why, it is because those who have successfully set their mind on enlightenment and dedicated the merit toward unsurpassed, genuinely perfect enlightenment actually shatter the domain of demonic forces. One should rejoice in those who have set their mind on the aspiration toward unsurpassed, genuinely perfect enlightenment. Those who do not forsake the Buddha, who do not forsake the Dharma, and who do not forsake the

Saṅgha³⁹² should rejoice in those who have set their mind on enlightenment. Then, having rejoiced in them setting their mind on enlightenment, they should dedicate the merit to unsurpassed, genuinely perfect enlightenment, without engaging in the notion that the setting of the mind on enlightenment is singular, or the notion that it is dual, or the notion that it is plural.”

26.7 The Blessed One [F.289.a] replied, “Kauśika, It is so! It is just as you have said. Those who rejoice in these [bodhisattvas] who set their mind on enlightenment will swiftly attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment. Even those who engage in the conduct of a bodhisattva will swiftly please the tathāgatas, arhats, genuinely perfect buddhas. They will never again perceive unpleasant sights. They will never hear unpleasant sounds. They will never smell unpleasant odors. They will never savor unpleasant tastes. They will never touch unpleasant tangible objects. They will never be conscious of unpleasant mental phenomena. They will never lack the sight of the buddhas. They will move from buddhafiield to buddhafiield, and they will venerate the lord buddhas. They will also develop the roots of virtuous actions because they are of benefit to all sentient beings. If you ask why, it is because those sons of enlightened heritage or daughters of enlightened heritage have rejoiced in the roots of virtuous action of beginners entering the vehicle, who are innumerable and immeasurable in number. Similarly, they have rejoiced in the roots of virtuous action of those bodhisattvas who abide on the first level, and similarly of those great bodhisattva beings who abide on [the other levels], up to and including the tenth level, and similarly of those great bodhisattva beings who are tied to only one more rebirth.

26.8 “Those who have actualized the roots of virtuous actions will approach unsurpassed, genuinely perfect enlightenment; after attaining manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment they will bring innumerable, countless, measureless sentient beings to final nirvāṇa in the expanse of nirvāṇa, where there is no residue of the psycho-physical aggregates. [F.289.b]

26.9 “For that reason, Kauśika, once the sons of enlightened heritage or daughters of enlightened heritage have rejoiced in the roots of virtuous action, possessed by great bodhisattva beings who have first begun to set their mind on enlightenment, they should dedicate this merit toward unsurpassed, genuinely perfect enlightenment, and 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.³⁹³ Similarly, once they have rejoiced in those roots of virtuous action possessed by great bodhisattva beings who already abide on [the levels], up to and including the tenth level, and

similarly, in those roots of virtuous action possessed by great bodhisattva beings who are tied to only one more rebirth, they should dedicate this merit toward unsurpassed, genuinely perfect enlightenment, and 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.”

26.10 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! How does the illusion-like mind attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment?”

The Blessed One replied to the venerable Subhūti as follows: “Subhūti, do you think that you should consider this illusion-like mind?”

“Reverend Lord! I do not consider illusion or illusion-like mind.”

26.11 The Blessed One replied, “Subhūti, do you think that you should consider that mind which would attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, but in which there is no illusion, nor any illusion-like mind?”

“No, Reverend Lord!

26.12 The Blessed One [F.290.a] replied, “Subhūti, do you think that you should consider anything which would attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, but which is other than illusion, or other than illusion-like mind?”

“Reverend Lord! I do not consider anything which would attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, but which is other than illusion, or other than illusion-like mind. Reverend Lord! Since I do not consider anything extraneous, what thing, existent or non-existent, could arise? Nor could any phenomena, absolutely void, be attributed and sustained as existent or non-existent. Anything that could not be sustained as existent or non-existent, could not attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment. Indeed, anything non-existent could not attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment. If one were to ask why, Reverend Lord, it is because all things that are subject to affliction or purification are non-existent.

26.13 “Reverend Lord! So it is that the transcendent perfection of wisdom is absolutely void, and similarly, the transcendent perfection of meditative concentration, the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline, and the transcendent perfection of generosity are all absolutely void. In the same vein, [all other causal and fruitional attributes], up to and including enlightenment, are absolutely void. Anything that is absolutely void is neither to be cultivated nor not to be cultivated. Since this profound transcendent perfection of wisdom is absolutely void, it cannot attain

anything at all. Since this transcendent perfection of wisdom is absolutely void, how do great bodhisattva beings [F.290.b] attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, dependent on the transcendent perfection of wisdom? Since unsurpassed, genuinely perfect enlightenment is also absolutely void, how does that which is void actualize that which is void?"

26.14 The Blessed One replied to the venerable Subhūti as follows: "Subhūti, it is so! It is so! It is just as you have said. The transcendent perfection of wisdom, and similarly, the transcendent perfection of meditative concentration, the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline, and the transcendent perfection of generosity are all absolutely void. In the same vein, [all causal attributes], up to and including enlightenment, and all [fruitful attributes], up to and including omniscience, are absolutely void. Subhūti, it is because the transcendent perfection of wisdom is absolutely void that, Subhūti, great bodhisattva beings can attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, which is [also] absolutely void.

26.15 "Subhūti, if the transcendent perfection of wisdom were not absolutely void, and in the same vein, [if all attributes and attainments], up to and including omniscience, were not absolutely void, they would not resort to the transcendent perfection of wisdom, and [all attributes and attainments], up to and including omniscience, would not be existent.

26.16 Therefore, Subhūti, it is because the transcendent perfection of wisdom is void, and [all attributes and attainments], up to and including omniscience, are void, that great bodhisattva beings will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, dependent on the transcendent perfection of wisdom."

26.17 "Reverend Lord! Although something which is void cannot attain manifestly perfect buddhahood, which is [also] void, great bodhisattva beings who practice the sacred doctrine and its profundities do indeed attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment!"³⁹⁴ [F.291.a] [B26]

26.18 The Blessed One replied, "Subhūti, it is so! It is just as you have said. Great bodhisattva beings do indeed practice the sacred doctrine and its profundities. Subhūti, although great bodhisattva beings practice the sacred doctrine and its profundities, they achieve something difficult—that is to say, they do not at all actualize the goals either of the level of the śrāvakas or of the level of the pratyekabuddhas."

- 26.19 “Reverend Lord! As I understand the meaning of the teachings spoken by the Lord, great bodhisattva beings do not at all achieve something difficult. If you ask why, it is because they do not apprehend any doctrine or goal that could be actualized. They do not apprehend even the transcendent perfection of wisdom, through which anything could be actualized, nor do they apprehend anything that could bring about actualization. So, when all things are non-apprehensible, what is the doctrine, what is the purpose, what is the intelligence that would bring about actualization? What is the doctrine which, having realized all these things, would attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment?
- 26.20 “Reverend Lord! This non-apprehending conduct is the conduct of the bodhisattvas. Great bodhisattva beings who practice accordingly will acquire a state that is without obscuration and without blindness with respect to all things. Reverend Lord! If, when such teachings are revealed, the minds of great bodhisattva beings are not afraid, not terrified, not fearful, and not frightened, and if they will not become frightened, then they are actually practicing the transcendent perfection of wisdom. [F.291.b] But they do not consider the fact that they are practicing it. They do not consider the fact that they are not practicing it. They do not consider the transcendent perfection of wisdom. Nor do they consider that they should attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment.
- 26.21 “Great bodhisattva beings who practice this profound transcendent perfection of wisdom accordingly do not think, ‘I should shun the level of the śrāvakas or the level of the pratyekabuddhas!’ They do not think, ‘I should approach omniscience!’ If one were to ask why, Reverend Lord, just as space, for example, does not think, ‘I am near or far from anything!’ owing, Reverend Lord, to the fact that space is not particularized, owing to its immobility, and because it has no concepts, in the same way, Reverend Lord, although great bodhisattva beings practice the transcendent perfection of wisdom, [F.292.a] they do not think, ‘I am near or far from the level of the śrāvakas or the level of the pratyekabuddhas and I am approaching unsurpassed, genuinely perfect enlightenment!’ If one were to ask why, Reverend Lord, it is because the transcendent perfection of wisdom is non-conceptual.
- 26.22 “Reverend Lord! Just as an illusory person does not think, ‘This illusion is far from or near to me!’ or ‘I am far from or near to this illusion!’ or ‘This assembled crowd of spectators is near or far from me!’ owing, Reverend Lord, to the fact that an illusory person has no concepts, in the same way, Reverend Lord, although great bodhisattva beings practice the transcendent

- perfection of wisdom, they do not think, 'I am far from the level of the śrāvakas or the level of the pratyekabuddhas and I am approaching unsurpassed, genuinely perfect enlightenment!'
- 26.23 "Reverend Lord! Just as an optical aberration does not think, 'This object generated by reflection in a mirror or in water is far from or near to me!' owing, Reverend Lord, to the fact that an optical aberration has no concepts, in the same way, Reverend Lord, although great bodhisattva beings practice the transcendent perfection of wisdom, they do not think, 'I am far from the level of the śrāvakas or the level of the pratyekabuddhas and I am approaching unsurpassed, genuinely perfect enlightenment!' If one were to ask why, Reverend Lord, it is because great bodhisattva beings who practice the transcendent perfection of wisdom have no concepts.
- 26.24 "Reverend Lord! To great bodhisattva beings who practice the transcendent perfection of wisdom, nothing is pleasant or unpleasant. If one were to ask why, Reverend Lord, it is because the essential nature of anything through which pleasant or unpleasant things could be cognized is non-apprehensible. Reverend Lord! Just as to the tathāgatas, arhats, genuinely perfect buddhas there is nothing that is pleasant or unpleasant, in the same way, Reverend Lord, to great bodhisattva beings who practice the transcendent perfection of wisdom, there is nothing that is pleasant or unpleasant.
- 26.25 "Reverend Lord! Just as the level of the tathāgatas, arhats, genuinely perfect buddhas is one on which all thoughts, conceptions, and imaginations have invariably been abandoned owing to its non-conceptualization with respect to all things, [in the same way, Reverend Lord, great bodhisattva beings who practice the transcendent perfection of wisdom have abandoned all thoughts, concepts, and imaginations].³⁹⁵ [F.292.b]
- 26.26 "Reverend Lord! Just as the phantom emanations of the tathāgatas, arhats, genuinely perfect buddhas do not think, 'The level of the śrāvakas or the level of the pratyekabuddhas is far from me, and unsurpassed, genuinely perfect enlightenment is near!' owing, Reverend Lord, to the fact that these phantom emanations of the tathāgatas, arhats, genuinely perfect buddhas are without conceptualisation, in the same way, Reverend Lord, although great bodhisattva beings practice the transcendent perfection of wisdom, they do not think, 'The level of the śrāvakas or the level of the pratyekabuddhas is far from me, and unsurpassed, genuinely perfect enlightenment is near!'
- 26.27 "Reverend Lord! Just as when the tathāgatas create a phantom to act on their behalf, although it does act according to its objective, it does not think, 'I am acting according to that objective!' owing, Reverend Lord, to the fact that the tathāgatas and their phantom emanations are without conceptual

imagination, in the same way, Reverend Lord, the transcendent perfection of wisdom also acts according to the objective for which it is emanated, but does not think, 'I am acting according to a certain objective!'

26.28 "Reverend Lord! Just as when a carpenter or the skilled apprentice of a carpenter makes a machine in the shape of a woman, or in the shape of a man, or in the shape of an elephant, or in the shape of a bull, although this machine may function according to its purpose, it does not think, 'I am performing [such and such a task], according to that purpose!' owing, Reverend Lord, to the fact that such machines are without conceptual imagination, in the same way, Reverend Lord, although the transcendent perfection of wisdom does act according to the objective for which it is explained, it does not think, 'I am acting according to a certain purpose!' [F.293.a] If one were to ask why, it is because the transcendent perfection of wisdom is non-conceptual."

26.29 Then the venerable Śāradvatīputra addressed the venerable Subhūti as follows: "Venerable Subhūti, is it only the transcendent perfection of wisdom which is non-conceptual, or are the transcendent perfection of meditative concentration, and in the same vein, [all the other transcendent perfections], down to and including the transcendent perfection of generosity, non-conceptual?"

26.30 "Venerable Śāradvatīputra, the transcendent perfection of meditative concentration, and in the same vein, [all the other transcendent perfections], down to and including the transcendent perfection of generosity, are also non-conceptual."

26.31 "Venerable Subhūti, are [the sense fields], from the sense field of sights to the sense field of the mental faculty, also non-conceptual? Similarly, are [the aspects of consciousness], from visual consciousness to mental consciousness, also non-conceptual? Similarly, are feelings, from those conditioned by sensory contact that is visually compounded to those conditioned by sensory contact that is mentally compounded, also non-conceptual? Venerable Subhūti, are the meditative concentrations also non-conceptual? Similarly, are the immeasurable aspirations and the formless absorptions also non-conceptual? Are the applications of mindfulness also non-conceptual? Are [the other causal attributes], up to and including the noble eightfold path, also non-conceptual? Are the three gateways to liberation also non-conceptual? Similarly, are the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas also non-conceptual? Venerable Subhūti, is enlightenment also non-conceptual? Venerable Subhūti, are the unconditioned elements also non-conceptual?"

“Venerable Śāradvatīputra, to be brief, all things are non-conceptual!”
[F.293.b]

“Venerable Subhūti, if all things are non-conceptual, how has this differentiation come about with regard to the cycle of existence with its five realms of living beings, namely, the denizens of the hells, the animal domain, the world of anguished spirits, the world of the gods, and the world of humankind? How has this distinction come about between those who have entered the stream, those who are tied to one more rebirth, those who are no longer subject to rebirth, those who are arhats, those who are pratyekabuddhas, and those who are tathāgatas, arhats, genuinely perfect buddhas?”

26.32 Thereupon, the venerable Subhūti replied to the venerable Śāradvatīputra as follows: “Venerable Śāradvatīputra, those sentient beings who actualize the impact of past actions through body, speech, and mind, motivated by erroneous views, have experienced the ripening of past actions corresponding to the roots of their particular volitions. This causes the materializations of the sense field of sights which the denizens of the hells, the animal domain, the world of Yama, the gods, and humans possess.

26.33 “Venerable Śāradvatīputra, when you asked how these distinctions have come about between those who have entered the stream, and so on, up to and including those who are tathāgatas, arhats, genuinely perfect buddhas, Venerable Śāradvatīputra, those who have entered the stream are non-conceptual, and the fruit of having entered the stream is also non-conceptual. Similarly, those who are tied to one more rebirth, the fruit of being tied to one more rebirth, those who are no longer subject to rebirth, the fruit of no longer being subject to rebirth, those who are arhats, arhatship, those who are pratyekabuddhas, individual enlightenment, and also the genuinely perfect buddhas are all non-conceptual. Venerable Śāradvatīputra, those tathāgatas, arhats, genuinely perfect buddhas who appeared in the past were also non-conceptual, and they had abandoned all thoughts and concepts. [F.294.a] Those tathāgatas, arhats, genuinely perfect buddhas who will appear in the future will also be non-conceptual, and they will have abandoned all thoughts and concepts. Those tathāgatas, arhats, genuinely perfect buddhas who are alive and reside, teaching the sacred doctrine, at the present time, in the world systems of the ten directions, numerous as the sands of the River Ganges, are also non-conceptual, and they have abandoned all thoughts and concepts. For this reason, Venerable Śāradvatīputra, one should know that once the real nature without conceptual notions has been appraised, and similarly, once the finality of existence without concepts and the expanse of reality without concepts have been appraised, all things are without concepts. Venerable Śāradvatīputra, great bodhisattva

beings should practice the transcendent perfection of wisdom in a non-conceptual manner. When they practice the transcendent perfection of wisdom without concepts, they will attain manifestly perfect buddhahood with respect to all things that are without concepts.”

26.34 Then the venerable Śāradvatīputra addressed the venerable Subhūti as follows: “Venerable Subhūti, do great bodhisattva beings who practice the transcendent perfection of wisdom, practice the essential doctrine? Or else are they practicing the essenceless doctrine?”

26.35 The venerable Subhūti replied to the venerable Śāradvatīputra as follows: “Venerable Śāradvatīputra, great bodhisattva beings who practice the transcendent perfection of wisdom practice the essenceless doctrine. If you ask why, Venerable Śāradvatīputra, it is because this transcendent perfection of wisdom is essenceless. Similarly, the transcendent perfection of meditative concentration, the transcendent perfection of perseverance, the transcendent perfection of tolerance, the transcendent perfection of ethical discipline and the transcendent perfection of generosity are all essenceless. [F.294.b] Similarly, [all the other causal and fruitional attributes], up to and including omniscience, are essenceless. If you ask why, Venerable Śāradvatīputra, it is because when great bodhisattva beings who practice the transcendent perfection of wisdom do not even apprehend or consider essencelessness, how could they possibly apprehend or consider an essence! Since they neither apprehend nor consider the essenceless [transcendental perfections], up to and including the transcendent perfection of wisdom, and they neither apprehend nor consider [the other essenceless attributes and attainments], up to and including the essenceless omniscience, how then could they possibly apprehend or consider [the essence of those attributes], from the transcendent perfection of wisdom to omniscience?”

26.36 Then the multitude of divine princes inhabiting the world system of desire thought, “Those sons of enlightened heritage or daughters of enlightened heritage who cultivate unsurpassed, genuinely perfect enlightenment; who practice this profound transcendent perfection of wisdom, just as it has been explained; and who, despite practicing with that goal, do not remain on the level of the śrāvakas or the level of the pratyekabuddhas because they do not actualize the finality of existence [associated with those levels], are all worthy of homage. For this reason, too, great bodhisattva beings who do not realize the uniformity of all things are worthy of homage.”

26.37 Then, the venerable Subhūti replied to those divine princes as follows: “O divine princes, the astonishing singular difficulty for those bodhisattvas is not that they do not realize the uniformity of all virtuous attributes, by realizing which they would remain on the level of the śrāvakas or the level of the pratyekabuddhas, but, divine princes, their utmost difficulty is that they

don the armor that resolves to establish innumerable, countless, and immeasurable hundreds of thousands of sentient beings in final nirvāṇa, while those sentient beings whom they would lead to final nirvāṇa are utterly non-apprehensible. [F.295.a]

26.38 “Those great bodhisattva beings who think they should seek to train all sentient beings and then, having really set out for unsurpassed, genuinely perfect enlightenment, don their armor, resolving to train all sentient beings, might as well think they should seek to train space. If you ask why, sentient beings should be regarded as voidness because space itself is void. Similarly, sentient beings should be regarded as emptiness because space itself is emptiness, and sentient beings should be regarded as essencelessness because space itself is essenceless. For this reason, divine princes, it is difficult for great bodhisattva beings who don the armor of great compassion for the sake of sentient beings who do not exist. Those who, for the sake of sentient beings, think they should don the armor of great compassion might as well think they should seek to do battle with space.

26.39 “Furthermore, the armor which great bodhisattva beings don and the sentient beings for whose sake they actually don their armor are both non-apprehensible. If you ask why, the armor should be regarded as void because sentient beings are void. If, when this is explained, great bodhisattva beings are not discouraged and not utterly disheartened, they do practice the transcendent perfection of wisdom. If you ask why, it is because the physical forms that are void constitute the nature of sentient beings, who are also void. Similarly, the feelings, perceptions, formative predispositions, and consciousness that are void constitute the nature of sentient beings, who are also void. Similarly, the physical forms, feelings, perceptions, formative predispositions, and consciousness that are void constitute the nature of the six transcendent perfections that are also void, and so on, in the same vein as before, up to and including omniscience.

26.40 “If, when it is taught that all things are void, great bodhisattva beings are not discouraged, not terrified, not fearful, not afraid, and will not be afraid, they do practice the transcendent perfection of wisdom.” [F.295.b]

Then the Blessed One addressed the venerable Subhūti: “Why, Subhūti, do great bodhisattva beings not become discouraged with regard to this profound transcendent perfection of wisdom?”

26.41 “Reverend Lord! Great bodhisattva beings do not become discouraged with regard to this profound transcendent perfection of wisdom owing to the non-existence of all things. Similarly, great bodhisattva beings do not become discouraged with regard to this profound transcendent perfection of wisdom owing to the fact that all things are void and calm. For this reason, Reverend Lord, great bodhisattva beings do not become discouraged with

regard to this profound transcendent perfection of wisdom. If one were to ask why, Reverend Lord, it is because all things are non-apprehensible in terms of those who would be discouraged, the agent of their discouragement, or the object of their discouragement.

26.42 “Reverend Lord! If, when this is explained, great bodhisattva beings do not grow idle, and are not discouraged, not terrified, not fearful, not afraid, and will not be afraid, then they really do practice the transcendent perfection of wisdom. If one were to ask why, it is because all things are non-apprehensible in terms of those who would be discouraged, the agent of their discouragement, or the object of their discouragement. The gods headed by Indra, those headed by Brahmā, and the gods headed by Prajāpati always pay homage to great bodhisattva beings who practice accordingly.”

26.43 The Blessed One then replied to the venerable Subhūti as follows: “Subhūti, it is not only the ephemeral gods headed by Indra, the gods headed by Brahmā, [F.296.a] and the gods headed by Prajāpati who always pay homage to those great bodhisattva beings who practice this profound transcendent perfection of wisdom, but also the manifestly sublime gods, namely, the gods of the Śubhakarṣna realms, those of the Bṛhatphala realms, and those of the Pure Abodes, will always pay homage to those great bodhisattva beings who practice this profound transcendent perfection of wisdom. Subhūti, the tathāgatas, arhats, genuinely perfect buddhas who reside and are present, teaching the sacred doctrine, in the innumerable, countless, immeasurable world systems of the ten directions will always turn their enlightened intention toward those great bodhisattva beings so that these great bodhisattva beings who practice the transcendent perfection of wisdom might completely perfect the transcendent perfection of meditative concentration, and similarly, so that they might completely perfect [the other transcendent perfections], down to and including the transcendent perfection of generosity, and then completely perfect [all attributes and attainments], up to and including omniscience!

26.44 “Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom, and those great bodhisattva beings to whom the lord buddhas direct their enlightened intention, should be accepted so that they progress to buddhahood.

“Subhūti, if all the sentient beings, as many as there are, in world systems as numerous as the sands of the River Ganges, were to transform into malign demonic forces, and if each of these demonic forces were also to emanate again just as many malign and demonic forces, they would all be powerless to obstruct the unsurpassed, genuinely perfect enlightenment of great bodhisattva beings who practice the transcendent perfection of wisdom.

- 26.45 “Again, Subhūti, when great bodhisattva beings are endowed with two attributes, they will not be subdued by any of those demonic forces. If you ask what these two entail, they are [F.296.b] to regard all things as emptiness and not to abandon any sentient beings. Moreover, Subhūti, when great bodhisattva beings are endowed with two [other] attributes, they will not be subdued by all those demonic forces. If you ask what constitutes these two, it entails that they should do exactly what they say they will do, and that they should be kept in mind by the lord buddhas.
- 26.46 “Those gods will think to approach great bodhisattva beings who practice accordingly, and having approached, they will venerate them and ask questions and counter-questions, enthusiastically saying, ‘O child of enlightened heritage! You should dwell in accordance with the abiding state of emptiness, the abiding state of signlessness, and the abiding state of aspirationlessness. O child of enlightened heritage! You should swiftly attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment. If you ask why, O child of enlightened heritage, it is because when you dwell in accordance with these abiding states, you will become a sanctuary for those without sanctuary, an island for those without an island, and a light for sentient beings who are shrouded in darkness. If you ask why, O child of enlightened heritage, it is because the lord buddhas who reside and are present, teaching the sacred doctrine in the innumerable, countless, and immeasurable world systems of the ten directions, surrounded by their monastic communities of fully ordained monks, will proclaim the names and clans of these great bodhisattva beings while teaching the sacred doctrine and uttering their aphorisms.’
- 26.47 “For example, Subhūti, I right now proclaim the name and the clan of the great bodhisattva being Ratnaketu, while teaching the sacred doctrine and uttering aphorisms! Similarly, I proclaim the name and the clan of the great bodhisattva being Śikhin, while teaching the sacred doctrine and uttering aphorisms! [F.297.a] And, I proclaim the names and the clans of those great bodhisattva beings who practice chastity, dependent on this very transcendent perfection of wisdom, in the buddhafiield of the tathāgata, arhat, genuinely perfect buddha Akṣobhya, while teaching the sacred doctrine and uttering aphorisms!
- 26.48 “Subhūti, the lord buddhas who reside and are present, teaching the sacred doctrine in the world systems of the eastern direction, numerous as the sands of the River Ganges, will, while teaching the sacred doctrine and uttering aphorisms, proclaim the names and clans of those great bodhisattva beings in this buddhafiield, who practice chastity, commencing from this very transcendent perfection of wisdom.

26.49 “In the same vein, the lord buddhas who reside and are present, teaching the sacred doctrine in the world systems of the southern direction, the western direction, the northern direction, the intermediate directions, the nadir, and the zenith, numerous as the sands of the River Ganges, will, while teaching the sacred doctrine and uttering aphorisms, proclaim the names and clans of those great bodhisattva beings in those [respective] buddhafiels, who practice chastity, commencing from this very transcendent perfection of wisdom.

26.50 “The lord buddhas who reside in the world systems of the ten directions, numerous as the sands of the River Ganges, will, while teaching the sacred doctrine and uttering aphorisms, proclaim the names and clans of those great bodhisattva beings who, taken into the fold after they have first begun to set their mind on enlightenment, will complete the path of perfect enlightenment, and then perfect the transcendent perfection of wisdom, and also attain omniscience. [F.297.b]

“If you ask why, Subhūti, it is because great bodhisattva beings for whom such actions are difficult will ensure that the lineage of the buddhas will not be interrupted.”

26.51 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! While teaching the sacred doctrine and uttering aphorisms, do the lord buddhas proclaim the names and clans of those bodhisattvas who may provisionally regress, or those of great bodhisattva beings who will not regress?”

The Blessed One replied to the venerable Subhūti as follows: “Subhūti! Indeed there are irreversible great bodhisattva beings who practice this profound transcendent perfection of wisdom. They are indeed irreversible. Subhūti, there are also foreordained great bodhisattva beings who practice this profound transcendent perfection of wisdom. The lord buddhas will proclaim their names and clans, while teaching the sacred doctrine and uttering aphorisms.”

26.52 “Reverend Lord! Who are they?”

The Blessed One replied, “Subhūti, there are great bodhisattva beings who reside in the buddhafiels of the tathāgata Akṣobhya, and who practice this profound transcendent perfection of wisdom in accordance with the training of that tathāgata. The lord buddhas will proclaim their names and clans, while teaching the sacred doctrine and uttering aphorisms.³⁹⁶

26.53 “Moreover, Subhūti, there are great bodhisattva beings who practice this profound transcendent perfection of wisdom, and who are absolutely intent on this profound transcendent perfection of wisdom, [F.298.a] but who have not accepted that phenomena are non-arising; those who are intent on the emptiness of all things but have not accepted that phenomena are non-

arising; and those who are intent on the voidness, hollowness, vacuity, and essencelessness of all things, but have not accepted that phenomena are non-arising. Subhūti, the lord buddhas will proclaim the names and clans of all those great bodhisattva beings while teaching the sacred doctrine and uttering aphorisms.

26.54 “Subhūti, there are also those great bodhisattva beings who, having transcended the levels of the śrāvakas and the pratyekabuddhas, are certain to attain unsurpassed, genuinely perfect enlightenment. Subhūti, the lord buddhas, while teaching the sacred doctrine and uttering aphorisms, will proclaim the names and clans of all those great bodhisattva beings, for they will abide on the irreversible levels, and abiding thereon, they will attain omniscience.

26.55 “Moreover, Subhūti, when this profound transcendent perfection of wisdom is explained, if those sons of enlightened heritage or daughters of enlightened heritage who follow the vehicle of the bodhisattvas, after studying its meanings, become free from doubt, free from hesitation, and free from delusion, and their minds accept that this exactly accords with the teachings given by the tathāgatas, they will have the confidence that comes from studying the sacred doctrine, and they will gradually study this transcendent perfection of wisdom more extensively in the presence of the tathāgata Akṣobhya and those great bodhisattva beings. Having studied it, they will indeed come to abide on the irreversible levels, and abiding thereon, they will also attain omniscience.

26.56 “Subhūti, since those sons of enlightened heritage or daughters of enlightened heritage who follow the vehicle of the bodhisattvas will be revered even upon hearing this profound transcendent perfection of wisdom, how much more so will be those who recite it aloud, keep it, and attain the real nature? Those bodhisattvas [F.298.b] will swiftly abide on the irreversible levels. Swiftly and exclusively, they will then attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment.”³⁹⁷

26.57 “Reverend Lord! Since, when they abide in the real nature, they do not apprehend anything at all, and there is nothing that exists, how then will great bodhisattva beings abiding therein swiftly be established on the irreversible levels and swiftly attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment? Reverend Lord! When, apart from the real nature, they do not apprehend anything at all, who will abide in this real nature? Who will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment? Who will abide in the real nature and then teach the sacred doctrine to sentient beings? Reverend Lord! When the real nature is itself non-apprehensible, who will abide in the

real nature and then attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, let alone abide exclusively in the real nature and teach the sacred doctrine? That would be impossible!”

26.58 The Blessed One replied to the venerable Subhūti as follows: “Subhūti, you have said, ‘When, apart from the real nature, they do not apprehend anything at all, who will abide in the real nature? Who, abiding in the real nature, will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment? Who will abide in the real nature and then teach the sacred doctrine to sentient beings? When the real nature is itself non-apprehensible, who will abide in the real nature and then attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, let alone abide exclusively in the real nature and teach the sacred doctrine? That would be impossible!’ That is so, Subhūti! [F.299.a] It is as you have said. Subhūti, there is nothing at all that would, apart from the real nature, abide in the real nature; that would, abiding in the real nature, attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment; and that would, abiding in the real nature, teach the sacred doctrine to sentient beings. If you ask why, Subhūti, the real nature neither arises nor ceases, and its modifications are non-apprehensible. Subhūti, who would abide in that which neither arises nor ceases, and where modifications are non-apprehensible? Who, abiding therein, would attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment? Who, abiding therein, would teach the sacred doctrine to sentient beings? That would be impossible!”

26.59 Thereupon, Śakra, mighty lord of the gods, said to the Blessed One, “Reverend Lord! This transcendent perfection of wisdom is profound. Great bodhisattva beings who practice this profound transcendent perfection of wisdom achieve that which is difficult. If one were to ask why, Reverend Lord, it is because there is nothing termed the real nature which they would apprehend. There is nothing that would abide in the real nature, nor is there anything that would attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment. Nor is there anything that would teach the sacred doctrine to sentient beings! Reverend Lord! When great bodhisattva beings practice the transcendent perfection of wisdom, even though they investigate and meditate accordingly, they will not be discouraged thereby. They will not succumb to doubt, and they will not be deluded.”

26.60 Then the venerable Subhūti addressed Śakra, mighty lord of the gods: “Kauśika! You have said that great bodhisattva beings who practice this profound transcendent perfection of wisdom, [F.299.b] and who do not succumb to doubt and are undeluded with regard to those things, even

though they investigate these things, achieve that which is difficult. Kauśika! Since all things are empty, who is there who would succumb to doubt and be deluded?"

26.61 Śakra, mighty lord of the gods, replied to the venerable Subhūti, "Reverend Subhūti, whatever doctrines you are teaching, you teach all of them commencing exclusively from emptiness, and you are unimpeded in all respects. Just as an arrow shot into the air is not impeded anywhere, so is Reverend Subhūti unimpeded with respect to the sacred doctrine."

26.62 *This completes the twenty-sixth chapter from "The Transcendent Perfection of Wisdom in Ten Thousand Lines," entitled "Rejoicing."*³⁹⁸

FULL ATTAINMENT

27.1 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of generosity, acquire the transcendent perfection of ethical discipline?”³⁹⁹

The Blessed One replied, “Subhūti, when great bodhisattva beings dispense their gifts, acquisitiveness does not arise. When they dispense their gifts, miserliness does not arise. Indeed, they dedicate those gifts toward omniscience, and they serve all sentient beings with physical acts of loving kindness. Similarly, they serve them with verbal acts of loving kindness, and with mental acts of loving kindness. At that time, great bodhisattva beings acquire the transcendent perfection of ethical discipline.”

27.2 “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of generosity, then acquire the transcendent perfection of tolerance?”

The Blessed One replied, “Subhūti, when great bodhisattva beings dispense their gifts, even though recipients may revile them with disingenuous reprimands [F.300.a] and false words, they will not be discouraged, and indeed they will not hate those ill-intentioned, quarrelsome recipients. Rather, they will cultivate an attitude of loving kindness and an attitude of compassion toward them, and continue to speak gently. In this way, Subhūti, do great bodhisattva beings, after abiding in the transcendent perfection of generosity, acquire the transcendent perfection of tolerance.”

27.3 “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of generosity, acquire the transcendent perfection of perseverance?”

The Blessed One replied, “Subhūti, when great bodhisattva beings dispense their gifts, even though recipients may revile them with disingenuous reprimands and false words, they absolutely persist in their

generosity. They resort to an attitude of exclusive generosity, and to an attitude of renunciation,⁴⁰⁰ because they understand the nature of their own deeds whereby fruits are attained according to their past actions. Thinking, 'I should exclusively dispense generosity on a large scale toward all sentient beings!' they cultivate physical and mental perseverance, and exclusively dispense generosity at all times. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of generosity, acquire the transcendent perfection of perseverance."

27.4 "Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of generosity, acquire the transcendent perfection of meditative concentration?"

The Blessed One replied, "Subhūti, when great bodhisattva beings dispense their gifts to recipients with an attitude free from hostility, they do not dedicate the merit to places, [F.300.b] they do not dedicate it to the world system of desire, they do not dedicate it to the world systems of form and formlessness, they do not dedicate it to the level of the śrāvakas, and they do not dedicate it to the level of the pratyekabuddhas, but, making common cause with all sentient beings, they do dedicate it exclusively to unsurpassed, genuinely perfect enlightenment. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of generosity, acquire the transcendent perfection of meditative concentration."

27.5 "Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of generosity, acquire the transcendent perfection of wisdom?"

The Blessed One replied, "Subhūti, when great bodhisattva beings dispense their gifts to recipients, they exclusively maintain an illusion-like attitude toward them at all times. Owing to the emptiness of ultimate reality, they do not consider that any sentient beings are benefitted or harmed. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of generosity, acquire the transcendent perfection of wisdom."

27.6 Then the venerable Subhūti asked the Blessed One, "Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of ethical discipline, acquire the transcendent perfection of generosity, and similarly the transcendent perfection of tolerance, the transcendent perfection of perseverance, and the transcendent perfection of meditative concentration, and how do they acquire the transcendent perfection of wisdom?"

27.7 The Blessed One replied to the venerable Subhūti as follows: "Subhūti, great bodhisattva beings who abide in the transcendent perfection of ethical discipline do not, owing to the conditioning of their physical, verbal, and mental merits, [F.301.a] maintain the supremacy of the level of the śrāvakas

or the level of the pratyekabuddhas. Even for the sake of their own lives, they do not deprive sentient beings of life, they do not steal that which is not given, they do not commit acts of sexual misconduct, they do not tell lies, they do not slander, they do not speak harshly, they do not resort to nonsensical speech, they do not become covetous, they do not become vindictive, and they do not resort to wrong views. Abiding in the transcendent perfection of ethical discipline, they dispense their generosity as follows: They give food to those who need food, drink to those who need drink, vehicles to those who need vehicles, clothing to those who need clothing, garlands to those who need garlands, unguents to those who need unguents, bedding to those who need bedding, asylum to those who need asylum, lamps to those who need lamps, and in the same vein, all resources to those who need them. Similarly, they give all sorts of things that are useful for human beings to those who need them, and they also dedicate those gifts, making common cause with all sentient beings, toward unsurpassed, genuinely perfect enlightenment, and whatever they do, they make these dedications without regressing to the level of the śrāvakas or the level of the pratyekabuddhas. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of ethical discipline, acquire the transcendent perfection of generosity.

27.8 “Moreover, Subhūti, while great bodhisattva beings abide in the transcendent perfection of ethical discipline, even if all sentient beings were to approach them and cut off the limbs and appendages of those great bodhisattva beings who abide in the transcendent perfection of ethical discipline, and discard them in the cardinal and intermediate directions, owing to the setting of their mind solely [on enlightenment], which those great bodhisattva beings have, they would not even resort to anger and would not even resort to malice. They would think, ‘All sentient beings [F.301.b] have cut off my limbs and appendages and discarded them to the cardinal and intermediate directions, but I have obtained an excellent benefit! Through my renunciation of this purulent body, I shall attain the excellent buddha body which is of the nature of indestructible reality!’ In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of ethical discipline, acquire the transcendent perfection of tolerance.

27.9 “Moreover, Subhūti, when great bodhisattva beings abide in the transcendent perfection of ethical discipline, they don the armor of great compassion. Thinking, ‘I shall liberate all sentient beings from the unbearable fears of the ocean of cyclic existence! I shall establish them in the deathless expanse!’ they will never abandon their physical and mental

perseverance. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of ethical discipline, acquire the transcendent perfection of perseverance.

27.10 “Moreover, Subhūti, when great bodhisattva beings abide in the transcendent perfection of ethical discipline, they become absorbed in the first meditative concentration. Similarly, they become absorbed in the second, and likewise the third and likewise the fourth meditative concentrations. Similarly, they become absorbed in the meditative absorption of the sense field of infinite space, and [in the other formless absorptions], up to and including the meditative absorption of cessation. Yet, because they remember their former aspirations, they will not regress to the level of the śrāvakas or the level of the pratyekabuddhas, and they will, provisionally, not actualize the finality of existence. Rather, they think, ‘O, abiding in the transcendent perfection of meditative concentration, I shall liberate all sentient beings from the unbearable fears of the ocean of cyclic existence! I shall establish them in the deathless expanse!’ In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of ethical discipline, acquire the transcendent perfection of meditative concentration.” [F.302.a]

27.11 “Moreover, Subhūti, when great bodhisattva beings abide in the transcendent perfection of ethical discipline, they do not transgress the real nature of all things, and apart from that, they do not consider anything at all to be virtuous or non-virtuous, specified or unspecified, contaminated or uncontaminated, mundane or supramundane, and conditioned or unconditioned. They do not consider anything to be classified as an entity or classified as a non-entity. They do not consider anything to be existent or non-existent. Through this transcendent perfection of wisdom and skill in means, they do not regress to the level of the śrāvakas or the level of the pratyekabuddhas. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of ethical discipline, acquire the transcendent perfection of wisdom.” [B27]

27.12 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of tolerance, acquire the transcendent perfection of generosity?”

The Blessed One replied, “Subhūti, if all sentient beings were to approach those great bodhisattva beings, abiding in the transcendent perfections of tolerance, and reprimand them with disingenuous, negative words, and even cut off their limbs and appendages, they would think, ‘Alas! These sentient beings are imbued with suffering, smitten by disease, and unprotected. I shall exclusively dispense generosity toward all sentient beings at all times!’ Then they would give food to those who need food,

[F.302.b] they would give drinks to those who need drink, and, in the same vein, they would dispense [all other resources], up to and including all manner of things that are useful to human beings to those who need those things that are useful to human beings, [and so forth].⁴⁰¹ Having mastered all the roots of virtue, making common cause with all sentient beings, they would then dedicate [these gifts] toward unsurpassed, genuinely perfect enlightenment, without apprehending anything. If you ask how this dedication is made, the dedication is made without engaging in the dualistic attitude that differentiates the subject who makes the dedication and the object to whom the dedication is made. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of tolerance, acquire the transcendent perfection of generosity.”

27.13 “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of tolerance, acquire the transcendent perfection of ethical discipline?”

The Blessed One replied, “Subhūti, great bodhisattva beings, abiding in the transcendent perfection of tolerance, from the time when they first begin to set their mind on enlightenment until they are seated at the Focal Point of Enlightenment, even for the sake of their own lives, do not deprive any sentient being of life, and so on. They do not resort to wrong views. Their minds never engage with the level of the śrāvakas or the level of the pratyekabuddhas. They also dedicate these roots of virtue, making common cause with all sentient beings, toward unsurpassed, genuinely perfect enlightenment. These dedications are also made without engaging in the dualistic attitude that differentiates the subject who makes the dedication and the object to whom the dedication is made. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of tolerance, acquire the transcendent perfection of ethical discipline.”

27.14 “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of tolerance, acquire the transcendent perfection of perseverance?” [F.303.a]

The Blessed One replied, “Subhūti, great bodhisattva beings, abiding in the transcendent perfection of tolerance, [think], ‘I will travel for a while, for one *yojana*, a hundred *yojana*, or a thousand *yojana*, or similarly through anything from a single world system to a hundred thousand world systems, just to establish even a few sentient beings in the ground of training and the eighth-lowest stage. Similarly, having established them in the attributes of the level of buddha nature, the attributes of the eighth-lowest stage, the fruit of entering the stream, and so on, up to arhatship, up to individual enlightenment, and up to unsurpassed, genuinely perfect enlightenment, mastering all those roots of virtue, making common cause with all sentient

beings, I will dedicate these merits to unsurpassed, genuinely perfect enlightenment.' These dedications are made without engaging at all in the dualistic attitude that differentiates the subject who makes the dedication and the object to whom the dedication is made. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of tolerance, acquire the transcendent perfection of perseverance."

27.15 "Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of tolerance, acquire the transcendent perfection of meditative concentration?"

The Blessed One replied, "Subhūti, great bodhisattva beings, abiding in the transcendent perfection of tolerance, achieve and then maintain the first meditative concentration, which is free from the desires [of the senses], free from negative and non-virtuous attributes, and endowed with ideation and scrutiny, alongside the joy and bliss that arise from that freedom. In the same vein, they achieve and maintain the other meditative concentrations, up to and including the fourth meditative concentration. Similarly, they become absorbed in the [formless absorptions], up to the sense field of infinite space, and up to the cessation of feelings and perceptions, and they bring forth the roots of the virtuous attributes of mind and mental states. All these they dedicate, [F.303.b] making common cause with all sentient beings, toward unsurpassed, genuinely perfect enlightenment. By any means, these dedications are made without engaging in the dualistic attitude that differentiates the subject who makes the dedication and the object to whom the dedication is made. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of tolerance, acquire the transcendent perfection of meditative concentration."

27.16 "Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of tolerance, acquire the transcendent perfection of wisdom?"

The Blessed One replied, "Subhūti, when, with respect to all things, great bodhisattva beings, abiding in the transcendent perfection of tolerance, survey and abide in the modality of voidness, the modality of quiescence, the modality of the ending [of contaminants], and the modality of cessation, they do not realize the quiescence of all things until they have attained omniscience, seated at the Focal Point of Enlightenment. Then arising from their seat at the Focal Point of Enlightenment, in order to benefit all sentient beings and in order to make all sentient beings happy, they turn the wheel of the sacred doctrine. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of tolerance, acquire the transcendent perfection of wisdom."

27.17 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of perseverance, acquire the transcendent perfection of generosity?”

The Blessed One replied, “Subhūti, great bodhisattva beings, abiding in the transcendent perfection of perseverance, think, ‘I shall certainly attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment!’ [F.304.a] They never desist from the perseverance that seeks out virtuous attributes, and they never stop seeking the gnosis that is omniscience. For the sake of sentient beings, they would travel a hundred *yojana*, a thousand *yojana*, a hundred thousand *yojana*, or a trillion *yojana*, and similarly, they would travel through anything from a single world system to one hundred billion trillion world systems, so as to establish only a single sentient being in whichever vehicle is appropriate among the three vehicles. Mastering all these roots of virtue, making common cause with all sentient beings, they dedicate them to unsurpassed, genuinely perfect enlightenment. These dedications are made without engaging at all in the dualistic attitude that differentiates the subject who makes the dedication and the object to whom the dedication is made. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of perseverance, acquire the transcendent perfection of generosity.”

27.18 “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of perseverance, acquire the transcendent perfection of ethical discipline?”

The Blessed One replied, “Subhūti, great bodhisattva beings, abiding in the transcendent perfection of perseverance, [think], ‘From the time when I first begin to set my mind on enlightenment until I am seated at the Focal Point of Enlightenment, I shall indeed abstain from killing living creatures, and I shall encourage others to keep abstaining from killing living creatures. I shall also praise the abstention from killing living creatures, and I shall praise and rejoice in others who abstain from killing living creatures. In the same vein, I shall abstain from all other non-virtuous actions, up to and including the holding of wrong views, and I shall encourage others to keep abstaining from wrong views [and the other non-virtuous actions]. I shall also praise the abstention from wrong views [and so forth], and I shall praise and rejoice in others who abstain from wrong views [and the other non-virtuous actions]!’ [F.304.b] Through this transcendent perfection of ethical discipline, they do not strive for the world system of desire, they do not strive for the world system of form and the world system of formlessness, they do not strive for the level of the śrāvakas, and they do not strive for the level of the pratyekabuddhas, but, mastering all these roots of virtue and making common cause with all sentient beings, they dedicate them to

unsurpassed, genuinely perfect enlightenment. These dedications are made without engaging at all in the dualistic attitude that differentiates the subject who makes the dedication and the object to whom the dedication is made. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of perseverance, acquire the transcendent perfection of ethical discipline.”

27.19 “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of perseverance, acquire the transcendent perfection of tolerance?”

The Blessed One replied, “Subhūti, great bodhisattva beings, abiding in the transcendent perfection of perseverance, from the time when they first begin to set their mind on enlightenment until they are seated at the Focal Point of Enlightenment, even if humans or non-humans should arrive and cut off all their limbs and appendages, and discard them in the cardinal and intermediate directions, would not think, ‘There is someone cutting off or piercing my⁴⁰² limbs and appendages!’ Rather, they exclusively think, ‘While I hold on to this body for their sake, they have approached me, cutting off my limbs and appendages and discarding them, so I will obtain an excellent benefit!’ If you ask why, it is because in this way they will excellently remain attentive to the nature of reality. They do not dedicate these roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, but making common cause with all sentient beings, they dedicate these roots of virtue exclusively to unsurpassed, genuinely perfect enlightenment. [F.305.a] These dedications are made without engaging at all in the dualistic attitude that differentiates the subject who makes the dedication and the object to whom the dedication is made. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of perseverance, acquire the transcendent perfection of tolerance.”

27.20 “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of perseverance, acquire the transcendent perfection of meditative concentration?”

The Blessed One replied, “Subhūti, great bodhisattva beings, abiding in the transcendent perfection of perseverance, achieve and then maintain the first meditative concentration, which is free from desires, free from negative and non-virtuous attributes, and endowed with ideation and scrutiny, alongside the joy and bliss that arise from that freedom. Similarly, they achieve and maintain the other meditative concentrations, up to and including the fourth meditative concentration, and they also achieve and maintain the four immeasurable aspirations and so forth, up to and including absorption in the cessation of perceptions and feelings. However, they do not grasp the maturation of those meditative concentrations, immeasurable

aspirations, and formless absorptions. For the sake of sentient beings, they will be reborn in other realms where they will train sentient beings. Gathering these sentient beings through the four attractive qualities of a bodhisattva, they will establish them in the six transcendent perfections. In order to venerate the lord buddhas and cultivate the roots of virtue, they will move from buddhahood to buddhahood, experiencing the roots of virtue dependent on meditative concentration, and mastering all these until buddhahood is cultivated. Making common cause with all sentient beings, they dedicate them to unsurpassed, genuinely perfect enlightenment. These dedications are made without engaging at all in the dualistic attitude that differentiates the subject who makes the dedication and the object to whom the dedication is made. In this way, Subhūti, do great bodhisattva beings, [F.305.b] abiding in the transcendent perfection of perseverance, acquire the transcendent perfection of meditative concentration.”

27.21 “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of perseverance, acquire the transcendent perfection of wisdom?”

The Blessed One replied, “Subhūti, great bodhisattva beings, abiding in the transcendent perfection of perseverance, do not consider the transcendent perfection of generosity as a designation, and similarly, they do not consider the transcendent perfection of generosity as an entity or as a sign. Likewise, they do not consider the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, or the transcendent perfection of wisdom as a designation, and similarly they do not consider the transcendent perfection of wisdom and so forth as an entity or as a sign. Similarly, they do not consider the applications of mindfulness and [the other causal attributes], up to and including the noble eightfold path, as a designation, and likewise, they do not consider these as an entity or as a sign. In the same vein as before, they do not consider [all the fruitional attributes and attainments], up to and including omniscience, as an entity or as a sign. Likewise, they do not consider anything as a designation, and they do not consider anything as an entity or as a sign; they do not abide in anything at all. They do as they say. Mastering all these roots of virtue, making common cause with all sentient beings, they dedicate them to unsurpassed, genuinely perfect enlightenment. These dedications are made without engaging at all in the dualistic attitude that differentiates the subject who makes the dedication and the object to whom the dedication is made. In this way, Subhūti, do great bodhisattva beings, [F.306.a] abiding in the transcendent perfection of perseverance, acquire the transcendent perfection of wisdom.”

27.22 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of meditative concentration, acquire the transcendent perfection of generosity?”

The Blessed One replied to the venerable Subhūti as follows: “Subhūti, great bodhisattva beings achieve and maintain the first meditative concentration, which is free from the desires [of the senses], free from negative and non-virtuous attributes, and endowed with ideation and scrutiny, alongside the joy and bliss that arise from that freedom. Similarly, they achieve and maintain the other meditative concentrations, up to and including the fourth meditative concentration, in which even that sense of bliss is abandoned and suffering is abandoned, and in which neither suffering nor bliss is present because blissful and unhappy states of mind have both previously subsided, while equanimity and mindfulness are utterly pure. Similarly, they achieve and maintain the four immeasurable aspirations and the formless absorptions, up to and including the absorption of the cessation of feelings and perceptions. Abiding in this transcendent perfection of meditative concentration, they teach the sacred doctrine to sentient beings with an undistracted mind. They dispense the gift of the sacred doctrine, and also worldly gifts. They themselves at all times dispense the gift of the sacred doctrine and worldly gifts, and they encourage others to keep dispensing the gift of the sacred doctrine and worldly gifts. They at all times praise the gift of the sacred doctrine and worldly gifts, and they praise and rejoice in others who dispense the gift of the sacred doctrine and worldly gifts. They do not dedicate these roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, but mastering all these roots of virtue, and making common cause with all sentient beings, they dedicate them exclusively to unsurpassed, genuinely perfect enlightenment. [F.306.b] These dedications are made without engaging at all in the dualistic attitude that differentiates the subject who makes the dedication and the object to whom the dedication is made. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of meditative concentration, acquire the transcendent perfection of generosity.”

27.23 “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of meditative concentration, acquire the transcendent perfection of ethical discipline?”

The Blessed One replied to the venerable Subhūti as follows: “Subhūti, great bodhisattva beings, abiding in the transcendent perfection of meditative concentration, never develop thoughts of desire. They never develop thoughts of hatred or thoughts of delusion. They never develop thoughts of violence, miserliness, or degenerate morality, and apart from

that they are continuously in synergy with the modes of attention associated with omniscience. Without dedicating these roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, they master all these roots of virtue, and making common cause with all sentient beings, dedicate them to unsurpassed, genuinely perfect enlightenment. These dedications are made without engaging at all in the dualistic attitude that differentiates the subject who makes the dedication and the object to whom the dedication is made. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of meditative concentration, acquire the transcendent perfection of ethical discipline.”

27.24 “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of meditative concentration, acquire the transcendent perfection of tolerance?”

The Blessed One replied to the venerable Subhūti as follows: “Subhūti, great bodhisattva beings, [F.307.a] abiding in the transcendent perfection of meditative concentration, discern physical forms as resembling a mass of foam. Similarly, they discern feelings as resembling a water bubble, perceptions as resembling a mirage, formative predispositions as resembling a hollow plantain, and consciousness as resembling a magical display. When making such discernments, they always maintain the perception that the five psycho-physical aggregates are essenceless, thinking, ‘All formative predispositions [and so forth] are empty. What is this [body] that is being harmed, cut, or split? Who is piercing or cutting it? Whose are these physical forms? Whose are these feelings? Whose are these perceptions? Whose are these formative predispositions? Whose is this consciousness? Who is being reprimanded, rebuked, or targeted with malice? Who is this who reprimands, rebukes, or targets with malice?’ They do not dedicate these roots of virtue to the level of the śrāvakas or to the level of the pratyekabuddhas, and, apart from that, making common cause with all sentient beings, they dedicate them to unsurpassed, genuinely perfect enlightenment. These dedications are made without engaging at all in the dualistic attitude that differentiates the subject who makes the dedication and the object to whom the dedication is made. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of meditative concentration, acquire the transcendent perfection of tolerance.”

27.25 “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of meditative concentration, acquire the transcendent perfection of perseverance?”

The Blessed One replied to the venerable Subhūti as follows: “Subhūti, great bodhisattva beings, abiding in the transcendent perfection of meditative concentration, grasp the indications of all the meditative

concentrations, aspects of liberation, and meditative stabilities, and then experience the many aspects of miraculous abilities, and so on, as has [already] been extensively indicated. [F.307.b] Through clairaudience that surpasses the range of human hearing, they hear many aspects of divine and human sound. Similarly, their minds precisely know the minds of other beings and the minds of other realized individuals, up to and including the minds of unsurpassed beings. Similarly, they recollect many different past abodes, as has [already] been extensively indicated. Similarly, through pure clairvoyance that surpasses the range of human sight, they perceive [all beings] who move in accordance with their past actions. Maintaining these five extrasensory powers, in order to behold and venerate the lord buddhas, to develop the roots of virtue, and also to bring sentient beings to maturation, they move from buddhafiield to buddhafiield, and even refine the buddhafiields. Making common cause with all sentient beings, they dedicate these roots of virtue exclusively to unsurpassed, genuinely perfect enlightenment. These dedications are made without engaging at all in the dualistic attitude that differentiates the subject who makes the dedication and the object to whom the dedication is made. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of meditative concentration, acquire the transcendent perfection of perseverance.”

27.26 “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of meditative concentration, acquire the transcendent perfection of wisdom?”

The Blessed One replied to the venerable Subhūti as follows: “Subhūti, great bodhisattva beings, abiding in the transcendent perfection of meditative concentration, do not apprehend physical forms. Similarly, they do not apprehend [all the other phenomena], up to and including the applications of mindfulness. Similarly, they do not apprehend [all the other causal attributes], up to and including the noble eightfold path. They do not apprehend [all the fruitional attributes and attainments], up to and including omniscience. They do not apprehend conditioned elements. They do not apprehend unconditioned elements. [F.308.a] Since all things are unconditioned, they do not condition anything at all. Since they do not condition anything at all, they neither adopt nor do they not adopt anything at all. They neither cause anything to arise, nor do they cause anything to cease. If you ask why, Subhūti, whether the tathāgatas have appeared or not, the abiding nature of all things and the expanse of reality continue to abide, and these neither arise nor cease. Great bodhisattva beings always achieve and maintain this [reality] through undistracted attention, endowed with

omniscience. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of meditative concentration, acquire the transcendent perfection of wisdom.”

27.27 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of wisdom, acquire the transcendent perfection of generosity?”

The Blessed One replied, “Subhūti, great bodhisattva beings, abiding in the transcendent perfection of wisdom, do not apprehend the emptiness of internal phenomena as the emptiness of internal phenomena. They do not apprehend the emptiness of external phenomena as the emptiness of external phenomena. They do not apprehend the emptiness of both external and internal phenomena as the emptiness of both external and internal phenomena. They do not apprehend the emptiness of emptiness as the emptiness of emptiness. They do not apprehend the emptiness of great extent as the emptiness of great extent. They do not apprehend the emptiness of ultimate reality as the emptiness of ultimate reality. They do not apprehend the emptiness of conditioned phenomena as the emptiness of conditioned phenomena. They do not apprehend the emptiness of unconditioned phenomena as the emptiness of unconditioned phenomena. They do not apprehend the emptiness of the unlimited as the emptiness of the unlimited. They do not apprehend the emptiness of that which has neither beginning nor end as the emptiness of that which has neither beginning nor end. They do not apprehend the emptiness of non-dispersal as the emptiness of non-dispersal. [F.308.b] They do not apprehend the emptiness of all things as the emptiness of all things. They do not apprehend the emptiness of inherent existence as the emptiness of inherent existence. They do not apprehend the emptiness of all intrinsic defining characteristics as the emptiness of all intrinsic defining characteristics. They do not apprehend the emptiness of non-apprehension as the emptiness of non-apprehension. Similarly, they do not apprehend the emptiness of non-entities as the emptiness of non-entities. They do not apprehend the emptiness of essential nature as the emptiness of essential nature. They do not apprehend the emptiness of the essential nature of non-entities as the emptiness of the essential nature of non-entities.

27.28 “Abiding in these aspects of emptiness, they do not apprehend the notion that physical forms are empty, or the notion that they are not empty. Similarly, they do not apprehend the notion that feelings, perceptions, formative predispositions, and consciousness are empty, or the notion that they are not empty. Similarly, they do not apprehend the notion that the applications of mindfulness are empty, or the notion that they are not empty. Similarly, they do not apprehend the notion that [the other causal attributes],

up to and including the noble eightfold path, are empty, or the notion that they are not empty. In the same vein, they do not apprehend the notion that [the fruitional attributes], up to and including omniscience, are empty, or the notion that they are not empty. They do not apprehend the notion that conditioned elements are empty, or the notion that they are not empty. They do not apprehend the notion that unconditioned elements are empty, or the notion that they are not empty.

27.29 “Practicing this transcendent perfection of wisdom accordingly, they dispense their gifts, whatever they may be, from food or drink up to those things that are useful to humankind, to those who need them, but they do not consider the notion that their gifts are empty, or that they are not empty. Nor do they consider at all the one who dispenses these gifts, the one to whom they are dispensed, and the gifts that are dispensed. Nor do they consider all these three aspects as emptiness. For those who abide in this manner, there is never any occasion for miserliness or acquisitiveness to arise. If you ask why, it is because for those who thus practice the transcendent perfection of wisdom, all such notions will not arise, from the time when they first begin to set their mind on enlightenment until they are seated at the Focal Point of Enlightenment. [F.309.a] Just as for tathāgatas, arhats, genuinely perfect buddhas miserliness and acquisitiveness never arise, so it is also for those great bodhisattva beings who practice the transcendent perfection of wisdom. Subhūti, this transcendent perfection of wisdom is the teacher of great bodhisattva beings. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of wisdom, acquire the transcendent perfection of generosity.”

27.30 “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of wisdom, acquire the transcendent perfection of ethical discipline?”

The Blessed One replied, “Subhūti, great bodhisattva beings, abiding in the transcendent perfection of wisdom, do not let the mindsets of all the śrāvakas and pratyekabuddhas even arise. If you ask why, it is because they do not apprehend those levels of the śrāvakas and pratyekabuddhas, and they do not apprehend any thought that they should dedicate their physical, verbal, and mental ethical discipline to the level of the śrāvakas or to the level of the pratyekabuddhas. From the time when they first begin to set their mind on enlightenment until they are seated at the Focal Point of Enlightenment, they abstain from killing living creatures, and oppose the killing of living creatures. They also praise the abstention from killing living creatures, and encourage others to keep abstaining from killing living creatures. They praise and rejoice in others who abstain from killing living creatures. In the same vein, they themselves abstain from all other non-

virtuous actions, up to and including the holding of wrong views, and also praise the abstention from wrong views [and the other non-virtuous actions]. They encourage others to keep abstaining from wrong views [and the other non-virtuous actions], and they praise and rejoice in others who abstain from wrong views [and the other non-virtuous actions]. [F.309.b] Furthermore, through this ethical discipline they do not strive for conduct associated with the world system of desire, or for conduct associated with the world system of form and the world system of formlessness, or for the attributes of the śrāvakas, or the attributes of the pratyekabuddhas, but, unlike them, they exclusively strive for and maintain unsurpassed, genuinely perfect enlightenment. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of wisdom, acquire the transcendent perfection of ethical discipline.”

27.31 “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of wisdom, acquire the transcendent perfection of tolerance?”

The Blessed One replied, “Subhūti, when great bodhisattva beings abide in the transcendent perfection of wisdom, a corresponding [sense of] tolerance arises. When they obtain this tolerance, they think, ‘O! There is nothing at all that is subject to cessation, or birth, aging, death, reprimand, rebuke, cutting, piercing, injury, killing, or bondage.’ If all sentient beings were to approach those great bodhisattva beings who have obtained such tolerance, and reprimand or rebuke them, striking them with clods of earth, clubs, or weapons, or cutting off all their limbs and appendages, their attitude would not change, and they would think, ‘This is the reality of all things. In this [reality], there is nothing at all that would reprimand, rebuke, cut, pierce, injure, kill, or bind anything at all.’ In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of wisdom, acquire the transcendent perfection of tolerance.”

27.32 “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of wisdom, [F.310.a] acquire the transcendent perfection of perseverance?”

The Blessed One replied, “Subhūti, great bodhisattva beings, abiding in the transcendent perfection of wisdom, teach the sacred doctrine to sentient beings with unrelenting perseverance. They teach the sacred doctrine in all ways, establishing those sentient beings in the transcendent perfection of generosity, and likewise establishing them in the other transcendent perfections, up to and including the transcendent perfection of wisdom. But in doing so, they do not at all establish them in conditioned elements and

they do not at all establish them in unconditioned elements. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of wisdom, acquire the transcendent perfection of perseverance.”

27.33 “Reverend Lord! How do great bodhisattva beings, after abiding in the transcendent perfection of wisdom, acquire the transcendent perfection of meditative concentration?”

The Blessed One replied, “Subhūti, great bodhisattva beings, abiding in the transcendent perfection of wisdom, may become absorbed in the meditative stabilities of the śrāvakas, or the meditative stabilities of the pratyekabuddhas, or in the meditative stabilities of the bodhisattvas—in all of them except the meditative stabilities of the tathāgatas. Abiding in those meditative stabilities of the bodhisattvas [and so forth], they may become absorbed in and arise from the eight aspects of liberation, either sequentially or in reverse order. If you ask what these eight are, they are as follows: The first aspect of liberation ensues when corporeal beings observe physical forms. The second aspect of liberation ensues when formless beings endowed with internal perception observe external physical forms. The third aspect of liberation ensues when beings are inclined toward pleasant states. [F.310.b] The fourth aspect of liberation ensues when the perceptions of physical forms have been completely transcended in all respects, when the perceptions of obstructed phenomena have subsided, and the mind does not engage with diverse perceptions, so that one achieves and abides in the sense field of infinite space, thinking, ‘Space is infinite.’ The fifth aspect of liberation ensues when the sense field of infinite space has been completely transcended in all respects, and when one achieves and abides in the sense field of infinite consciousness, thinking, ‘Consciousness is infinite.’ The sixth aspect of liberation ensues when the sense field of infinite consciousness has been completely transcended in all respects, and one achieves and abides in the sense field of nothing-at-all, thinking, ‘There is nothing at all.’ The seventh aspect of liberation ensues when the sense field of nothing-at-all has been completely transcended in all respects, and one achieves and abides in the sense field of neither perception nor non-perception. The eighth aspect of liberation ensues when the sense field of neither perception nor non-perception has been completely transcended in all respects, and one achieves and abides in the cessation of all perceptions and feelings. They may become absorbed in and arise from these eight aspects of liberation, both sequentially and in the reverse order.

27.34 “Similarly, they may become absorbed in and arise from the nine serial steps of meditative absorption, either sequentially or in reverse order. If you ask what these nine are, they comprise the four meditative concentrations,

the four formless absorptions, and the cessation of all perceptions and feelings.

27.35 “After differentiating these eight aspects of liberation and the nine serial steps of meditative absorption, they may become absorbed in the meditative stability known as the yawning lion. Subhūti, if you ask what is the meditative stability known as the yawning lion, which great bodhisattva beings may experience, at this point, Subhūti, great bodhisattva beings [F.311.a] will have achieved and maintained the first meditative concentration, where there is freedom from desires, and freedom from negative and non-virtuous attributes, while ideation and scrutiny are present, alongside the joy and bliss that arise from that freedom. Similarly, they will have achieved and maintained all the other meditative concentrations, up to and including the fourth meditative concentration, where both bliss and suffering have been abandoned, and neither suffering nor bliss is present because blissful and unhappy states of mind have both previously subsided, while equanimity and mindfulness are utterly pure. Similarly, they will have become absorbed in the formless absorptions, up to and including the sense field of neither perception nor non-perception. Then they will have become absorbed in the cessation of perceptions and feelings.

27.36 “Arising from that meditative stability which is the absorption in cessation, [then in reverse order], they become absorbed in the sense field of neither perception nor non-perception; in the same vein, arising from that absorption in the sense field of neither perception nor non-perception, they abide, absorbed in the [other formless absorptions and meditative concentrations], down to and including the first meditative concentration. Subhūti, this is the meditative stability known as the yawning lion. Abiding in that meditative stability, they attain the sameness of all things. In this way, Subhūti, do great bodhisattva beings, abiding in the transcendent perfection of wisdom, acquire the transcendent perfection of meditative concentration.”

27.37 *This completes the twenty-seventh chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Full Attainment.”*⁴⁰³

DISSIMILAR DEFINING CHARACTERISTICS

- 28.1 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! When all things are indivisible, signless, and empty of their own defining characteristics, how could the cultivation of the six transcendent perfections be fulfilled? How could they be differently designated? How could they be differentiated? Reverend Lord! When all things are gathered in the transcendent perfection of wisdom, how could the transcendent perfection of generosity exist? [F.311.b] Similarly, how could the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, and the transcendent perfection of meditative concentration exist; in the same vein, how could [all other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, exist? Reverend Lord! When all things are without defining characteristics, how could a single defining characteristic be designated?”⁴⁰⁴
- 28.2 The Blessed One replied to the venerable Subhūti as follows: “Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom dispense their generosity toward all sentient beings, maintaining the five acquisitive psycho-physical aggregates which are dreamlike, and similarly, maintaining the five acquisitive psycho-physical aggregates which are like an echo, like an optical aberration, like a mirage, like a magical display, and like a phantom. Similarly, they maintain their ethical discipline, cultivate tolerance, undertake perseverance, become absorbed in the meditative concentrations, and cultivate wisdom.
- 28.3 “The five acquisitive psycho-physical aggregates which are dreamlike are without defining characteristics. Similarly, the five acquisitive psycho-physical aggregates which are like an echo, like an optical aberration, like a mirage, like a magical display, and like a phantom are without defining characteristics. If you ask why, Subhūti, it is because a dream is without any essential nature, and an echo, an optical aberration, a mirage, a magical

display, and a phantom are without any essential nature. Anything that is without essential nature is also without defining characteristics. That which is without defining characteristics has the sole defining characteristic that it is without defining characteristics.

28.4 “Therefore, Subhūti, for this reason you should know that the transcendent perfection of generosity is without defining characteristics, the dispenser of generosity is without defining characteristics, and the recipient is without defining characteristics. Those who, knowing this, dispense generosity [and so forth], [F.312.a] do not transgress the transcendent perfection of generosity, the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, or the transcendent perfection of wisdom. Abiding in these six transcendent perfections, they perfect the four meditative concentrations, and similarly, they perfect the four immeasurable aspirations and the four formless absorptions. Similarly, they perfect the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, and the three gateways to liberation. Similarly, they perfect the emptiness of internal phenomena. Similarly, they perfect the other aspects of emptiness, from the emptiness of external phenomena and the emptiness of non-entities up to the emptiness of intrinsic defining characteristics. Similarly, they perfect the eight aspects of liberation, the nine serial steps of meditative absorption, the five extrasensory powers, the five hundred dhāraṇī gateways, the five hundred gateways of meditative stability, the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.

28.5 “Abiding in these attributes, which arise from the maturation of past actions and are sublime and free from contaminants, they traverse the world systems of the eastern direction [and so forth],⁴⁰⁵ numerous as the sands of the River Ganges, and then venerate the lord buddhas, and serve them with all resources. They always work for the sake of all sentient beings. They attract by their generosity those sentient beings who are attracted by generosity. [F.312.b] They attract by wisdom [and so forth] those sentient beings who are attracted by ethical discipline, tolerance, perseverance, meditative concentration, and wisdom. They attract by all the roots of virtuous action those sentient beings who are attracted by all the roots of virtuous action. Endowed with mastery over all things, they participate in cyclic existence but are untainted by the defects of cyclic existence. For the sake of sentient beings, they hold and accept the excellent resources of gods

and humans. Endowed with these, they attract sentient beings with the material things that attract them. Understanding that all things are without defining characteristics, they then think that they should subsequently attain omniscience. So it is, Subhūti, that great bodhisattva beings know that all things are without defining characteristics, and then go on to attain omniscience.

28.6 “Moreover, Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom perfect the transcendent perfection of ethical discipline, maintaining the five acquisitive psycho-physical aggregates which are dreamlike. Similarly, they perfect the transcendent perfection of ethical discipline, maintaining the five acquisitive psycho-physical aggregates which are like an echo, like an optical aberration, like a magical display, like a mirage, and like a phantom. Knowing the five acquisitive psycho-physical aggregates which are dreamlike, these great bodhisattva beings perfect the transcendent perfection of ethical discipline which is without defining characteristics. Similarly, knowing the five acquisitive psycho-physical aggregates which are like an echo, like an optical aberration, like a mirage, like a magical display, and like a phantom, they perfect the transcendent perfection of ethical discipline which is without defining characteristics—non-degenerate, faultless, uncontaminated, unsullied, free from dogmatic assumptions, abundant in splendor, praised by the learned, utterly perfect, excellently adopted, [F.313.a] included in the sublime path free from contaminants, and supramundane.

28.7 “Maintaining these [attributes], they adopt the precepts and maintain the conventional ethical disciplines.⁴⁰⁶ Similarly, they acquire the precepts on the basis of actual reality, maintaining the ethical discipline associated with mental restraint,⁴⁰⁷ and the ethical discipline of habitual conduct. Endowed with such disciplines, they do not assert the supremacy of anything at all, and so they do not think, ‘Through this ethical discipline, may I be reborn equal in fortune to the royal class, standing out like a tall sāl tree!’ Similarly, they do not think, ‘May I be reborn equal in fortune to the priestly class, standing out like a tall sāl tree, or among the householder class, standing out like a great sāl tree!’ Similarly, they do not think, ‘May I be reborn as a universal monarch—lord of the four continents!’ Similarly, they do not think, ‘Through this ethical discipline, may I be reborn equal in fortune to the gods of the Caturmahārājakāyika realm!’ Similarly, they do not think, ‘May I be reborn equal in fortune to the gods of the Trayastriṃśa realm, to those of the Tuṣita realm, those of the Nirmāṇarata realm, and those of the Paranirmita-vaśavartin realm!’ Similarly, they do not think, ‘Through this ethical discipline, may I attain the fruit of one who has entered the stream, or the

fruit of one tied to one more rebirth, or the fruit of one who is no longer subject to rebirth, or arhatship, or the fruit of individual enlightenment, or the maturity of the bodhisattvas, or unsurpassed, genuinely perfect enlightenment!

28.8 “If you ask why, it is because it is absolutely, firmly established that all things are without defining characteristics. Things that are without defining characteristics cannot acquire things that are without defining characteristics. Nor can things that have dissimilar defining characteristics acquire things that have dissimilar defining characteristics. Nor can things without defining characteristics acquire things with dissimilar defining characteristics. Nor can things with dissimilar defining characteristics acquire things without defining characteristics. [F.313.b] So it is, Subhūti, that great bodhisattva beings who practice the transcendent perfection of wisdom will perfect the transcendent perfection of ethical discipline that is without defining characteristics, and, having embarked on the maturity of the bodhisattvas, will accept that phenomena are non-arising.

28.9 “Thereupon, they will attain the five extrasensory powers which arise through the maturation of past actions, and they will also attain the five hundred dhāraṇī gateways, the five hundred gateways of meditative stability, and the four kinds of exact knowledge. Then they will venerate the lord buddhas, bring sentient beings to maturation, and also refine the buddhafiels. They will move from buddhafiels to buddhafiels. Then, even if they frequent cyclic existence with its five classes of living beings, they will not be sullied at all by the faults of cyclic existence. Just as a phantom may stand, sit, move, walk, and even lie down, but remains unsullied by the positive and negative effects of past actions, in the same way they may also act on behalf of sentient beings, without apprehending sentient beings or even the designation of sentient beings. Just as a tathāgata, arhat, genuinely perfect buddha, who is said to be utterly calm, and who, after turning the wheel of the sacred doctrine, no longer apprehends anyone foreordained to attain unsurpassed, genuinely perfect enlightenment, may then let go of the formative predispositions of his [current] lifespan, having sent forth an emanation, and pass into final nirvāṇa in the expanse of nirvāṇa, where there is no residue of the psycho-physical aggregates, in the same way, great bodhisattva beings may even act on behalf of sentient beings, without apprehending sentient beings or even the designation of sentient beings. So it is, Subhūti, that great bodhisattva beings who practice the transcendent perfection of wisdom perfect the transcendent perfection of ethical discipline. [F.314.a] [B28]

- 28.10 “Moreover, Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom perfect the transcendent perfection of tolerance, maintaining the five acquisitive psycho-physical aggregates which are dreamlike, and maintaining the five acquisitive psycho-physical aggregates which are like a phantom, and so on.
- 28.11 “Subhūti, great bodhisattva beings perfect the transcendent perfection of tolerance in two ways. If you ask what these two are, they comprise the tolerance of suffering and the tolerance that understands the profound nature of phenomena. Among them, the tolerance of suffering implies that, from the time when they first begin to set their mind on enlightenment until they are seated at the Focal Point of Enlightenment, even if all sentient beings were to arrive in the presence of those great bodhisattva beings and reprimand and rebuke them with harsh words, or strike them with clods of earth, clubs, weapons, or tools, these great bodhisattva beings, seeking to perfect the transcendent perfection of tolerance, would not have even the slightest thought imbued with anger or malice, but they would discern those beings, thinking, ‘O! These sentient beings are tormented by the ailments of afflicted mental states. Above all, I should exercise compassion, and I should not have negative thoughts. I have put an end to the grasping of those five acquisitive psycho-physical aggregates which revert to hostility.’ When they act accordingly, with loving kindness and compassion, this is called the tolerance of suffering.
- 28.12 “If you ask what is the tolerance that understands the profound nature of phenomena, it is as follows: Since even those sentient beings who presently assume such [inimical forms] are ultimately non-apprehensible, [bodhisattvas] should think, ‘Who is scolding or reprimanding me with harsh words? Who is beating me with clubs, striking me with weapons, [F.314.b] and whipping me? All formative predispositions are illusion-like. They are void, hollow, vacuous, and like space. They are without a self, sentient beings, living creatures, lives, individuals, humankind, and human beings. All conceptualizing is unreal. Since they derive from imagination, who in fact is scolding or striking me? Owing to the emptiness of essential nature and owing to the emptiness of ultimate reality, I should not conceptualize in these ways.’ When they think accordingly, this is called the tolerance that understands phenomena. When they cultivate, comprehend, and investigate these two modes of tolerance, they accept that phenomena are non-arising, and indeed perfect the transcendent perfection of tolerance.”
- 28.13 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! What is acceptance that phenomena are non-arising? What is its extent? What is its cognition?”

The Blessed One replied to the venerable Subhūti as follows: “Subhūti, for those great bodhisattva beings not even the slightest negative phenomenon will arise. There is no egotism or possessiveness. They acquire the definitive tolerance of all formative predispositions which are dreamlike, and the definitive tolerance of all [other exemplars of the formative predispositions], up to and including formative predispositions that are like a phantom. This therefore is called the acceptance that phenomena are non-arising.”

28.14 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! What are the distinctions or differences between the following three kinds of acceptance: the acceptance which śrāvakas acquire with respect to the truth that phenomena are non-arising, the acceptance which pratyekabuddhas acquire [with respect to the truth that phenomena are non-arising], and the acceptance which bodhisattvas acquire with respect to [the truth] that phenomena are non-arising?” [F.315.a]

28.15 The Blessed One replied to the venerable Subhūti as follows: “Subhūti, the acceptance of great bodhisattva beings includes the cognition and correct exertion of those who enter the stream. Similarly, the acceptance of great bodhisattva beings includes the cognition and correct exertion of those who are tied to one more rebirth, those who are no longer subject to rebirth, and those who are arhats. The acceptance of great bodhisattva beings includes the cognition and correct exertion of those who are pratyekabuddhas. This then is the distinction and difference between the acceptance of the śrāvakas, the acceptance of the pratyekabuddhas, and the acceptance of the bodhisattvas.

28.16 “Subhūti, great bodhisattva beings who possess such acceptance surpass all the śrāvakas and pratyekabuddhas. Abiding in this acceptance, they perfect the understanding of the aspects of the path. When they possess this understanding of the aspects of the path, they will not lack the thirty-seven aspects of enlightenment, and similarly, they will not lack the meditative stabilities of emptiness, signlessness, and aspirationlessness, or of the five extrasensory powers that arise through the maturation of past actions. Possessing these extrasensory powers [and so forth], they will travel from buddhafiield to buddhafiield, and they will venerate those lord buddhas, honoring them with all resources, and they will also bring sentient beings to maturation and refine the buddhafiields. Consequently, having brought sentient beings to maturation and refined the buddhafiields, they will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, by means of instantaneous wisdom. [F.315.b] So it is, Subhūti, that great bodhisattva beings who practice the transcendent perfection of wisdom perfect the transcendent perfection of tolerance, which is without defining characteristics.

- 28.17 “Moreover, Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom exert physical and mental perseverance, maintaining the five acquisitive psycho-physical aggregates which are dreamlike, and maintaining the five acquisitive psycho-physical aggregates which are like a phantom, and so on. Through physical perseverance they actualize miraculous abilities. Those endowed with miraculous abilities will traverse the world systems of the ten directions, numerous as the sands of the River Ganges, and then venerate the lord buddhas, and honor them with all resources. They will also work for the sake of sentient beings and refine the buddhafiels.”
- 28.18 “Through physical perseverance they will bring sentient beings to maturation, encourage them to unite with the three vehicles, and establish them thereon. In addition, one who possesses mental perseverance, which is included within the path and the branches of the path free from contaminants, will perfect the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the three gateways to liberation, the four immeasurable aspirations, the four formless absorptions, the eight aspects of liberation, the nine serial steps of meditative absorption, the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, the eighteen distinct qualities of the buddhas, and all virtuous attributes.
- 28.19 “Great bodhisattva beings who practice accordingly should perfect omniscience, and having perfected that, [F.316.a] they will abandon all involuntary reincarnation through propensities. Having abandoned that, they will achieve the power of absorption in consummate perfection, without defining characteristics, and turn the wheel of the sacred doctrine in the three times and in its twelve aspects. Though this turning [of the wheel] the world systems of the great trichiliocosm will shake, shake more intensely, and shake with utmost intensity in six ways;⁴⁰⁸ they will rock, rock more intensely, and rock with utmost intensity; and they will quake, quake more intensely, and quake with utmost intensity.
- 28.20 “All world systems of the great trichiliocosm will be permeated with luminosity. The words of⁴⁰⁹ the tathāgatas, arhats, genuinely perfect buddhas will resonate, causing them to be heard, and those sentient beings who are present in the world systems of the great trichiliocosm will indeed listen. All of them will attain emancipation through the three vehicles. Subhūti, this transcendent perfection of perseverance, with which great bodhisattva beings are endowed, is esteemed in this manner. Abiding in the transcendent perfection of perseverance, great bodhisattva beings will perfect all the attributes of the buddhas and attain omniscience.

- 28.21 “Moreover, Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom perfect the transcendent perfection of meditative stability,⁴¹⁰ maintaining the five acquisitive psycho-physical aggregates which are dreamlike, and they perfect the transcendent perfection of meditative stability, maintaining the five acquisitive psycho-physical aggregates which are like a phantom, and so on.
- 28.22 “Subhūti, [F.316.b] when great bodhisattva beings perfect the transcendent perfection of meditative stability, maintaining the five acquisitive psycho-physical aggregates—from those that are dreamlike to those that are like a phantom—Subhūti, those great bodhisattva beings who practice the transcendent perfection of wisdom will achieve and maintain the first meditative concentration, and then they will achieve and maintain [all the other meditative concentrations], up to and including the fourth meditative concentration. They will also achieve and maintain loving kindness, compassion, empathetic joy, and equanimity, alongside the [formless absorptions], from the sense field of infinite consciousness up to and including the sense field of neither perception nor non-perception. They will cultivate the meditative stabilities of emptiness, signlessness, and aspirationlessness.
- 28.23 “Leaving aside the meditative stabilities of the tathāgatas—the meditative stability that resembles lightning, the authentic meditative stability, and the adamantine meditative stability—they will also achieve and maintain whichever other meditative stabilities are appropriate—the meditative stability of the śrāvakas, the meditative stability of the pratyekabuddhas, or any other categories of meditative stability, having suffused them all with their bodies.⁴¹¹ But they will not relish these meditative stabilities or the fruits of these meditative stabilities. If you ask why, it is because great bodhisattva beings understand that the defining characteristics of those meditative stabilities have an essential nature of non-entity. Just as anything without defining characteristics cannot relish an attribute that is without defining characteristics, and just as a non-entity cannot relish a non-entity, they do not relish [these meditative stabilities], and so they will not be reborn in the world system of desire, in the world system of form, or the world system of formlessness through any of these meditative stabilities. If you ask why, it is because they do not apprehend those world systems, and so they do not apprehend anything at all—neither anyone entering into absorption, nor that by which they would enter into absorption. Since all things are non-apprehensible, they will perfect the transcendent perfection of meditative concentration that is without defining characteristics. Through the transcendent perfection of meditative stability, they will transcend the level of the śrāvakas and the level of the pratyekabuddhas.” [F.317.a]

28.24 “Reverend Lord! How do great bodhisattva beings transcend the level of the śrāvakas and the level of the pratyekabuddhas through the transcendent perfection of meditative stability?”

The Blessed One replied, “Subhūti, great bodhisattva beings have been well trained in the emptiness of internal phenomena, and they have been well trained in [all the other aspects of emptiness], up to and including the emptiness of intrinsic defining characteristics, but they do not apprehend anything at all apart from those aspects of emptiness. Since they abide in accordance with those [aspects of emptiness], wherever they abide they do not apprehend anything at all that would attain the fruit of entering the stream, or the fruit of being tied to one more rebirth, or the fruit of no longer being subject to rebirth, or arhatship, or individual enlightenment. They even consider omniscience to be emptiness. Endowed with those aspects of emptiness, they will transcend the level of the śrāvakas and the level of the pratyekabuddhas, and enter into the maturity of the bodhisattvas.”

28.25 “Reverend Lord! What is the immaturity of the bodhisattvas, and what is the maturity of the bodhisattvas?”

The Blessed One replied, “Subhūti, all apprehension constitutes the immaturity of the bodhisattvas. The absence of all apprehension constitutes the maturity of the bodhisattvas.”

28.26 “Reverend Lord! What is apprehension? What is non-apprehension?”

The Blessed One replied, “Subhūti, physical forms constitute apprehension for great bodhisattva beings. Similarly, feelings, perceptions, formative predispositions, and consciousness constitute apprehension for great bodhisattva beings. Similarly, the eyes, the ears, the nose, the tongue, the body, and the mental faculty constitute apprehension for bodhisattvas. [F.317.b] Similarly, sights, sounds, odors, tastes, tangibles, and mental phenomena constitute apprehension for bodhisattvas. In the same vein, [all causal and fruitional attributes], up to and including omniscience, constitute apprehension for bodhisattvas. Non-apprehension denotes the state in which these phenomena are non-dynamic, that is to say, in which no phenomena are apprehensible—no physical forms, feelings, perceptions, formative predispositions or consciousness, and similarly, no eyes, ears, nose, tongue, body, or mental faculty, and similarly, no sights, sounds, odors, tastes, tangibles, or mental phenomena, and similarly, no sensory element of the eyes, sensory element of sights or sensory element of visual consciousness, and similarly, no sensory element of the ears, sensory element of sounds, sensory element of auditory consciousness, sensory element of the nose, sensory element of odors, sensory element of olfactory consciousness, sensory element of the tongue, sensory element of tastes, sensory element of gustatory consciousness, sensory element of the body,

sensory element of tangibles, sensory element of tactile consciousness, sensory element of the mental faculty, sensory element of mental phenomena or sensory element of mental consciousness, and similarly, no four applications of mindfulness, and in the same vein, [no other causal attributes], up to and including the noble eightfold path, and similarly, no ten powers of the tathāgatas, and in the same vein, [no other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, and similarly, [no attainments], up to and including omniscience.

28.27 “If you ask why, Subhūti, it is because whatever is the essential nature of physical forms, it is indescribable. Similarly, whatever is the essential nature of feelings, whatever is the essential nature of perceptions, whatever is the essential nature of formative predispositions, and whatever is the essential nature of consciousness is indescribable; in the same vein, whatever is the essential nature [of all the other causal and fruitional attributes], up to and including omniscience, these are all indescribable. [F.318.a] Since [bodhisattvas] indeed perfect all the meditative concentrations and formless absorptions but will not be reborn on account of these experiences, how could they possibly be reborn on account of desire, hatred, and delusion? That would be impossible! There is no possibility for them to actualize the karma of falling into cyclic existence, with its five classes of living beings, by assuming any rebirth or actualizing any karma. On the contrary, having precisely established that formative predispositions resemble an illusion, they always work for the benefit of sentient beings, but, on account of the essential nature, they do not apprehend sentient beings, nor do they even apprehend illusion. Since they apprehend neither sentient beings nor illusion, they may indeed bring sentient beings to maturation and refine the buddhafi elds. So it is, Subhūti, that great bodhisattva beings who practice the transcendent perfection of wisdom perfect the transcendent perfection of meditative concentration, and then turn the wheel of the sacred doctrine, which is without apprehension.

28.28 “Moreover, Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom, maintaining the five acquisitive psycho-physical aggregates which are dreamlike, and maintaining the five acquisitive psycho-physical aggregates which are like a phantom, and so on, definitively perceive all things in the manner of a dream, and all things in the manner of a phantom, and so on.”

28.29 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! When great bodhisattva beings practice the transcendent perfection of wisdom, how do they definitively comprehend that all things are like a dream, and that all things are like a phantom, and so on?”

28.30 The Blessed One replied, “Subhūti, great bodhisattva beings [F.318.b] who practice the transcendent perfection of wisdom do not dream dreams and they are not dreamers of dreams; they do not hear echoes and they are not hearers of echoes; and they do not see optical aberrations and they are not viewers of optical aberrations. Similarly, [they do not see and] they are not viewers of mirages, magical displays, or phantoms. If you ask why, it is because dreams, and similarly, echoes, optical aberrations, mirages, magical displays, or phantoms are the erroneous [misconceptions] of ordinary people, whereas, Subhūti, the arhats who are free from contaminants do not dream dreams, nor are they dreamers of dreams. Similarly, they do not see phantoms, nor are they viewers of phantoms, and so forth. Similarly, the pratyekabuddhas, the bodhisattvas, and the tathāgatas, arhats, genuinely perfect buddhas do not dream dreams and they are not dreamers of dreams, and so on. They do not see phantoms and they are not viewers of phantoms. If you ask why, Subhūti, since all things are unactualized and unoriginated, how could great bodhisattva beings who practice the transcendent perfection of wisdom acquire the notion of an entity, or the notion of genuine origination, or the notion of something that is authentic? That would be impossible!

28.31 “If you ask why, it would not be the transcendent perfection of wisdom if one were to apprehend its essential nature, or likewise if one were to apprehend its actualization or genuine origin. So it is that great bodhisattva beings who practice the transcendent perfection of wisdom are not attached to physical forms, and similarly they are not attached to [the other aggregates], up to and including consciousness. Similarly, they are not attached to the world system of desire, they are not attached to the world system of form, and they are not attached to the world system of formlessness. Similarly, they are not attached to any of the meditative concentrations, the [gateways to] liberation, [F.319.a] the meditative stabilities, or the [formless] absorptions. They are not attached to the thirty-seven aspects of enlightenment. They are not attached to the three gateways to liberation. They are not attached to the six transcendent perfections.

28.32 “They perfect the first [bodhisattva] level, without any longing for it arising. If you ask why, since they do not apprehend even that first level, how could longing for it arise? Similarly, they perfect the other [bodhisattva] levels, up to and including the tenth level, without any longing for them arising. If you ask why, since they do not apprehend those [bodhisattva levels], up to and including the tenth level, how could longing for them arise? Just as they do not apprehend this transcendent perfection of wisdom while practicing the transcendent perfection of wisdom, so when practicing the transcendent perfection of wisdom, they perceive that all things are

gathered within this transcendent perfection of wisdom, but they do not apprehend any of those things. If you ask why, it is because these things and the transcendent perfection of wisdom are non-dual and indivisible. If you ask why, there are no particulars at all with respect to any things. Indeed, all things have an undifferentiated nature because they denote the expanse of reality and because they denote the finality of existence.”

28.33 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! Since all things are undifferentiated, how are things established as virtuous or non-virtuous, specified or unspecified? Similarly, how are things established as contaminated or uncontaminated, as mundane or supramundane, and as conditioned or unconditioned?”

The Blessed One replied, [F.319.b] “Subhūti, do you think that with regard to the reality of all things, there exists the description of anything—virtuous or non-virtuous, specified or non-specified, contaminated or uncontaminated, mundane or supramundane, conditioned or unconditioned, or similarly, pertaining to the fruit of entering the stream, or the fruit of being tied to one more rebirth, or the fruit of no longer being subject to rebirth, or arhatship, individual enlightenment, or genuinely perfect enlightenment?”

28.34 “No, Reverend Lord!”

The Blessed One replied, “For that reason, Subhūti, you should know that all things are undifferentiated, without defining characteristics, and they neither arise nor cease. Subhūti, formerly, when I engaged in the conduct of a bodhisattva, I did not apprehend the essential nature of anything at all—from physical forms, feelings, perceptions, formative predispositions, consciousness, conditioned phenomena, unconditioned phenomena, or the fruit of entering the stream, and so on, up to and including genuinely perfect enlightenment. So it is, Subhūti, that great bodhisattva beings who practice the transcendent perfection of wisdom, from the time when they first begin to set their mind on enlightenment until they are seated at the Focal Point of Enlightenment, should be skillful with regard to the essential nature of all things. Skillful with regard to the essential nature of all things, great bodhisattva beings refine the path to enlightenment, and also bring sentient beings to maturation, refine the buddhafiels, attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, turn the wheel of the sacred doctrine, and then in various ways [F.320.a] they instruct sentient beings so that they will no longer wander in the three impure realms, subject to rebirth. So it is, Subhūti, that great bodhisattva beings who practice the transcendent perfection of wisdom should train according to this approach, which is without defining characteristics.”

28.35 Thereupon, the venerable Subhūti asked the Blessed One, “Reverend Lord! Since all things are dreamlike non-entities, with the essential nature of non-entity and empty of intrinsic defining characteristics, how then can it be established that these are virtuous phenomena, those are non-virtuous phenomena, these are specified, those are non-specified, these are contaminated, those are uncontaminated, these are mundane, those are supramundane, these are conditioned phenomena, those are unconditioned phenomena, these attributes actualize the fruit of entering the stream, these actualize the fruit of being tied to one more rebirth, these actualize the fruit of no longer being subject to rebirth, these actualize the fruit of arhatship, these are conducive to individual enlightenment, and these attributes are conducive to genuinely perfect enlightenment? Similarly, in the manner of things that are dreamlike, with regard to things that resemble an echo, things that resemble an optical aberration, that resemble a mirage, and that are baseless non-entities, with the essential nature of non-entity, and empty of intrinsic defining characteristics, how can it be established that these are virtuous attributes, those are non-virtuous attributes, and so on. How can it be established that all these things are conducive to genuinely perfect enlightenment?”⁴¹² [F.320.b]

28.36 The Blessed One replied to the venerable Subhūti as follows: “Subhūti, ordinary people who are unskilled apprehend dreams and they apprehend the dreamer of dreams. Similarly, they apprehend phantoms, and so forth, and they also apprehend the viewers of phantoms, and so forth. By apprehending dreams and dreamers, and similarly by apprehending phantoms and the viewers of phantoms, and so forth, they indeed actualize the formative predispositions of mistaken, non-virtuous actions through their body, speech, and mind, and they also actualize the formative predispositions of virtuous actions through their body, speech, and mind. Similarly, they also actualize formative predispositions of the meritorious, non-meritorious, and neutral sorts through their body, speech, and mind.

28.37 “Great bodhisattva beings who practice the transcendent perfection of wisdom, after investigating conditioned phenomena through the twofold emptiness and having become established in this twofold emptiness, then teach the sacred doctrine to ordinary people. What, you may ask, is the twofold emptiness in which they have become established, when they are teaching? It comprises the emptiness of the unlimited and the emptiness of that which has neither beginning nor end. What, you may ask, is the sacred doctrine that they then teach? They teach that physical forms are empty of notions of ‘I’ and ‘mine,’ and similarly, that feelings, perceptions, formative

predispositions, and consciousness are empty of notions of 'I' and 'mine.' Similarly, the sense fields are empty of notions of 'I' and 'mine.' Similarly, the sensory elements are empty of notions of 'I' and 'mine.'

28.38 “O! These psycho-physical aggregates are like a dream, like a phantom, and so forth. These sense fields are like a dream, like a phantom, and so forth. These sensory elements are like a phantom, and so forth. O! Therein the psycho-physical aggregates, the sense fields, and the sensory elements do not at all exist. Therein there is no dream or a dreamer of dreams. [F.321.a] There is no echo or a hearer of echoes. There is no optical aberration or a viewer of optical aberrations. Similarly, there is no viewer of mirages, magical displays, or phantoms. All things are non-entities and of the essential nature of non-entity. You simply perceive psycho-physical aggregates when there are no psycho-physical aggregates! You perceive sensory elements when there are no sensory elements! You perceive sense fields when there are no sense fields! Since all these phenomena arise erroneously from dependent origination, and have been grasped through the maturation of past actions, what other cause can there be for your perception of non-entities as entities!’

28.39 “Great bodhisattva beings who are skilled in means turn miserly sentient beings away from miserliness, and cause them to engage in the transcendent perfection of generosity. The dispensing of generosity by those sentient beings is then conducive to great resources. But turning them away from such [indulgence], the bodhisattvas then commit them to ethical discipline. The adopting of ethical discipline by those sentient beings is then conducive to rebirth in the higher realms. But turning them away from such [indulgence], the bodhisattvas then commit them to the meditative stabilities. The meditative stabilities of those sentient beings, too, are conducive to rebirth in the worlds of Brahmā. But, in the same way, the bodhisattvas turn them away from the first meditative concentration, and establish them in the second meditative concentration. They turn them away from the second meditative concentration and establish them in the third meditative concentration. They turn them away from the third meditative concentration and establish them in the fourth meditative concentration. They turn them away from the fourth meditative concentration and establish them in the [formless] absorption of the sense field of infinite space. In the same vein, according to circumstances, they induce and establish them in the absorption of the sense field of neither perception nor non-perception. [F.321.b] Then, turning them away from such [indulgences], the bodhisattvas establish them in the three vehicles.

28.40 “Thereupon, they turn some sentient beings away from generosity and the fruit of generosity, and induce them to enter and become established in the expanse of nirvāṇa, where there is no residue of the psycho-physical

aggregates. They turn some sentient beings away from the aggregate of ethical discipline, and induce them to enter and become established in the expanse of nirvāṇa, where there is no residue of the psycho-physical aggregates. Through many ways, they also turn some sentient beings away from the meditative concentrations and the fruit of the meditative concentrations, and, reversing their resolve, induce them to enter and become established in the expanse of nirvāṇa, where there is no residue of the psycho-physical aggregates. Through many ways, they also turn some sentient beings away from the meditative stabilities, the [formless] absorptions, the fruit of the meditative stabilities and the fruit of the [formless] absorptions, and, reversing their resolve, induce them to enter and become established in the expanse of nirvāṇa, where there is no residue of the psycho-physical aggregates.

28.41 “They then induce some sentient beings to enter and become established in the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the three gateways to liberation, the eight aspects of liberation, and the nine serial steps of meditative absorption. Then they induce some sentient beings to enter and become established in the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.

28.42 “Then, since sentient beings have contaminants which are unrevealed and unimpeded, they establish some of these sentient beings in the fruit of entering the stream. [F.322.a] They establish some in the fruit of being tied to one more rebirth, and they establish some in the fruit of no longer being subject to rebirth, some in arhatship, and some in individual enlightenment. They then describe and reveal the path of perfect enlightenment to those who are earnestly intent upon unsurpassed, genuinely perfect enlightenment. They encourage those sentient beings, and cause them to rejoice. So it is, Subhūti, that great bodhisattva beings who practice the transcendent perfection of wisdom determine those things which are dreamlike, those things which are like a phantom, and so forth, those things that are non-entities, those that have an essential nature of non-entity, and those that are empty of intrinsic defining characteristics.”

28.43 Then the venerable Subhūti said to the Blessed One, “Reverend Lord! How wonderful it is that great bodhisattva beings who practice this profound transcendent perfection of wisdom should determine, when all things are dreamlike non-entities, with non-entity as their essential nature, and endowed with the emptiness of the unlimited and the emptiness of that which has neither beginning nor end, that these are virtuous phenomena,

those are non-virtuous phenomena, these are specific, those are non-specific, these are contaminated, those are uncontaminated, these are mundane, those are supramundane, these are conditioned, and those are unconditioned phenomena!”

28.44 The Blessed One replied to the venerable Subhūti as follows: “Subhūti, so it is! [F.322.b] It is exactly as you have said. It is a wonderful and marvelous attribute of great bodhisattva beings that great bodhisattva beings who practice this profound transcendent perfection of wisdom can determine how all things are. If, Subhūti, you appreciate that the śrāvakas and pratyekabuddhas lack the wonderful and marvelous attributes of great bodhisattva beings who practice the transcendent perfection of wisdom, [you will understand that] it is consequently not easy for all the śrāvakas and pratyekabuddhas to repay the favors of those great bodhisattva beings.”

28.45 “Reverend Lord! What are the wonderful and marvelous attributes of great bodhisattva beings who practice the transcendent perfection of wisdom, which are unknown to all śrāvakas and pratyekabuddhas?”

The Blessed One replied, “Pay attention! I will explain the wonderful and marvelous attributes of great bodhisattva beings who practice this profound transcendent perfection of wisdom. Subhūti, when great bodhisattva beings who practice the transcendent perfection of wisdom abide in the six transcendent perfections, which arise through the maturation of past actions, and when they are established in the five extrasensory powers, the thirty-seven aspects of enlightenment, the dhāraṇī gateways, the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, they may traverse the world systems of the ten directions, they may attract by their generosity those sentient beings who are attracted by generosity, and they may attract by wisdom [and the other transcendent perfections] those sentient beings who are attracted by ethical discipline, who are attracted by tolerance, [F.323.a] who are attracted by perseverance, who are attracted by meditative concentration, and who are attracted by wisdom.

28.46 “Similarly, they may attract by the noble eightfold path and [the other causal attributes] those sentient beings who are attracted by the four immeasurable aspirations, the four meditative concentrations, and the four formless absorptions, as well as those who are attracted by the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path.

28.47 “Similarly, they may attract by the meditative stability of aspirationlessness, [and so forth], those who are attracted by the meditative stability of emptiness, those who are attracted by the meditative stability of signlessness, and those who are attracted by the meditative stability of aspirationlessness.

28.48 “Subhūti, if you ask how great bodhisattva beings who practice the transcendent perfection of wisdom, abiding in the six transcendent perfections which arise through the maturation of past actions, and similarly, established in the five extrasensory power and the four kinds of exact knowledge, attract by their generosity those sentient beings who are attracted by generosity, it is the case, Subhūti, that great bodhisattva beings who practice the transcendent perfection of wisdom dispense their generosity toward sentient beings. That is to say, they give food to those who need food, drink to those who need drink, vehicles to those who need vehicles, clothing to those who need clothing, flowers to those who need flowers, garlands to those who need garlands, perfume to those who need perfume, unguents to those who need unguents, bedding to those who need bedding, asylum to those who need asylum, lamps to those who need lamps, [F.323.b] and [everything else] to those who need anything else—from medicine to cure the sick, to [all the other] necessities of humankind, whatever they happen to be. Just as they make offerings to the tathāgatas, arhats, genuinely perfect buddhas, they also give religious robes, alms, bedding, medicines to cure the sick, and necessities to śrāvakas and pratyekabuddhas. They give flowers, garlands, perfume, unguents, powders, parasols, victory banners, ribbons, butter, grain-seed oils, and lamps. Just as they dispense generosity toward those who maintain ethical discipline, so they also dispense generosity toward those of degenerate morality. In the same way they dispense generosity toward human beings, and likewise they dispense generosity toward non-human beings. They do not discriminate between those who are worthy recipients and those who are unworthy. Rather, they dispense their generosity, having established the notion that all sentient beings are undifferentiated. If you ask why, since they realize that all things are undifferentiated, having comprehended and actualized this, they dispense generosity that is undifferentiated, and so they attain that which is undifferentiated—that is to say, omniscience.

28.49 “Subhūti, if, when great bodhisattva beings perceive a living creature who has been born in the animal realm, they were to think, ‘The worthy recipient of my generosity is the genuinely perfect Buddha, but not a living creature born in the animal realm,’ they would lack the attributes of a bodhisattva. If you ask why, it is because when their own minds are purified, they [also] purify the worthy recipients of the bodhisattvas’ generosity. Great

bodhisattva beings should rather think, 'When I have attracted these impoverished sentient beings by my generosity, they will not steal the property of others, they will be contented, [F.324.a] and they will then also dispense generosity toward others. Similarly, when I attract them by my generosity, they will not take the life of living creatures. Similarly, when I attract them by my generosity, they will not lie, they will not slander, they will not speak harsh words, and they will not speak nonsensical words. On these bases, after they have passed away, they will be reborn as a householder within the royal class, like a mighty sāl tree. Similarly, they will be reborn as a householder within the priestly class, like a mighty sāl tree. They will be reborn as a householder within the householder [or mercantile] class, like a mighty sāl tree. On this basis, by means of the vehicle of the śrāvakas, the vehicle of the pratyekabuddhas, or the vehicle of the genuinely perfect buddhas, they will attain final nirvāṇa in the expanse of nirvāṇa, where there is no residue of the psycho-physical aggregates.'

28.50 "But great bodhisattva beings should not cultivate disparate thoughts of vacillation, thinking, 'Perhaps I should not keep my former vow to become the protector of unprotected sentient beings, to become a sanctuary for those without sanctuary, and to become a guide for who those without a guide?' Or, even if others, assailants or assassins, were to demand the body of a great bodhisattva being, they should not think, 'Should I give it or not give it?' Rather, with an unagitated mind, they should give their own bodies to those assailants and assassins. If you ask why, it is because they have indeed set out toward unsurpassed, genuinely perfect enlightenment for the sake of all sentient beings, for their spiritual and temporal well-being, and not for the sake of their own bodies or lives. If they were to discriminate, thinking, 'Should I give it or not give it?', then the lord buddhas, great bodhisattva beings, the pratyekabuddhas, [F.324.b] the other classes of sublime individuals apart from them, and the worlds of gods, humans, and antigods could indeed reproach⁴¹³ them with the words, 'You should keep this pledge that you made in former lives, when someone asked you, and you vowed, 'I will become a refuge, sanctuary, protector, ally, and guide to all sentient beings!'"

28.51 *This completes the twenty-eighth chapter from "The Transcendent Perfection of Wisdom in Ten Thousand Lines," entitled "Dissimilar Defining Characteristics."*⁴¹⁴

THE GIFT OF THE SACRED DOCTRINE

29.1 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! How do great bodhisattva beings who practice the transcendent perfection of wisdom attract sentient beings with the gift of the sacred doctrine?”

The Blessed One replied, “Subhūti, there are two ways in which great bodhisattva beings who practice the transcendent perfection of wisdom attract sentient beings with the gift of the sacred doctrine. Subhūti, these comprise the mundane and supramundane gifts of the sacred doctrine. If you ask what constitutes the mundane gift of the sacred doctrine, that which describes, explains, demonstrates, and analyzes mundane phenomena—describing, explaining, demonstrating, and analyzing the [earlier] chapters on repulsive phenomena, along with the four meditative concentrations, the four immeasurable aspirations, the four formless absorptions, and the five extrasensory powers—is designated as the ‘mundane gift of the sacred doctrine.’ If you ask why this is mundane, it is called ‘mundane’ because it does not transcend the world.

29.2 “Having dispensed that mundane gift, for many reasons they then dissuade and turn sentient beings away from those meditative concentrations, immeasurable aspirations, formless absorptions, and extrasensory powers. Then, after dissuading and turning them away, [F.325.a] they also establish them through skill in means in the sublime attributes, that is to say, they establish sentient beings in the four applications of mindfulness, and similarly in [the other causal attributes], up to and including the noble eightfold path, and the three gateways to liberation. Similarly, they establish them in the fruit of entering the stream, and in [the other fruits], up to and including individual enlightenment. This is called the ‘supramundane gift of the sacred doctrine.’ If you ask why it is supramundane, it is because it transcends the world and is exalted over the world systems.

29.3 “If, with regard to the sublime attributes, you ask what is the fruit of the sublime attributes, the term ‘sublime attributes’ denotes the thirty-seven aspects of enlightenment, the three gateways to liberation, the ten powers of the tathāgatas, and the eighteen distinct qualities of the buddhas. The fruits of those sublime attributes comprise the fruit of entering the stream, and in the same vein, [all other fruits], up to and including unsurpassed, genuinely perfect enlightenment.

29.4 “At the very least, Subhūti, the sublime attributes of great bodhisattva beings include the knowledge of the fruit of entering the stream, knowledge of [the other fruits], up to and including knowledge of the fruit of individual enlightenment, and similarly, knowledge of [the causal attributes], up to and including the thirty-seven aspects of enlightenment, and similarly, knowledge of the ten powers of the tathāgatas, and knowledge of [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. Similarly, they include knowledge of contaminated and uncontaminated phenomena, of mundane and supramundane phenomena, and of conditioned and unconditioned phenomena. These are called the sublime attributes of great bodhisattva beings. [F.325.b] Then, if you ask what constitute the fruits of the sublime attributes of great bodhisattva beings, these include the renunciation of all afflicted mental states, and of all propensities and impulses toward involuntary reincarnation.”

29.5 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! Will great bodhisattva beings also attain omniscience?”

The Blessed One replied, “Subhūti, it is so! It is just as you have said. Subhūti, great bodhisattva beings will also attain omniscience.”

29.6 “Reverend Lord! If great bodhisattva beings will also attain omniscience, what then is the distinction between great bodhisattva beings and the tathāgatas, arhats, genuinely perfect buddhas? How are these to be differentiated?”

The Blessed One replied, “Subhūti, great bodhisattva beings will attain omniscience, and, starting from the moment they attain omniscience, they will be called tathāgatas. Subhūti, the tathāgatas have absolutely reached the culmination of all things, and the bodhisattvas follow in their wake. The tathāgatas have attained non-stupidity with respect to all things, and the bodhisattvas will subsequently attain that [state]. This, Subhūti, is the distinction between the tathāgatas, arhats, genuinely perfect buddhas and great bodhisattva beings. This is how they are to be differentiated. Subhūti, the mundane gift of the sacred doctrine, with which great bodhisattva beings are endowed, is designated as the ‘support for the supramundane doctrine.’ [F.326.a] So it is, Subhūti, that great bodhisattva beings who practice the transcendent perfection of wisdom, through their skill in means,

introduce sentient beings to the mundane gift of the sacred doctrine, and then introduce and establish them in the supramundane gift of the sacred doctrine, which is the abode of the sublime ones. Similarly they establish them in [all the causal and fruitional attributes], up to and including omniscience. [B29]

29.7 “Moreover, Subhūti, if you ask what constitutes the supramundane doctrines of great bodhisattva beings that are not shared in common with ordinary people, they comprise the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven aspects of enlightenment, the noble eightfold path, the three gateways to liberation, the eight aspects of liberation, the nine serial steps of meditative absorption, the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, as well as all the virtuous attributes, the thirty-two major marks and eighty minor marks of a superior man, all the gateways of mnemonic incantation, and all the gateways of meditative stability. These constitute the supramundane doctrines of great bodhisattva beings, and the describing, explaining, demonstrating, and analyzing of these supramundane attributes is called the ‘supramundane gift of the sacred doctrine.’

29.8 “In this regard, if you ask what constitute the four applications of mindfulness, [F.326.b] great bodhisattva beings who are diligent, alert, and mindful, having eliminated covetousness and sadness with regard to the inner physical body, continue to observe the physical body. This same refrain should be extensively applied also to the outer physical body, and similarly to inner and outer feelings, as well as to mind and phenomena. These [four which concern body, feelings, mind, and phenomena] are called the four applications of mindfulness.

29.9 “If you ask what constitute the four correct exertions: (1) Great bodhisattva beings resolve, struggle, strive, persevere with tenacity, and rightly aspire that negative and non-virtuous attributes which have not yet arisen might not be developed. (2) They resolve, struggle, strive, persevere with tenacity, and rightly aspire that negative and non-virtuous attributes which have previously arisen might be renounced. (3) They resolve, struggle, strive, persevere with tenacity, and rightly aspire that virtuous attributes which have not yet arisen might be developed. (4) They resolve, struggle, strive, persevere with tenacity, and rightly aspire that virtuous attributes which have previously arisen might remain, might not degenerate, and might flourish, further increase, and reach complete perfection. These are called the four correct exertions.

- 29.10 “If you ask what constitute the four supports for miraculous abilities, *Su-bhūti*, (1) great bodhisattva beings imbued with renunciation, who dwell in solitude, maintaining detachment and remaining in a state of cessation, should cultivate the support for miraculous ability combining the meditative stability of resolution with the formative force of exertion. (2-4) Similarly, imbued with renunciation, dwelling in solitude, maintaining detachment and remaining in a state of cessation, they should cultivate the supports for miraculous ability combining the meditative stability of perseverance, the meditative stability of mind, and the meditative stability of scrutiny with the formative force of exertion. [F.327.a] These [four—resolution, perseverance, mind, and scrutiny—] are called the four supports for miraculous ability.
- 29.11 “If you ask what constitute the five faculties, they comprise (1) the faculty of faith, (2) the faculty of perseverance, (3) the faculty of recollection, (4) the faculty of meditative stability, and (5) the faculty of wisdom. These are called the five faculties.
- 29.12 “If you ask what constitute the five powers, they comprise (1) the power of faith, (2) the power of perseverance, (3) the power of recollection, (4) the power of meditative stability, and (5) the power of wisdom. These are called the five powers.
- 29.13 “If you ask what constitute the seven branches of enlightenment, they comprise (1) the branch of enlightenment that entails correct recollection, and the branches of enlightenment that entail correct (2) doctrinal analysis, (3) perseverance, (4) delight, (5) mental and physical refinement, (6) meditative stability, and (7) equanimity. These are called the seven branches of enlightenment.
- 29.14 “If you ask what constitutes the noble eightfold path, it comprises (1) correct view, (2) correct ideation, (3) correct speech, (4) correct action, (5) correct livelihood, (6) correct effort, (7) correct recollection, and (8) correct meditative stability. These constitute the noble eightfold path.
- 29.15 “If you ask what constitute the three gateways to liberation, they comprise (1) emptiness as a gateway to liberation, (2) signlessness as a gateway to liberation, and (3) aspirationlessness as a gateway to liberation. These are called the three gateways to liberation. Among them, if you ask what constitutes emptiness as a gateway to liberation, one-pointedness of mind based on the aspects of emptiness is called emptiness as a gateway to liberation. If you ask what constitutes signlessness as a gateway to liberation, one-pointedness of mind based on the aspects of signlessness is called signlessness as a gateway to liberation. [F.327.b] If you ask what constitutes aspirationlessness as a gateway to liberation, one-pointedness of mind based on the aspects of impermanence and the aspects of suffering is called aspirationlessness as a gateway to liberation.

29.16 “If you ask what constitute the eight aspects of liberation, they are as follows: (1) The first aspect of liberation ensues when corporeal beings observe physical forms. (2) The second aspect of liberation ensues when formless beings endowed with internal perception observe external physical forms. (3) The third aspect of liberation ensues when beings physically actualize, achieve, and maintain release from their inclination toward pleasant states. (4) [The fourth aspect of liberation ensues when] the perceptions of physical forms have been transcended in all respects, when the perceptions of obstructed phenomena have subsided, and when the mind does not engage with diverse perceptions, so that one achieves and abides in the sense field of infinite space, thinking, ‘Space is infinite.’ (5-7) [The fifth, sixth, and seventh aspects of liberation ensue when] one achieves and abides [in the other sense fields], up to and including the sense field of neither perception nor non-perception. (8) [The eighth aspect of liberation ensues when] the sense field of neither perception nor non-perception has been completely transcended in all respects, and one physically actualizes, achieves, and abides in the cessation of all perceptions and feelings. These are called the eight aspects of liberation.

29.17 “If you ask what constitute the nine serial steps of meditative absorption, they are as follows: (1) [The first ensues] when one achieves and maintains the first meditative concentration, that is to say, when there is freedom from desires, and freedom from negative and non-virtuous attributes, while ideation and scrutiny are present, alongside the joy and bliss that arise from that freedom. (2-4) Similarly, [the second, third, and fourth ensue] when one achieves and maintains the second, third, and fourth meditative concentrations. (5-9) Similarly, [the remaining steps ensue] when one achieves and abides in [the formless absorptions], from the sense field of infinite space to the cessation of all perceptions and feelings. These are called the nine serial steps of meditative absorption. [F.328.a]

29.18 “If you ask what constitute the ten powers of the tathāgatas, Subhūti, they are as follows: (1-2) The tathāgatas, arhats, genuinely perfect buddhas definitively know that things which are possible are indeed possible, and that things which are impossible are indeed impossible. (3) Moreover, the tathāgatas definitively know through contingencies and causes the maturation of the past, future, and present actions [of sentient beings], and of those who undertake such actions. (4) In addition, the tathāgatas definitively know multiple world systems and diverse sensory elements. (5) Moreover, the tathāgatas definitively know whether the acumen of other sentient beings, and other individuals, is supreme or not. (6) Also, the tathāgatas definitively know the worlds endowed with a diversity of inclinations and a multiplicity of inclinations. (7) Moreover, the tathāgatas

definitively know the paths that lead everywhere. (8) Moreover, the tathāgatas definitively know all the afflicted and purified mental states, and their emergence, associated with the meditative concentrations, aspects of liberation, meditative stabilities, and formless absorptions. (9) Moreover, with pure divine clairvoyance, surpassing the sight of human beings, the tathāgatas definitively perceive and definitively know [all the circumstances of] sentient beings, from their death and rebirth to how they proceed to blissful realms, how they proceed to inferior realms, and how they proceed in accordance with their past actions. In addition, the tathāgatas recollect many former abodes. That is to say, having recollected a single past life, [F.328.b] they can recollect many former abodes, along with their circumstances and their locales. (10) Moreover, the tathāgatas definitively know that through their extrasensory powers they have actualized, achieved, and maintained in this very lifetime the liberation of mind and the liberation of wisdom in the state that is free from contaminants because all contaminants have ceased, and so they may say, 'My rebirths have come to an end. I have practiced chastity. I have fulfilled my duties. I will not experience other rebirths apart from this one.' These are called the ten powers of the tathāgatas.

29.19 "If you ask what constitute the four assurances [claimed by the buddhas, they are as follows]:

" (1) When I claim to have attained genuinely perfect buddhahood, if some virtuous ascetic, brāhmin, god, demon, Brahmā, or anyone else should say that I have not attained manifestly perfect buddhahood with respect to these [particular] phenomena here, I would correctly disregard that reason for contradicting me, based on their worldly doctrines. By correctly disregarding that reason, I have found happiness and abide therein. To have attained this absence of trepidation is to have attained fearlessness. I claim my exalted place as a great leader. I will rightly roar the lion's roar in the midst of the assembly! I will turn the wheel of Brahmā which has not previously been turned [in the world] in conformity with the sacred doctrine by any virtuous ascetic, brāhmin, god, demon, Brahmā, or anyone else!

29.20 " (2) When I claim I am one whose contaminants have ceased, if some virtuous ascetic, brāhmin, god, demon, Brahmā, or anyone else should say that these [particular] contaminants of mine have not ceased, I would correctly disregard that reason for contradicting me, and so on, in the same vein as before.

" (3) When I claim to have explained those things which cause obstacles [on the spiritual path], if some virtuous ascetic, brāhmin, god, demon, Brahmā, or anyone else should say in this respect that even though one

might depend on those things, there will be no obstacles, I would correctly disregard that reason for contradicting me, and so on, in the same vein as before. [F.329.a]

29.21 “ (4) When I claim to have explained the path through which suffering will genuinely cease, having ascertained that śrāvakas will find it conducive to the attainment of sublime emancipation, if some virtuous ascetic, brāhmin, god, demon, Brahmā, or anyone else in the world should say in this respect that this path will not be conducive to emancipation, that there will be no definitive realization, and that the sufferings of those who enact it will not cease, I would correctly disregard that reason for contradicting me, and so on, in the same vein as before. These are called the four assurances of the tathāgatas.

29.22 “If you ask what the four kinds of exact knowledge are, they comprise (1) exact knowledge of meanings, (2) exact knowledge of dharmas, (3) exact knowledge of their language and lexical explanations, and (4) exact knowledge of their eloquent expression. These are called the four kinds of exact knowledge.

“If you ask what constitutes great loving kindness, it is an action in which the tathāgatas engage on behalf of all sentient beings, treating enemies and friends identically. That is called great loving kindness.

29.23 “If you ask what constitutes great compassion, it is unstinting loving kindness even toward sentient beings, when there are actually no sentient beings. That is called great compassion.

“If you ask what constitute the eighteen distinct qualities of the buddhas, they are as follows: (1) The tathāgatas are without clumsiness; (2) they are not noisy; (3) they are without false memories; (4) they are without uncomposed minds; (5) they are without differentiating perceptions; (6) they are without indifference that does not make distinctions; (7) they do not degenerate in their resolution; (8) they do not degenerate in their perseverance; (9) they do not degenerate in their recollection; (10) they do not degenerate in their meditative stability; (11) they do not degenerate in their wisdom; (12) they do not degenerate in their liberation, nor in their perception of liberating gnosis; (13) they engage in the perception of gnosis which is unobstructed and unimpeded with respect to the past; [F.329.b] (14) they engage in the perception of gnosis which is unobstructed and unimpeded with respect to the future; (15) they engage in the perception of gnosis which is unobstructed and unimpeded with respect to the present; (16) all the activities of their bodies are preceded by pristine cognition and followed by gnosis; (17) all the activities of their speech are preceded by

gnosis and followed by gnosis; and (18) all the activities of their minds are preceded by gnosis and followed by gnosis. These are called the eighteen distinct qualities of the buddhas.

29.24 “If you ask what are the ‘thirty-two major marks of a superior man that the tathāgatas possess,’ they are as follows:

(1) The Blessed One has feet that are well positioned. In this regard, ‘excellent positioning of the feet’ means that the soles of his two feet entirely touch the ground. Just as when the long, evenly balanced legs of a jar are placed on level ground, the whole of the base entirely touches the ground, in the same way, the Blessed One is endowed with feet that are well positioned.

29.25 (2) The Blessed One has feet that are marked with the motif of the wheel. In this regard, the expression ‘marked with the motif of the wheel’ denotes the motif of a wheel with a thousand spokes, a hub, and a circumference, which appears on the soles of his two feet, entirely golden in color.

(3) The Blessed One has palms and soles that are tender and soft. In this regard, ‘the tenderness and softness of his palms and soles’ means that they resemble the smooth surface of a kapok sheet or a cotton sheet, unlike those of other human beings.

29.26 (4) The Blessed One has long toes and fingers. In this regard, ‘long toes and fingers’ means that the fingers of his hands and the toes of his feet are exceedingly long, unlike those of other human beings. [F.330.a]

(5) The Blessed One is endowed with hands and feet that are webbed. In fact, his hands and feet are prominently webbed, unlike those of other human beings.

29.27 (6) The Blessed One is endowed with broad heels. In this regard, ‘broad heels’ means that the bases of his two heels are broad, unlike those of other human beings.

(7) The Blessed One is endowed with inconspicuous ankle bones. In this regard, ‘inconspicuous ankle bones’ means that he is well endowed with broad heels and that, his heels being broad, he is also endowed with inconspicuous ankle bones, unlike those of other human beings.

29.28 (8) The Blessed One is endowed with calves resembling those of an antelope. In this regard, ‘calves like those of an antelope’ means that his calves are slender and tapered, just like those of Śarabha Aiṇeya, the king of ungulates.

(9) The Blessed One is endowed with arms that reach down to his knees when standing, without bending down. In this regard, the expression ‘arms that reach down to his knees when standing, without bending down’ means that when the Blessed One is standing upright, the palms of both hands can touch and probe around his kneecaps, without him having to bend down.

29.29 (10) The Blessed One is endowed with a contracted male organ. In this regard, the 'contractedness of his male organ' means that he resembles a thoroughbred elephant or a thoroughbred steed of noble breed.

(11) The Blessed One is endowed with hairs that grow finely and distinctly, curling to the right. In this regard, the expression 'hairs that grow finely and distinctly, curling to the right' means that from each of the pores of his skin a single hair finely grows, bluish black in color, curling softly into rings, lustrous and curling to the right. [F.330.b]

29.30 (12) The Blessed One is endowed with body hairs that point upwards. In this regard, the 'pointing upwards of his body hairs' means that hairs that grow from his head and the hairs of his body point upwards and finely grow, bluish black in color, all curling softly into rings, lustrous and curling to the right.

(13) The Blessed One is endowed with delicate, soft, and lustrous skin. In this regard, the expression 'delicate, soft, and lustrous skin' means that neither water nor dust adhere to his body, or settle upon it.

29.31 (14) The Blessed One is endowed with a golden complexion. This means that his physical form is elegant, fine, and beautiful to behold, just like an offering post fashioned of finest gold that is adorned with various gemstones, for which reason it is said to resemble the color of gold.

(15) The Blessed One is endowed with seven prominent parts. In this regard, the expression 'seven prominent parts' means that the two prominent [backs of] his legs are elegant, fine, and beautiful to behold, their flesh and blood fully distended. Similarly, the two prominent [backs of] his arms are elegant, fine, and beautiful to behold, their flesh and blood fully distended, and there are also two prominent parts at the two shoulders and one prominent part at the nape of the neck, which are elegant, fine, and beautiful to behold, their flesh and blood fully distended.

29.32 (16) The Blessed One is endowed with amply curved shoulders.

(17) The Blessed One is endowed with collarbones that are well covered.

(18) The Blessed One is born with an extremely upright posture.

(19) The Blessed One is endowed with a girth like the banyan tree. In that regard, the expression 'endowed with a girth like the banyan tree' means that the width of his body is proportionate to its length, and its length is proportionate to its width. That is designated a 'girth like the banyan tree.'

29.33 (20) The Blessed One is endowed with lion-like cheeks.

(21) The Blessed One is endowed with forty teeth. [F.331.a]

(22) The Blessed One is endowed with close-fitting teeth.

(23) The Blessed One is endowed with teeth whose tips are long, sharp, and white.

- 29.34 (24) The Blessed One is endowed with a superior organ of taste. This means that within his straight throat he has a gullet that is straight and not crooked, enabling him to swallow without hesitation.
- (25) The Blessed One is endowed with a long and slender tongue. In this regard, the expression 'long and slender tongue' means that when the Tathāgata wishes, his tongue can protrude from his mouth, and is capable of touching and probing around his nostrils, eye sockets, and ears, and it can even cover his whole face, as far as the hairline.
- 29.35 (26) The Blessed One is endowed with the divine voice of Brahmā.
- (27) The Blessed One is endowed with wide eyes and bovine eyelashes.
- (28) The Blessed One is endowed with deep blue eyes.
- (29) The Blessed One is endowed with completely perfect eyeballs.
- 29.36 (30) The Blessed One is endowed with the splendor of an aureole of light, extending a full arm span.
- (31) The Blessed One is endowed with a visage that resembles the full moon.
- (32) The Blessed One is endowed with a hair ringlet that grows between his eyebrows, and which is as soft as cotton wool, [white] as a water lily, the moon, a conch, the filament of a lotus, the milk of a cow, and hoar-frost.
- (33) The Blessed One is endowed with a crown extension. These are the thirty-two marks of a superior man.
- 29.37 "Those who have these major marks of a superior man, which the tathāgatas possess, naturally permeate this world system of the great trichiliocosm with their luminosity. When the tathāgatas speak, their major marks permeate innumerable, countless, immeasurable world systems with luminosity; then, once sentient beings have been favored with the power of the instructions, the tathāgatas [F.331.b] consecrate them within their aureoles, extending a full arm span. When the tathāgatas cease to consecrate them in this way, both the moon and the sun will no longer exist in the world. Months, fortnights, seasons, and the annual cycles will no longer manifest in the world. But once sentient beings have been favored with the power of the instructions, the tathāgatas cause this world system of the great trichiliocosm to understand them by means of their natural buddha speech. When they speak, their mighty voice generates understanding, however exalted sentient beings may be [within the trichiliocosm]. All these enlightened attributes and advantages I have achieved when I was formerly a bodhisattva, by practicing the transcendent perfection of wisdom. So it is, Subhūti, that when great bodhisattva beings practice the transcendent perfection of wisdom, they attract sentient beings with their two gifts—the worldly gift and the gift of the sacred doctrine. This, Subhūti, is indeed the wonderful and marvelous doctrine of great bodhisattva beings.

29.38 “Subhūti, when great bodhisattva beings practice the six transcendent perfections, how, you may ask, do they attract sentient beings with their pleasant speech? Subhūti, when great bodhisattva beings practice the six transcendent perfections, in the beginning, they attract sentient beings exclusively through the transcendent perfection of generosity. Subsequently, they do so through the transcendent perfection of ethical discipline. Thereafter, they do so through the transcendent perfection of tolerance. Thereafter, they do so through the transcendent perfection of perseverance. Thereafter, they do so through the transcendent perfection of meditative concentration, and thereafter, they attract sentient beings through the transcendent perfection of wisdom. Subhūti, it is by means of these six transcendent perfections that great bodhisattva beings attract sentient beings through their pleasant speech. If you ask why, [F.332.a] it is because these six transcendent perfections subsume all virtuous attributes.

29.39 “Subhūti, if you ask how great bodhisattva beings attract sentient beings through their purposeful activity, when, Subhūti, they practice the six transcendent perfections over a long period of time, great bodhisattva beings always attract sentient beings without doing anything else. That is to say, they attract them through their gifts, through their pleasant speech, through their purposeful activity, and through their harmony.⁴¹⁵

29.40 “Subhūti, if you ask what constitute the eighty minor marks which the tathāgatas have, they are as follows:

- (1) The lord buddhas are endowed with copper-colored nails.
- (2) Their body is firm, like that of Nārāyaṇa.
- (3) Their kneecaps are elegant.
- (4) Their body is clean.
- 29.41 (5) Their body is soft.
- (6) Their body is supple.
- (7) Their body is lustrous.
- (8) Their body is not slouched.
- 29.42 (9) Their fingers and toes are compact.
- (10) The lord buddhas have rounded fingers and toes.
- (11) Their fingers and toes are tapering.
- (12) Their blood vessels and nerves are inconspicuous.
- 29.43 (13) Their ankles are inconspicuous.
- (14) Their body is well formed.
- (15) Their body is well proportioned.
- (16) Their senses are completely purified.
- 29.44 (17) Their understanding is perfectly pure.
- (18) Their behavior is excellent.
- (19) The lord buddhas are endowed with splendor and intelligence.

- (20) They are worthy of beholding.
- 29.45 (21) Their mouth is not too wide.
(22) Their mouth is without blemish.
(23) Their lips are red like the balsam fruit.
(24) Their mouth is compact.
- 29.46 (25) Their voice is deep.
(26) Their navel is deep.
(27) Their navel is well rounded.
(28) Their navel [F.332.b] curls to the right.
- 29.47 (29) Their arms and legs are compact.
(30) The lord buddhas are endowed with [well-proportioned] arms and legs, as intended.
(31) Their palms are even.
(32) The lines of their palms are unbroken.
- 29.48 (33) The lines of their palms are extended.
(34) Their body is immaculate and without unpleasant odors.
(35) Their complexion is radiant.
(36) Their [sense faculties]—the ‘gates to the sense fields’—are excellent.
- 29.49 (37) Their face is like the full moon.
(38) They speak first.
(39) Their face is without frowns of anger.
(40) The pores of their bodies all emit a pleasant odor.
- 29.50 (41) Their mouth is fragrant.
(42) Their gait is that of a lion.
(43) Their gait is that of a mighty elephant.
(44) Their gait is that of a swan.
- 29.51 (45) Their head is [large], similar to a parasol.
(46) Their speech is sweet and fully perfected.
(47) They are endowed with sharp eye-teeth.
(48) Their nose is prominent.
- 29.52 (49) Their tongue is red.
(50) The lord buddhas have a tongue that is slender and large.
(51) Their body hairs are bluish black.
(52) Their body hairs are clean.
- 29.53 (53) Their eyes are wide.
(54) Their orifices are without deterioration.
(55) Their palms and soles are red.
(56) Their navel does not protrude.
- 29.54 (57) Their abdomen is not misshapen.
(58) Their abdomen is slender.
(59) The lord buddhas have an abdomen that is unwrinkled.

- (60) Their joints are elegant.
- 29.55 (61) Their joints are extended.
 (62) Their hands and feet are utterly pure.
 (63) They have a symmetrical aureole of light, extending a full arm span.
 (64) Their luminosity radiates as they walk.
- 29.56 (65) They satisfy whichever gods and humans encounter them.
 (66) They are never mistreated, though visible to all creatures. [F.333.a]
 (67) They instruct sentient beings.
 (68) Their speech is pervasive, in conformity with their assembly, but it does not extend outside their assembly.
- 29.57 (69) Their torso resembles that of a lion.
 (70) The joints of their bodies are well articulated.
 (71) The pinnacle of their crown cannot be seen.
 (72) The hair of their heads is bluish black, soft, and long.
- 29.58 (73) The hair of their heads is not dishevelled.
 (74) The hairs of their heads point upwards, finely and curling into locks.
 (75) The hair of their heads is untangled.
 (76) Their heart is excellently adorned with the *śrīvatsa* motif.
- 29.59 (77) The markings on their palms and soles blaze with splendor.⁴¹⁶
 (78) They are endowed with markings, as if they were drawn in the colors of vermilion, realgar, minium, indigo bark, and verdigris.
- 29.60 “Subhūti, these constitute the eighty minor marks. Excellently adorned with these marks, the bodies of the tathāgatas radiantly shine. All these are the [causal and fruitional attributes] which are to be perfected by great bodhisattva beings who practice the transcendent perfection of wisdom.⁴¹⁷
- 29.61 “Moreover, Subhūti, great bodhisattva beings, who practice the transcendent perfection of wisdom, instruct and advise other bodhisattvas as follows: ‘Come, children of enlightened heritage! May you become skilled in the formation of syllables! That is to say, may you become skilled in the formation of a single syllable! May you become skilled in the formation of two syllables! Similarly, may you become skilled in the formation of three, four, five, six, seven, eight, nine, ten, and similarly twenty, thirty, forty, and up to fifty, up to a hundred syllables, and up to a thousand syllables! Through a single syllable may you realize all the natural expressions of speech! [F.333.b] Similarly, may you realize all the natural expressions of speech on the basis of two, three, and up to a hundred and a thousand syllables! Similarly, may you gather the forty-two basic syllables⁴¹⁸ in a single syllable! May you gather a single syllable within the forty-two syllables!’ In this way, Subhūti, great bodhisattva beings should gather the forty-two syllables in a single syllable, and they should gather a single syllable within the forty-two syllables. Having mastered the forty-two

syllables by means of a single syllable, and similarly having mastered a single syllable by means of the forty-two syllables, they become skilled in the formation of syllables. Having mastered the formation of syllables, they then become skilled in the formation of [speech] that is without syllables. For example, the tathāgatas, arhats, genuinely perfect buddhas are skilled in the sacred doctrine and skilled in syllables, and they teach through syllables the sacred doctrine that is without syllables. Indeed, Subhūti, there is no doctrine at all that is not included in the syllables and the absence of syllables.”⁴¹⁹

29.62 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! If, owing to the emptiness of the unlimited and the emptiness of that which has neither beginning nor end, sentient beings, too, are never apprehensible, and nor indeed is the sacred doctrine apprehensible, and nor are even the natural expressions of the sacred doctrine apprehensible, then, [Reverend] Lord, how do great bodhisattva beings who practice the six transcendent perfections, and similarly practice the four meditative concentrations, the four immeasurable aspirations, the four formless absorptions, and likewise, the thirty-seven aspects of enlightenment, the fourteen aspects of emptiness, the meditative stabilities of emptiness, signlessness, [F.334.a] and aspirationlessness, the eight aspects of liberation, the nine serial steps of meditative absorption, the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, teach the sacred doctrine to sentient beings by means of the six transcendent perfections which originate from the ripening [of past actions]?”

29.63 “Similarly, how do they teach the sacred doctrine to sentient beings by means of the six extrasensory powers which originate from the ripening [of past actions]? Sentient beings and the designation ‘sentient being’ are non-apprehensible. Since sentient beings are non-apprehensible, the psycho-physical aggregates, sensory elements, and sense fields are non-apprehensible. Similarly, since sentient beings are non-apprehensible, the six transcendent perfections are non-apprehensible, and in the same vein, [all the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are non-apprehensible. The eighty minor marks are non-apprehensible. Since sentient beings are non-apprehensible, nothing is designated as a sentient being. Nothing is designated as the psycho-physical aggregates, the sensory elements, and the sense fields, and in the same vein, nothing is designated as [the causal and fruitional attributes], up to and including the eighty minor marks. This being the case, Reverend Lord, how would great bodhisattva beings who practice the transcendent perfection of wisdom teach the sacred doctrine to sentient beings?”

- 29.64 “Reverend Lord! Wouldn’t those great bodhisattva beings encourage sentient beings to acquire attributes that are non-existent, and wouldn’t this cause them to engage in or identify with erroneous views? If one were to ask why, Reverend Lord, it is because if those great bodhisattva beings who practice the transcendent perfection of wisdom [F.334.b] do not apprehend even the nature of a bodhisattva, how could they possibly apprehend the attributes that are the aspects of enlightenment!”
- 29.65 The Blessed One replied to the venerable Subhūti as follows: “Subhūti, it is so! It is exactly as you have said. Subhūti, it is because sentient beings are non-apprehensible that one should know the emptiness of internal phenomena, and likewise, the emptiness of external phenomena, the emptiness of both external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of non-dispersal, the emptiness of inherent existence, the emptiness of all things, the emptiness of intrinsic defining characteristics, and [similarly], the emptiness of the psycho-physical aggregates, the emptiness of the sense fields, the emptiness of the noble truths, the emptiness of dependent origination, the emptiness of that which has neither beginning nor end, the emptiness of conditioned phenomena and of unconditioned phenomena, the emptiness of the self, the emptiness of sentient beings, and the emptiness of living creatures. In the same way, one should know lives, individuals, humankind, human beings, actors, instigators, experiencers, knowers, and viewers to be emptiness.
- 29.66 “Similarly, one should know the meditative concentrations, the immeasurable aspirations, and the formless absorptions to be emptiness, and also the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path to be emptiness. Similarly, one should know emptiness to be emptiness, signlessness to be emptiness, and aspirationlessness to be emptiness. Similarly, one should know the eight aspects of liberation and the nine serial steps of meditative absorption to be emptiness. Similarly, one should know the ten powers of the tathāgatas to be emptiness, [F.335.a] and likewise the four assurances to be emptiness, the four kinds of exact knowledge to be emptiness, great loving kindness to be emptiness, great compassion to be emptiness, and the eighteen distinct qualities of the buddhas to be emptiness.
- 29.67 “Similarly, one should know the fruit of entering the stream to be emptiness, and [the other fruits], up to and including the fruit of arhatship, to be emptiness, and individual enlightenment to be emptiness, the maturity of

the bodhisattvas to be emptiness, genuinely perfect enlightenment to be emptiness, the buddhafields to be emptiness, and the maturation of sentient beings to be emptiness.

29.68 “Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom, having seen all things as emptiness, teach the sacred doctrine to sentient beings who have been captivated by erroneous views, but they do not apprehend those sentient beings at all. They teach this sacred doctrine without transgressing those aspects of emptiness at all. Perceiving in this way, they know all things to be without obscuration, and then, without disturbing anything at all and without dualizing, they indeed teach [this sacred doctrine] exactly as it is. Subhūti, just as when an emanation of the tathāgatas projects many thousands of phantoms, some of whom engage in generosity, some in ethical discipline, some in tolerance, some in perseverance, some in meditative concentration, and some in wisdom, while some engage in the immeasurable aspirations, some in the formless absorptions, and some in the extrasensory powers, do you think, Subhūti, that that emanation would have detailed anything at all?”

“No, Reverend Lord!” [F.335.b]

29.69 The Blessed One continued, “For these reasons, Subhūti, you should know that great bodhisattva beings who practice the transcendent perfection of wisdom establish sentient beings on the [bodhisattva] levels, just as they teach the sacred doctrine to them, and release them from erroneous views by means of that which is neither fettered nor liberated. If you ask why, Subhūti, it is because physical forms are naturally neither fettered nor liberated. Similarly, feelings, perceptions, formative predispositions, and consciousness are naturally neither fettered nor liberated. Nor does the non-bondage and non-liberation of physical forms constitute physical forms; similarly, the non-bondage and non-liberation of feelings, perceptions, formative predispositions, and consciousness do not constitute consciousness [and the aforementioned aggregates]. If you ask why, Subhūti, it is because physical forms, and similarly, feelings, perceptions, formative predispositions, and consciousness are absolutely pure. The same applies also to all conditioned and unconditioned phenomena.

29.70 “So it is, Subhūti, that although great bodhisattva beings who practice the transcendent perfection of wisdom do teach the sacred doctrine to sentient beings, they do not apprehend sentient beings. If you ask why, Subhūti, it is because those great bodhisattva beings abide in a non-abiding manner in the non-apprehension of all things. They abide in a non-abiding manner with respect to the emptiness of physical forms, and similarly [with respect

to the emptiness] of feelings, perceptions, formative predispositions, and consciousness, and they abide in a non-abiding manner with respect to the emptiness of conditioned and unconditioned phenomena.

29.71 “Subhūti, in no respect do they abide in conditioned and unconditioned phenomena, or in the emptiness of conditioned phenomena. If you ask why, it is because those phenomena [F.336.a] and those aspects of emptiness are without essential nature and without apprehension in which one might abide. Subhūti, non-entities do not at all abide in non-entity. Intrinsic entities do not abide in intrinsic entities, nor do extraneous entities abide in extraneous entities. If you ask why, it is because they are all non-apprehensible, and where could that which is non-apprehensible abide! So it is, Subhūti, that great bodhisattva beings who practice the transcendent perfection of wisdom thoroughly cultivate these attributes owing to all the [aforementioned] aspects of emptiness.

29.72 “The lord buddhas, great bodhisattva beings, the pratyekabuddhas, the śrāvakas of the tathāgatas, and all sublime beings are all without defect. If you ask why, Subhūti, it is because those lord buddhas, great bodhisattva beings, pratyekabuddhas, and śrāvakas of the tathāgatas all attain buddhahood and realization in pursuit of this reality, and they have exclusively demonstrated and continue to demonstrate all those phenomena to sentient beings without transcending the reality of those phenomena. If you ask why, it is because those phenomena do not transcend the expanse of reality, the real nature, and the finality of existence. If you ask why, it is because they are without any essential nature which might transcend.”

29.73 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! If things do not transcend the expanse of reality, the real nature, and the finality of existence, then are physical forms not one thing and the expanse of reality another, the real nature another, and the finality of existence another? Are [all the other aggregates], up to and including consciousness, not one thing, [F.336.b] and mundane and supramundane phenomena another, contaminated and uncontaminated phenomena another, and conditioned and unconditioned phenomena yet another?”

29.74 The Blessed One replied, “Subhūti, that is not so!”

“Reverend Lord! If physical forms are not one thing, and the expanse of reality another, and if [all the other aggregates], up to and including consciousness, are not one thing and the expanse of reality another, and so on, up to and including conditioned and unconditioned phenomena, then, Reverend Lord, how would the ripening of positive and negative past actions be established and how would they become discernible? That is to say, the negative ripening of negative past actions causes sentient beings to become discernible in the hells, and the realms of anguished spirits and

animals. The positive ripening of positive past actions causes them to become discernible in the god realms and the human realm. Similarly, the combined positive and negative ripening of combined positive and negative past actions causes them to become discernible among the animal realms and among human beings. Likewise, the neither positive nor negative ripening of neither positive nor negative past actions attains the fruit of entering the stream, the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and unsurpassed, genuinely perfect enlightenment.”

29.75 The Blessed One replied, “Subhūti, the systematic presentation of the [various] fruits may be disclosed when the relative truth is taken as the standard, but the systematic presentation of the fruits cannot be disclosed in ultimate truth. If you ask why, it is because in ultimate truth physical forms, and similarly, feelings, perceptions, formative predispositions, and consciousness are without arising, [F.337.a] without cessation, without affliction, and without purification. This reality of the emptiness of the unlimited and the emptiness of that which has neither beginning nor end is non-conceptual and indescribable.”

29.76 “Reverend Lord! If the systematic presentation of the fruits takes place dependent on the relative truth, would not all ordinary people attain the fruit of entering the stream, and similarly, would they not also attain the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and unsurpassed, genuinely perfect enlightenment?”

29.77 The Blessed One replied, “Subhūti, do ordinary people understand the relative truth and the ultimate truth? Rather, they lack the establishment of the fruit of entering the stream, and so on, up to and including unsurpassed, genuinely perfect enlightenment. Subhūti, it is because ordinary people lack the noble eightfold path, do not cultivate the noble eightfold path, and lack the fruit of the noble eightfold path that they do not attain the establishment of the fruits. Rather, Subhūti, it is the sublime individuals who are endowed with the path to nirvāṇa, who cultivate the path to nirvāṇa, and possess the fruit of having cultivated the path to nirvāṇa. If you ask why, Subhūti, it is because those sublime individuals themselves partake of the establishment of the fruits, while others do not.”

29.78 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! Is the fruit then attained when one has cultivated the path, or [F.337.b] will one who has not cultivated the path attain the fruit?”

The Blessed One replied to the venerable Subhūti as follows: “Subhūti, the fruit is not attained even when one has cultivated the path, nor will one who has not cultivated the path attain the fruit. Nor, Subhūti, will the fruit be

attained without cultivating the path. The fruit is not attained when one lacks the path, nor is it when one abides on the path. In this way, Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom may establish sentient beings in the fruit, but the fruit is not established by eradicating conditioned elements or unconditioned elements.”

29.79 “Reverend Lord! If the fruit is not established by eradicating conditioned or unconditioned elements, yet has the Tathāgata not revealed that the fruit of entering the stream is consequent on having renounced the three fetters, that the fruit of being tied to one more rebirth is consequent on having reduced the desires and malice associated with the world system of desire, that the fruit of no longer being subject to rebirth is consequent on having renounced the five fetters associated with the lower realms [of desire], that arhatship is consequent on having renounced the five fetters associated with the higher realms [of form and formlessness],⁴²⁰ that individual enlightenment is consequent on having understood that all things whatsoever originating from causes are things that will cease, and that unsurpassed, genuinely perfect enlightenment is consequent on having abandoned involuntary reincarnation through propensities and all afflicted mental states? How should I understand the Reverend Lord’s statement that the fruit is not established by eradicating conditioned and unconditioned phenomena?” [F.338.a]

29.80 The Blessed One replied, “Subhūti, is the fruit of entering the stream, the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, or unsurpassed, genuinely perfect enlightenment conditioned or unconditioned?”

“Reverend Lord! All these phenomena are unconditioned.”

29.81 The Blessed One replied, “Subhūti, can unconditioned phenomena then be eradicated?”

“No, Reverend Lord!”

29.82 “Subhūti, when sons of enlightened heritage or daughters of enlightened heritage realize that conditioned and unconditioned phenomena have one defining characteristic, namely, that they are without defining characteristics, at that time do they eradicate anything at all that is conditioned or unconditioned?”

“No!, Reverend Lord!”

29.83 The Blessed One continued, “Subhūti, the reason why great bodhisattva beings who practice the transcendent perfection of wisdom have nothing to eradicate is that they teach the sacred doctrine to sentient beings, owing to the emptiness of internal phenomena, and owing to the other aspects of emptiness, up to and including the emptiness of intrinsic defining

characteristics. They themselves do not become fixated on anything at all, and they do not induce others to become fixated on anything at all. They do not become fixated on the transcendent perfection of generosity, or similarly [on the other transcendent perfections], up to and including the transcendent perfection of wisdom. They do not become fixated on the first meditative concentration [or on the other meditative concentrations], up to and including the fourth meditative concentration. They do not become fixated on the meditative absorption in loving kindness, or on the meditative absorptions in compassion, empathetic joy, and equanimity. Similarly, they do not become fixated on the absorption in the sense field of infinite space, or [on the other formless absorptions], up to and including absorption in the sense field of neither perception nor non-perception. [F.338.b] Nor do they become fixated on the applications of mindfulness [or the other causal attributes], up to and including the noble eightfold path, or on the three gateways to liberation, and in the same vein, [on the fruitional attributes], up to and including omniscience.

29.84 “Since they do not become fixated on these [attributes], they remain unattached to anything at all. Just as when the emanations of a tathāgata dispense generosity, they may indeed experience the fruit of this generosity, but do not dwell on the fruit of this generosity, and though they may indeed practice all the six transcendent perfections, and similarly practice in accordance with contaminated, uncontaminated, mundane, supramundane, conditioned, and unconditioned phenomena, exclusively in order that sentient beings might attain final nirvāṇa, but do not dwell in anything at all, in the same way, Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom may practice in accordance with all those phenomena, but they do not dwell in them; nor are they attached to anything at all. If you ask why, it is because they thoroughly realize the defining characteristic of phenomena, of which all things partake.” [B30]

29.85 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! If the supreme [reality] is that all things are signless—signs being mere imputations that originate from imagination—then how do great bodhisattva beings who practice the transcendent perfection of wisdom attain distinction with regard to virtuous attributes, and how do they induce others to attain distinction with regard to virtuous attributes, and engage with them, perfecting the levels, from one to the next, by means of those virtuous attributes, and also induce sentient beings to engage with the three vehicles, and become established therein?”

29.86 The Blessed One [F.339.a] replied to the venerable Subhūti as follows: “Subhūti, if great bodhisattva beings cultivate entities or some indication of an entity, and do not cultivate non-entities and signlessness, then those great

bodhisattva beings would themselves not attain distinction, and they would not induce others to engage with distinction, and to become established therein. Subhūti, if great bodhisattva beings who practice the transcendent perfection of wisdom perfect the transcendent perfection of meditative concentration, and similarly the transcendent perfection of perseverance, the transcendent perfection of tolerance, and the transcendent perfection of ethical discipline, exclusively by way of signlessness, and if they perfect the transcendent perfection of generosity exclusively by way of signlessness, and similarly, if they perfect the meditative concentrations exclusively by way of signlessness, if they perfect the immeasurable aspirations and the formless absorptions exclusively by way of signlessness, and similarly, if they meditate on and perfect the applications of mindfulness, the correct exertions, and [the other causal attributes], up to and including the noble eightfold path, exclusively by way of signlessness, and similarly, if they perfect the meditative stabilities of emptiness, signlessness, and aspirationlessness exclusively by way of signlessness, and similarly, if they perfect the emptiness of internal phenomena exclusively by way of signlessness, if they perfect the emptiness of external phenomena exclusively by way of signlessness, and in the same vein, if they perfect the other aspects of emptiness, up to and including the emptiness of intrinsic defining characteristics, exclusively by way of signlessness, and similarly, if they perfect the eight aspects of liberation exclusively by way of signlessness, [F.339.b] if they perfect the nine serial steps of meditative absorption exclusively by way of signlessness, and similarly, if they perfect the ten powers of the tathāgatas, the four assurances, the kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas exclusively by way of signlessness, then they will not be attached to those [attributes], owing to their exclusive signlessness, and they will also not resort to erroneous views. Having cultivated these virtuous attributes, they will induce others to engage with them and to become established in them.

29.87 “Subhūti, if for those great bodhisattva beings who practice the transcendent perfection of wisdom there were to exist an indication of phenomena, even for only the duration of a finger-snap, then, Subhūti, those great bodhisattva beings who practice the transcendent perfection of wisdom would not attain manifestly perfect buddhahood, in which all things are signless, free from recollection, and free from attention, and they would not become established in uncontaminated phenomena, in the real nature. Subhūti, all uncontaminated phenomena are signless, free from recollection,

and free from attention. Therefore, Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom always act for the sake of sentient beings by means of uncontaminated phenomena.”

29.88 “Reverend Lord! If all things are signless, free from recollection, and free from attention, why are many different designations applied to all things, such as, ‘These are contaminated phenomena. These are uncontaminated. These are mundane. These are supramundane. These are conditioned. These [F.340.a] are unconditioned. These are common. These are uncommon. These are the attributes of śrāvakas. These are the attributes of pratyekabuddhas. These are the attributes of bodhisattvas. These are the attributes of genuinely perfect buddhas?’”

29.89 The Blessed One replied, “Subhūti, do you think that signlessness is one thing and the attributes of the śrāvakas are another?”

“No, Reverend Lord!”

29.90 “Subhūti, do you think that signlessness is one thing and the attributes of the pratyekabuddhas are another, that the attributes of the bodhisattvas are also another, and that the attributes of the genuinely perfect buddhas are also another?”

“No, Reverend Lord!”

29.91 The Blessed One replied, “Well then, Subhūti, do the fruit of entering the stream, the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, and unsurpassed, genuinely perfect enlightenment constitute signlessness?”⁴²¹

“Yes, they do, Reverend Lord! Yes they do, Reverend Sugata!”

29.92 The Blessed One replied, “For these reasons, Subhūti, you should know that all things are signlessness. Subhūti, great bodhisattva beings who train in this signlessness are enhanced by all the roots of virtuous actions. That is to say, they are always enhanced by the six transcendent perfections, the four meditative concentrations, the four immeasurable aspirations, the four formless absorptions, [F.340.b] the four applications of mindfulness, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, and in the same vein, by all [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas.

29.93 “If you ask why, it is because those great bodhisattva beings should not train in anything except emptiness, signlessness, and aspirationlessness. If you ask why, Subhūti, it is because all virtuous attributes are gathered in these three gateways to liberation. If you ask why, emptiness as a gateway to liberation implies that all things are empty of intrinsic defining characteristics. Signlessness as a gateway to liberation implies that they lack all signs, aspirationlessness as a gateway to liberation implies that they have abandoned all aspirations. Great bodhisattva beings who train in these three

gateways to liberation undertake training while observing production and disintegration with respect to the five psycho-physical aggregates, and likewise, the twelve sense fields and the eighteen sensory elements. Similarly, they undertake training while realizing the four noble truths, and they undertake training while fully comprehending the twelve links of dependent origination. Then they train in the emptiness of internal phenomena and in the emptiness of external phenomena, and similarly, they train in the other aspects of emptiness, up to and including the emptiness of non-entities and the emptiness of essential nature. Similarly, they train in the six transcendent perfections. They train in the four applications of mindfulness and [in the other causal attributes], up to and including the noble eightfold path. Similarly, they train in the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas." [F.341.a]

29.94 *This completes the twenty-ninth chapter from "The Transcendent Perfection of Wisdom in Ten Thousand Lines," entitled "The Gift of the Sacred Doctrine."⁴²²*

30.

Chapter 30

INHERENT EXISTENCE

30.1 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! How do great bodhisattva beings who practice the transcendent perfection of wisdom observe and study production and disintegration with respect to the five psycho-physical aggregates, while training in these three gateways to liberation?”

30.2 The Blessed One replied, “Subhūti, great bodhisattva beings who train in the transcendent perfection of wisdom correctly perceive physical forms. They correctly perceive the real nature of physical forms—that physical forms neither arise from anywhere, nor do they cease anywhere. If you ask how they correctly perceive physical forms, they see that physical forms are utterly porous or utterly fallacious,⁴²³ just as a mass of foam is insubstantial. If you ask how they perceive the arising of physical forms, inasmuch as physical forms neither arise from anywhere, nor do they go anywhere, they correctly perceive the non-arising of physical forms from anywhere and their non-going to anywhere. So it is that they perceive the arising of physical forms.

30.3 “If you ask how they perceive the cessation of physical forms, inasmuch as physical forms neither arise from anywhere, nor do they go anywhere, but are subject to consummation and disintegration, so it is that they perceive the cessation of physical forms. If you ask how they correctly perceive the real nature of physical forms, inasmuch as the real nature of physical forms is subject neither to arising nor cessation, neither comes nor goes, is neither afflicted nor purified, and is neither enhanced nor diminished, so it is that they correctly perceive the real nature of physical forms. [F.341.b]

30.4 “If you ask how they correctly perceive feelings, they correctly perceive that feelings are utterly ripe and utterly painful, resembling, for example, the [fleeting] condition of a bubble in water. Inasmuch as feelings neither arise from anywhere, nor do they go anywhere, but emerge through the threefold

combination [of happiness, suffering, and neutrality], so it is that they correctly perceive the arising of feelings. Inasmuch as feelings neither arise from anywhere, nor do they go anywhere, but are subject to consummation and disintegration, so it is that they correctly perceive the cessation of feelings. Inasmuch as the real nature of feelings is neither afflicted nor purified, and is neither enhanced nor diminished, so it is that they correctly perceive the real nature of feelings.

30.5 “If you ask how they correctly perceive perceptions, it is the case that they correctly perceive perceptions to resemble, for example, a mirage which deceives those who crave water despite the fact that in a mirage actual water is non-apprehensible. Inasmuch as perceptions neither arise from anywhere, nor do they go anywhere, but emerge through false imagination and are conventionally designated, so it is that they correctly perceive the arising of perceptions. Inasmuch as perceptions neither arise from anywhere, nor do they go anywhere, but are subject to consummation and disintegration, so it is that they correctly perceive the cessation of perceptions. Inasmuch as the real nature of perceptions is neither afflicted nor purified, and is neither enhanced nor diminished, so it is that they correctly perceive the real nature of perceptions.

30.6 “If you ask how they correctly perceive formative predispositions, it is the case that they correctly perceive formative predispositions to resemble a plantain tree, in which the actual core is non-apprehensible when the outer layers are peeled away. Inasmuch as formative predispositions neither arise from anywhere, nor do they go anywhere, [F.342.a] but emerge through false imagination, so it is that they correctly perceive the arising of formative predispositions. Inasmuch as formative predispositions neither arise from anywhere, nor do they go anywhere, but are subject to consummation and disintegration, so it is that they correctly perceive the cessation of formative predispositions. Inasmuch as the real nature of formative predispositions neither arises nor ceases, is neither afflicted nor purified, and is neither enhanced nor diminished, so it is that they correctly perceive the real nature of formative predispositions.

30.7 “If you ask how they correctly perceive consciousness, just as an illusionist, standing at a crossroads in the presence of a crowd of common folk, may deceive childish persons by conjuring up the four corps of an army—the elephant corps, the cavalry corps, the chariot corps, and the infantry corps—so it is that they correctly perceive consciousness. Inasmuch as consciousness neither arises from anywhere, nor does it go anywhere, but emerges through formative predispositions, and is also generated through the conditions of formative predispositions, so it is that they correctly perceive the arising of consciousness. Inasmuch as consciousness neither

arises from anywhere, nor does it go anywhere, but is subject to consummation and disintegration, so it is that they correctly perceive the cessation of consciousness. Inasmuch as the real nature of consciousness neither arises nor ceases, is neither afflicted nor purified, and is neither enhanced nor diminished, so it is that they correctly perceive the real nature of consciousness.

30.8 “If you ask how they correctly perceive the sensory elements, they correctly perceive that the sensory element of the eyes is empty of inherent existence. Similarly, they correctly perceive that the sensory element of sights and the sensory element of visual consciousness [F.342.b] are empty of inherent existence; in the same vein, they perceive that [all the other sensory elements], up to and including the sensory element of mental consciousness, are empty of the inherent existence of mental consciousness [and the other sensory elements]. So it is that they correctly perceive the sensory elements.

30.9 “If you ask how they correctly perceive the sense fields, they correctly perceive the six internal sense fields to be empty of the six internal sense fields. Similarly, they correctly perceive the six external sense fields to be empty of the six external sense fields. So it is that they correctly perceive the sense fields.

30.10 “If you ask how they correctly perceive the four noble truths, they correctly perceive that the defining characteristic of [the truth of] suffering is harm, the defining characteristic of [the truth of] the origin of suffering is production, the defining characteristic of [the truth of] cessation is peace, and the defining characteristic of [the truth of] the path is emancipation. [They correctly perceive that liberation ensues from the [last] two noble truths, but they also correctly perceive that [liberation] does not ensue from the [former] two noble truths.⁴²⁴

30.11 “If you ask how they correctly perceive dependent origination, they correctly perceive that it neither arises nor ceases, that it is neither nihilistic nor eternalistic, that it is neither confined to a single meaning nor are its meanings manifold, that it neither comes nor goes, and that it is free from conceptual elaboration, and calm. So it is that they correctly perceive dependent origination.”⁴²⁵

30.12 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! If great bodhisattva beings who practice the transcendent perfection of wisdom were to investigate phenomena that are so different from one another in this manner, would the expanse of reality not be disrupted?” [F.343.a]

30.13 The Blessed One replied, “Subhūti, the expanse of reality would be disrupted if there were any extraneous phenomena existing apart from it, but, Subhūti, there are indeed no apprehensible phenomena apart from the expanse of reality. If there were any such apprehensible phenomena, the expanse of reality would indeed be disrupted. If you ask why, Subhūti, it is because there is nothing which the tathāgatas, bodhisattvas, pratyekabuddhas, and the śrāvakas of the tathāgatas apprehend outside the expanse of reality. Since there is nothing to apprehend, there is nothing to explain. Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom should train in the expanse of reality which is indivisible and undisrupted.”

30.14 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! In what have those great bodhisattva beings who train in the expanse of reality actually trained?”

The Blessed One replied, “Subhūti, great bodhisattva beings who train in the expanse of reality have trained in all phenomena. If you ask why, Subhūti, it is because all phenomena are gathered in the expanse of reality.”

30.15 “Reverend Lord! Why are all phenomena gathered in the expanse of reality?”

The Blessed One replied, “Subhūti, whether the tathāgatas have appeared or whether they have not appeared, the expanse of reality, which includes all phenomena, itself abides indivisibly. Subhūti, the expanse of reality indeed comprises all things—attributes that are virtuous and non-virtuous, specified and non-specified, contaminated and uncontaminated, [F.343.b] mundane and supramundane, and conditioned and unconditioned. The expression ‘all phenomena’ designates all these.”

30.16 “Reverend Lord! If all phenomena are the expanse of reality, then, Reverend Lord, how should great bodhisattva beings train in the transcendent perfection of wisdom? Similarly, how should they train in the transcendent perfection of meditative concentration? How should they train in the transcendent perfection of perseverance? How should they train in the transcendent perfection of tolerance? How should they train in the transcendent perfection of ethical discipline, and how should they train in the transcendent perfection of generosity? Similarly, how should they train in the first meditative concentration? How should they train in the second meditative concentration? How should they train in the third meditative concentration, and how should they train in the fourth meditative concentration?”

30.17 “Similarly, how should they train in loving kindness? How should they train in compassion? How should they train in empathetic joy? How should they train in equanimity? Similarly, how should they train in the meditative

absorption of the sense field of infinite space, and how should they train [in the other meditative absorptions], up to and including the meditative absorption in the sense field of neither perception nor non-perception? Similarly, how should they train in the applications of mindfulness? Similarly, how should they train in the correct exertions, and likewise, how should they train in the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, and the noble eightfold path?

30.18 “How should they train in emptiness, and how should they train in signlessness and how should they train in aspirationlessness? How should they train in the eight aspects of liberation? How should they train in the nine serial steps of meditative absorption? How should they train in the ten powers of the tathāgatas? How should they train in the four assurances, and how should they train in the four kinds of exact knowledge? How should they train in great loving kindness? How should they train in great compassion? How should they train in the eighteen distinct qualities of the buddhas? [F.344.a] How should they train in the thirty-two major marks of a superior man, and how should they train in the eighty minor marks?”

30.19 “How should they train to achieve rebirth among the royal class, standing out like a tall sāl tree? How should they train to achieve rebirth among the priestly class, standing out like a tall sāl tree? How should they train to achieve rebirth among the householder class, standing out like a tall sāl tree? How should they train to be reborn in the god realm of Caturmahārājā-kāyika? How should they train to be reborn in the god realm of Trayas-trimśa? Similarly, how should they train to be reborn in the [other] god realms, up to and including Paranirmitavaśavartin? How should they train to be reborn in the god realm of Brahmakāyika? How should they train to be reborn in the god realms of Ābhāsvara, Śubhakṛtsna, and Bṛhatphala? How should they train to be reborn in the god realms of non-perceptual sentient beings?”

30.20 “How should they train to be reborn in the god realms of the Pure Abodes, and also how should they avoid being reborn therein? How should they train to be reborn in the god realm of the sense field of infinite space, and also how should they avoid being reborn therein? In the same vein, how should they train to be reborn in the god realms of [the other sense fields of the world system of formlessness], up to and including the sense field of neither perception nor non-perception, and also how should they avoid being reborn therein?

30.21 “How should they train in the first setting of their mind on enlightenment? How should they train in the second, the third, and in [all the other settings of their mind on enlightenment], up to and including the tenth setting of their mind on enlightenment? How should they train in the

first bodhisattva level? Similarly, how should they train in [the other bodhisattva levels], up to and including the tenth bodhisattva level? How should they train in the level of the śrāvakas? How should they train in the level of the pratyekabuddhas? How should they train in the maturity of the bodhisattvas? How should they train in the maturation of sentient beings? [F.344.b] How should they train in the refinement of the buddhafi elds? How should they train in all the dhāraṇī gateways? How should they train in all the gateways of meditative stability? How should they train in the path of the bodhisattvas, whereby those who have trained therein investigate the modalities of all phenomena?

30.22 “Reverend Lord! Since such false imaginations do not exist in this expanse of reality, Reverend Lord, would great bodhisattva beings not then engage or identify with erroneous views? If one were to ask why, Reverend Lord, it is because these false imaginations do not exist in the expanse of reality.

30.23 “Physical forms indeed are not the expanse of reality; nor are feelings, perceptions, formative predispositions, consciousness, the sense field of the eyes, or [all the other sense fields], up to and including the sense field of mental phenomena; and nor are the sensory element of the eyes, and [all the other sensory elements], up to and including the sensory element of mental consciousness. However, the expanse of reality does not exist apart from physical forms, feelings, perceptions, and formative predispositions, nor does it exist apart from consciousness. The expanse of reality does not exist apart from the sense field of the eyes and [the other sense fields], up to and including the sense field of mental phenomena. The expanse of reality does not exist apart from the sensory element of the eyes and [the other sensory elements], up to and including the sensory element of mental consciousness. Physical forms themselves are the expanse of reality, and the expanse of reality is itself physical forms. Similarly, consciousness [and so forth] are themselves the expanse of reality and the expanse of reality is itself consciousness [and so forth]. This refrain should be extensively applied to all phenomena, just as it has been applied to them in previous contexts.”

30.24 The Blessed One replied to the venerable Subhūti, as follows: “Subhūti, it is so! It is just as you have said. All these false imaginations do not exist in the expanse of reality. Physical forms indeed are not the expanse of reality, [F.345.a] nor does the expanse of reality exist separate from physical forms. Similarly, feelings, perceptions, formative predispositions, and consciousness are not the expanse of reality, nor does the expanse of reality exist separate from consciousness [and the aforementioned aggregates]. Rather, the very nature of physical forms is the expanse of reality, and the expanse of reality is itself physical forms. Similarly, the very nature of [the other aggregates], up to and including consciousness, is the expanse of

reality, and the expanse of reality is itself consciousness [and the rest]. This refrain should be extensively applied to the sense fields, just as it has been juxtaposed here in the context of the psycho-physical aggregates.

30.25 “Subhūti, if great bodhisattva beings who practice the transcendent perfection of wisdom were to see anything apart from the expanse of reality, then they would not be intent on unsurpassed, genuinely perfect enlightenment. This is why, Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom do not see anything apart from the expanse of reality. Therefore, when all phenomena are known to be the expanse of reality, all those nameless phenomena can then be denoted by the symbolic conventions of names, as follows: ‘These are physical forms. These are feelings. These are perceptions. These are formative predispositions. This is consciousness,’ and so on [with all the causal and fruitional attributes], up to, ‘This is unsurpassed, genuinely perfect enlightenment.’

30.26 “Subhūti, if an illusionist or the skilled apprentice of an illusionist were to empower some visible form and then exhibit it in a diversity of other forms—in the form of a man, the form of a woman; the forms of an elephant, horse, or bull; or in the diverse forms of a pleasant garden, a pleasant river, a pleasant pool, or a pleasant tree—in the presence of a crowd of common folk; and if, in that same place, he were then to exhibit a diversity of mats or clothing, and even exhibit a diversity of flower garlands, [F.345.b] and a diversity of foods, delicacies, savories, cooked food, and drinks; and if he were to delight the crowd with songs and the manifold sounds of music; and exhibit himself dispensing generosity, or exhibit himself keeping [the vows of] ethical discipline, cultivating tolerance, undertaking perseverance, being absorbed in meditative concentration, or cultivating wisdom; and even if through these images, he were to exhibit himself reborn among the royal class, standing out like a tall sāl tree, and similarly exhibit himself reborn among the priestly class, standing out like a tall sāl tree, or reborn among the householder class, standing out like a tall sāl tree, or similarly exhibit himself reborn among the gods of the Caturmahārājakāyika realm, or similarly, exhibit himself reborn among the gods of the Trayastriṃśa realm, the Yāma realm, the Tuṣita realm, the Nirmāṇarata realm, or Paranirmitavaśavartin realm; and similarly, if he were to exhibit himself reborn in the Brahmā worlds, or exhibit himself approaching the sense field of infinite space, or exhibit himself approaching [the other sense fields], up to and including the sense field of neither perception nor non-perception; or else, if he were similarly to exhibit himself entering the stream, or being tied to one more rebirth, or no longer being subject to rebirth, or as an arhat or pratyekabuddha; or if he were to exhibit himself as a great bodhisattva

being, as one who had first began to set the mind on enlightenment, and then as one who has practiced the transcendent perfection of generosity, the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom; and similarly, as one who engages with the first bodhisattva level, and who engages with [the other bodhisattva levels], up to and including the tenth level; and similarly as one who actualizes the extrasensory powers and, displaying those extrasensory powers, illuminates the world systems, brings sentient beings to maturity, [F.346.a] and refines the buddhafi elds; and even exhibit himself displaying the meditative concentrations, the meditative stabilities, and the meditative absorptions; or similarly, exhibit himself attaining the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, and great loving kindness, or possessing great compassion and the eighteen distinct qualities of the buddhas; or exhibit himself with his body excellently adorned with the thirty-two major marks of a superior man, and his body radiant with the eighty minor marks—in all such cases, those men, women, boys, and girls, who have the disposition of ordinary people, would think, ‘O! How well trained is this man who exhibits himself [in various forms], up to and including the form of the tathāgata, delighting these folk with a diversity of forms that are attractive to behold and pleasant. What beauty he creates!’

30.27 “Then, there might be some men, women, boys, or girls with the disposition of the wise, who were knowledgeable and endowed with ideation and scrutiny, who would think, ‘Since this illusory act is non-apprehensible, it is a wonderful and marvelous phenomenon that this man delights these folk with phenomena which are non-existent, deluding the eye and the mental faculty, and that these sentient beings with a childish disposition perceive that which does not exist as a sentient being, and can perceive that which is insubstantial as something substantial!’

30.28 “In the same way, Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom do not apprehend anything that is apprehensible apart from the expanse of reality, and they do not perceive anything at all apart from the expanse of reality. Yet, although they apprehend no sentient beings or anything that is designated as a sentient being, owing to their skill in means, [F.346.b] they themselves dispense generosity and they encourage others to acquire generosity. Similarly, they encourage others to cultivate ethical discipline, tolerance, perseverance, meditative concentration, and wisdom. They speak in praise of wisdom, [and

so forth], and they rejoice in and speak in praise of others who cultivate generosity, ethical discipline, tolerance, perseverance, meditative concentration, and wisdom.

30.29 “Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom, owing to their skill in means, will not be discouraged from benefitting themselves and from benefitting others. The same refrain should be applied to all phenomena, as it has been indicated here in the context of the transcendent perfections.”

30.30 “Then the venerable Subhūti asked the Blessed One, “Reverend Lord! If all phenomena are empty of inherent existence, and if in the emptiness of inherent existence no sentient beings or anything at all is apprehensible, then how do great bodhisattva beings, abiding in the transcendent perfection of wisdom, strive toward unsurpassed, genuinely perfect enlightenment for the sake of all sentient beings?”

30.31 The Blessed One replied, “Subhūti, that is right! It is just as you have said. All things are empty of inherent existence. Subhūti, if all things were not empty of inherent existence, great bodhisattva beings, abiding in the transcendent perfection of wisdom, would not demonstrate to sentient beings that all things are empty of inherent existence. So, Subhūti, [F.347.a] it is because all things are empty of inherent existence that great bodhisattva beings, abiding in the emptiness of inherent existence, demonstrate to sentient beings that all things are empty of inherent existence.

30.32 “If, Subhūti, you ask what are all the phenomena with respect to which the emptiness of inherent existence is applicable, they are as follows: Physical forms are empty of inherent existence. Similarly, feelings, perceptions, formative predispositions, and consciousness are empty of inherent existence. Therefore, great bodhisattva beings, abiding in the emptiness of inherent existence, correctly perceive that these five psycho-physical aggregates are empty of inherent existence. Knowing this, they demonstrate the sacred doctrine accordingly to sentient beings.

30.33 “Similarly, knowing that the twelve sense fields and the eighteen sensory elements are empty of inherent existence, they demonstrate the sacred doctrine accordingly to sentient beings. Similarly, knowing that the four meditative concentrations, the four immeasurable aspirations, and the four formless absorptions are empty of inherent existence, they demonstrate the sacred doctrine accordingly to sentient beings. Similarly, knowing that the four applications of mindfulness and [all other causal attributes], up to and including the noble eightfold path and the three gateways to liberation, are empty of inherent existence, they demonstrate the sacred doctrine accordingly to sentient beings. Similarly, knowing that the eight aspects of liberation, the nine serial steps of meditative absorption, the ten powers of

the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, the eighteen distinct qualities of the buddhas, the thirty-two major marks of a superior man, and the eighty minor marks are all empty of inherent existence, they demonstrate the sacred doctrine accordingly to sentient beings. Similarly, knowing that the fruit of entering the stream, the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, [F.347.b] arhatship, individual enlightenment, and the unsurpassed, genuinely perfect enlightenment, in which all involuntary reincarnation through propensities and all afflicted mental states have been abandoned, are empty of inherent existence, they demonstrate the sacred doctrine accordingly to sentient beings.

30.34 “Subhūti, if the emptiness of internal phenomena were an entity, great bodhisattva beings would not demonstrate to sentient beings [the sacred] doctrine that all things are empty of inherent existence, and the emptiness of inherent existence would indeed disintegrate. Similarly, if the emptiness of external phenomena, the emptiness of both external and internal phenomena, the emptiness of emptiness, the emptiness of great extent, the emptiness of ultimate reality, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, the emptiness of the unlimited, the emptiness of that which has neither beginning nor end, the emptiness of non-dispersal, the emptiness of inherent existence, the emptiness of all things, and the emptiness of intrinsic defining characteristics were all entities, great bodhisattva beings would not demonstrate to sentient beings [the sacred] doctrine that all things are empty of inherent existence, and the emptiness of inherent existence would indeed disintegrate.

30.35 “However, the emptiness of inherent existence will neither disintegrate, nor will it endure, and nor will it go away. If you ask why, it is because it does not abide in any location, it does not abide in any direction, it does not arise from anywhere, and it does not go anywhere. It is the abiding nature of all things. In it there is nothing at all that accrues or disintegrates, nothing that is enhanced or diminished, nothing that arises or ceases, and nothing that is afflicted or purified. It is the natural expression of all things.

30.36 “Abiding in that natural expression, great bodhisattva beings strive toward unsurpassed, genuinely perfect enlightenment, and yet they do not see anything at all in which they would engage. [F.348.a] Rather they see that all things are not to be engaged in and are non-abiding. This is the abiding nature of all things. Therefore, great bodhisattva beings who practice the transcendent perfection of wisdom see that all things are empty of inherent existence, and they do not turn back from unsurpassed, genuinely perfect enlightenment. If you ask why, it is because, in the emptiness of inherent existence, self, sentient beings, living creatures, lives,

individuals, humankind, human beings, actors, agents, experiencers, experiencing subjects, knowers, and viewers are all non-apprehensible. Similarly, physical forms, feelings, perceptions, formative predispositions, and consciousness are non-apprehensible, and in the same vein, [all the causal and fruitional attributes], up to and including the eighty minor marks, are non-apprehensible. Abiding in the emptiness of inherent existence, with regard to which this same refrain extensively applies, they do not see anything at all that is obscured, and they see that all things are without obscuration.

30.37 “If, for example, a fully ordained monk, nun, layman, or laywoman emanated by the tathāgatas were to teach the sacred doctrine continuously for an eon or for more than an eon to [phantom] persons also emanated by the tathāgatas, do you think, Subhūti, that those [phantom] persons emanated by the tathāgatas would have the good fortune to attain the fruit of entering the stream, the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, or arhatship?”

“No, Reverend Lord! If one were to ask why, it is because they are not entities.”

30.38 The Blessed One replied, “Subhūti, it is so. It is so! How could non-entities attain these fruits? Subhūti, [F.348.b] since all things are non-entities, which discerning persons would be fixated on the fruit of entering the stream, the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, or unsurpassed, genuinely perfect enlightenment? On the contrary, they would propel living creatures who have fallen into erroneous views toward non-erroneous views and establish them therein. Since they are without false imaginations, they are without erroneous views. Where there are no erroneous views, there is no self, and there are no sentient beings, and [no other posited subject], up to and including knowers and viewers, and there are no physical forms, no feelings, no perceptions, no formative predispositions, and no consciousness. Where there are no physical forms, no feelings, no perceptions, no formative predispositions, and no consciousness, there is no self, and so on; there are also no [causal and fruitional attributes], up to and including the eighty minor marks.

30.39 “This is the emptiness of inherent existence. Abiding therein, great bodhisattva beings who practice the transcendent perfection of wisdom liberate sentient beings from erroneous views. That is to say, they liberate those sentient beings who perceive that non-sentient beings are sentient, and similarly, who perceive that they are permanent, who perceive that they are imbued with happiness, who perceive that they are a self, who perceive that they are attractive, and similarly who perceive that there are physical

forms, feelings, perceptions, formative predispositions, and consciousness, from [all these notions], up to and including the notion that there is consciousness.

30.40 “This refrain should also be applied, in the same vein, to all phenomena, up to and including things that are contaminated and things that are uncontaminated. As for the things which are uncontaminated, comprising the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, [F.349.a] the three gateways to liberation, and in the same vein, [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, they too are not existent, in the manner of an unconditioned phenomenon [viewed] from the standpoint of ultimate reality, for these phenomena are uncreated. They are non-entities. They are the emptiness of inherent existence. This is the enlightenment of the lord buddhas, wherein there is no self, no sentient beings, and [no other posited subjects], up to and including knowers and viewers. There are no physical forms, no feelings, no perceptions, no formative predispositions, and no consciousness, and, in the same vein, there are no [causal and fruitional attributes], up to and including the eighty minor marks.

30.41 “Great bodhisattva beings do not deliberately follow the path that leads to perfect enlightenment for the sake of unsurpassed, genuinely perfect enlightenment, except for the sake of the emptiness of inherent existence. This emptiness of inherent existence is the emptiness of inherent existence with respect to the limits of past time, the limits of future time, and the limits of [the present time] in between. Great bodhisattva beings, abiding in this emptiness of inherent existence, practice the understanding of the aspects of the path in order to liberate from all notions those sentient beings who have the notion that they are sentient beings. When they practice the understanding of the aspects of the path, they practice the path of the śrāvakas, the path of the pratyekabuddhas, the path of genuinely perfect enlightenment, and all [other] paths. When they have perfected those paths, brought sentient beings to maturity, refined the buddhafi elds, and are blessed with the formative predispositions conducive to longevity, they will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment. Having attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, the way of the buddhas will not be interrupted.

30.42 “If you ask what is the way of the buddhas, [F.349.b] it is this very emptiness of inherent existence. The way of the sacred teachings of the lord buddhas who appeared in the past was indeed this emptiness of inherent

existence, and it will also be the way of the sacred teachings⁴²⁶ of the lord buddhas who will appear in the future. The way of the sacred teachings of the lord buddhas who reside and are present in the innumerable world systems of the ten directions at the present time is also this same emptiness of inherent existence. Apart from the emptiness of inherent existence, there are no lord buddhas who will appear in the world. So it is, Subhūti, that great bodhisattva beings should practice the six transcendent perfections, which are the emptiness of inherent existence. This is the conduct conducive to enlightenment. Great bodhisattva beings who practice it will not regress from omniscience.”

30.43 “O Reverend Lord! It is wonderful that great bodhisattva beings have practiced the emptiness of inherent existence with respect to all things, and yet do not disrupt the emptiness of inherent existence by [holding] that physical forms are one thing, feelings are another, perceptions are another, formative predispositions are another, consciousness another, and the emptiness of inherent existence yet another, and in the same vein, that [all the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, are distinct things, and that even unsurpassed, genuinely perfect enlightenment is distinct, and the emptiness of inherent existence is something else. Rather, the emptiness of inherent existence is unsurpassed, genuinely perfect enlightenment, and unsurpassed, genuinely perfect enlightenment is itself the emptiness of inherent existence.” [F.350.a] [B31]

30.44 The Blessed One then replied to the venerable Subhūti as follows: “Subhūti, if physical forms were one thing and the emptiness of inherent existence another, and similarly, if feelings were one thing, perceptions another thing, formative predispositions another thing, consciousness another thing, and the emptiness of inherent existence yet another, and if [all the causal and fruitional attributes], up to and including enlightenment, were distinct things, and the emptiness of inherent existence something else, then great bodhisattva beings would indeed not attain manifestly perfect buddhahood in omniscience.

30.45 “Subhūti, it is because the emptiness of inherent existence is physical forms, and similarly, feelings, perceptions, and formative predispositions, and because the emptiness of inherent existence is consciousness, and the emptiness of inherent existence is [all the attributes and attainments], up to and including unsurpassed, genuinely perfect enlightenment, that great bodhisattva beings who practice the transcendent perfection of wisdom know all things to be empty of inherent existence, and then attain manifestly

perfect buddhahood in unsurpassed, genuinely perfect enlightenment. If you ask why, in this emptiness of inherent existence there is nothing at all that disintegrates, endures, or departs.

30.46 “Those ordinary people with diverse notions think that physical forms are one distinct thing and the emptiness of inherent existence another, and similarly they think that [the other aggregates], up to and including consciousness, are distinct things and the emptiness of inherent existence another, and in the same vein, they think that [all the attributes and attainments], up to and including unsurpassed, genuinely perfect enlightenment, are distinct things and the emptiness of inherent existence another. By thinking accordingly, they become fixated on physical forms. Similarly, they become fixated on feelings, perceptions, formative predispositions, and consciousness, [F.350.b] and so they indulge in notions of ‘I’ and ‘mine,’ and also become fixated upon them. Having become fixated, they will [at the time of their rebirth] generate physical forms, and similarly they will generate feelings, perceptions, formative predispositions, and consciousness. They will not be liberated from rebirth, aging, ill health, death, sorrow, lamentations, sufferings, discomforts, and agitations. They will not be released from the cycle of cyclic existence, with its five classes of living beings.

30.47 “So it is that great bodhisattva beings who practice the transcendent perfection of wisdom do not hold that physical forms are either empty or not empty, and they neither grasp nor disrupt them. Similarly, they do not hold that feelings, perceptions, formative predispositions, and consciousness are either empty or not empty, and they neither grasp nor disrupt them. In the same vein, they do not hold that [all the causal and fruitional attributes], up to and including enlightenment, are either empty or not empty, and they neither grasp nor disrupt them. If you ask why, it is because they do not disrupt physical forms, and they do not disrupt feelings, perceptions, formative predispositions, and consciousness, claiming that, ‘Emptiness is physical forms. It is [the other aggregates], up to and including consciousness. It is [all the attributes and attainments], up to and including unsurpassed, genuinely perfect enlightenment!’

30.48 “For example, Subhūti, just as space does not disrupt space, the internal space element does not at all disrupt the external space element, and the external space element does not at all disrupt the internal space element, [F.351.a] in the same way, Subhūti, physical forms do not disrupt emptiness, nor does emptiness disrupt physical forms. Similarly, [the other aggregates], up to and including consciousness, do not disrupt emptiness, nor does emptiness disrupt [the other aggregates], up to and including consciousness. In the same vein, [all the attributes and attainments], up to

and including enlightenment, do not disrupt emptiness, nor does emptiness disrupt [all the attributes and attainments], up to and including enlightenment. If you ask why, it is because all things are without an essential nature concerning which one might be misled into thinking, 'This is empty. This is not empty!'"

30.49 *This completes the thirtieth chapter from "The Transcendent Perfection of Wisdom in Ten Thousand Lines," entitled "Inherent Existence."⁴²⁷*

31.

Chapter 31

IRREVERSIBILITY

31.1 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! Are great bodhisattva beings, who properly realize the defining characteristics of phenomena in this way, irreversible?”⁴²⁸

“Yes, they are, Subhūti!”

31.2 “Reverend Lord! What are the attributes of the irreversible great bodhisattva beings? What are their indications? What are their signs? How should we properly understand the irreversible great bodhisattva beings?”

The Blessed One replied to the venerable Subhūti, “That which has been explained as the level of ordinary people, the level of the śrāvakas, the level of the pratyekabuddhas, the level of the bodhisattvas, and the level of the tathāgatas—all these levels are [identical with] the real nature of phenomena, which is unchanging, non-conceptual, non-dual, and indivisible. The real nature of those great bodhisattva beings engages with this real nature of phenomena, [F.351.b] but their real nature does not conceive of the real nature of phenomena. They engage with the real nature of phenomena absolutely non-conceptually, and when they have done so, and understood the real nature of those [phenomena], they do not then reject it, doubting that this is not the real nature of phenomena. Rather, they think, ‘This real nature is absolutely unique. It is the expanse of reality, and the maturity of reality!’ They do not prattle incoherently.⁴²⁹ They speak words that are entirely meaningful, without speaking meaninglessly. They do not look upon what others have and have not done. They endeavour to speak well. Subhūti, one should know that great bodhisattva beings who possess those attributes, indications, and signs are irreversible.”

31.3 “Reverend Lord! Through which attributes, indications, and signs are great bodhisattva beings revealed to be irreversible?”

The Blessed One replied, “All phenomena are without attributes, without indications, and without signs!”

31.4 “If all phenomena are without attributes, without indications, and without signs, then from what phenomena have great bodhisattva beings turned away when they are revealed to be irreversible?”

The Blessed One replied, “Subhūti, when great bodhisattva beings have turned away from physical forms, and similarly, when they have turned away from feelings, perceptions, formative predispositions, and consciousness, those great bodhisattva beings are revealed to be irreversible. Moreover, Subhūti, when great bodhisattva beings have turned away from the level of ordinary people, have turned away from the level of the śrāvakas, and have turned away from the level of the pratyekabuddhas, they are revealed to be irreversible. Moreover, Subhūti, when great bodhisattva beings [F.352.a] have not turned away⁴³⁰ from the transcendent perfection of generosity, and similarly, when they have not turned away from the other transcendent perfections, up to and including the transcendent perfection of wisdom; when they have not turned away from the emptiness of internal phenomena, and not turned away from the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities; and in the same vein, when they have not turned away from [all the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, at that time, those great bodhisattva beings are revealed to be irreversible.

31.5 “Moreover, Subhūti, in the presence of virtuous ascetics and brāhmins who are non-Buddhists, the irreversible great bodhisattva beings do not say that those virtuous ascetics and brāhmins know what should be known, see what should be seen, or discern the correct view. On the contrary, that view would be impossible for them! Therefore, the bodhisattvas do not cause them to doubt the discipline of the sacred doctrine which has been excellently taught. Nor do they maintain the supremacy of their ethical discipline and ascetic disciplines. They do not fall into wrong views. They do not hold them to be pure owing to their sacred threads and auspicious ceremonies. They do not pay homage to strange gods. They do not offer them garlands, perfume, unguents, butter lamps, incense, powders, clothing, parasols, victory banners, and ribbons, nor do they consider doing so.

31.6 “Subhūti, the irreversible great bodhisattva beings who possess these attributes, indications, and signs will not be reborn among lower social classes or among inferior classes. That is to say, they will not be reborn among the outcastes, among the scavengers or garbage collectors, among the reed flute-makers, or among other inferior classes, and so on, up to and including in the eight unfavorable conditions [for practicing the sacred

doctrine]. Nor will they assume the physical form of a woman [necessarily enduring great hardships]. Subhūti, great bodhisattva beings who possess those attributes, indications, and signs are revealed to be irreversible.

31.7 “Moreover, Subhūti, great bodhisattva beings who are irreversible adopt and maintain the ways of the ten virtuous actions. [F.352.b] They themselves will have renounced the killing of living creatures, and they also encourage others to successfully abstain from killing living creatures. They praise others who have abstained from killing living creatures. In the same vein, they themselves will have renounced [all the other non-virtuous actions], up to and including the holding of wrong views, and they encourage others to successfully abstain from wrong views, and so forth. They also praise others who would successfully abstain from wrong views. They praise and rejoice in others who have abstained from wrong views. Subhūti, great bodhisattva beings who possess those attributes, indications, and signs are revealed to be irreversible.

31.8 “Moreover, Subhūti, great bodhisattva beings who are irreversible do not habitually engage in the ways of the ten non-virtuous actions, even in their dreams, let alone when they are awake. Subhūti, great bodhisattva beings who possess those attributes, indications, and signs are revealed to be irreversible.

31.9 “Moreover, Subhūti, great bodhisattva beings who are irreversible always maintain the transcendent perfection of generosity. Similarly, they always maintain the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom. It is for the sake of sentient beings that they cultivate this generosity, [and so forth], but they cultivate it without apprehending anything. Subhūti, great bodhisattva beings who possess those attributes, indications, and signs are revealed to be irreversible.

31.10 “Moreover, Subhūti, when great bodhisattva beings who are irreversible dispense the gift of the sacred doctrine, comprising the [various] scriptural categories, [F.353.a] they think, ‘May the wishes of all sentient beings be fulfilled by means of this gift of the sacred doctrine!’ Making common cause with all sentient beings, they dedicate that gift of the sacred doctrine toward unsurpassed, genuinely perfect enlightenment, but they make this dedication without apprehending anything. Subhūti, great bodhisattva beings who possess those attributes, indications, and signs are revealed to be irreversible.

31.11 “Moreover, Subhūti, great bodhisattva beings who are irreversible have no doubt, indecision, or hesitation with regard to profound phenomena and attributes.”

- 31.12 “Reverend Lord! Why do great bodhisattva beings who are irreversible have no doubt, indecision, or hesitation with regard to profound phenomena and attributes?”
- 31.13 The Blessed One replied, “Great bodhisattva beings who are irreversible do not consider anything at all with respect to which they might have doubt, indecision, or hesitation. That is to say, they do not consider physical forms, feelings, perceptions, formative predispositions, or consciousness, and in the same vein, they do not consider [the attributes and attainments], up to and including unsurpassed, genuinely perfect enlightenment. Subhūti, great bodhisattva beings who possess those attributes, indications, and signs are revealed to be irreversible.
- 31.14 “Moreover, Subhūti, great bodhisattva beings who are irreversible undertake gentle physical actions, gentle verbal actions, and gentle mental actions; they are also without thoughts of hostility toward all sentient beings. Subhūti, great bodhisattva beings who possess those attributes, indications, and signs are revealed to be irreversible.
- 31.15 “Moreover, Subhūti, great bodhisattva beings who are irreversible [F.353.b] always undertake physical actions imbued with loving kindness, and similarly, they undertake verbal actions imbued with loving kindness, and mental actions imbued with loving kindness. Subhūti, great bodhisattva beings who possess those attributes, indications, and signs are revealed to be irreversible.
- 31.16 “Moreover, Subhūti, great bodhisattva beings who are irreversible do not instinctively maintain the five obscurations. If you ask what these five are, they do not instinctively maintain longing for sensual pleasure, harmful intention, dullness and sleepiness, agitation and regret, and hesitation. Subhūti, great bodhisattva beings who possess those attributes, indications, and signs are revealed to be irreversible.
- 31.17 “Moreover, Subhūti, great bodhisattva beings who are irreversible are in every respect free from all latent impulses. Subhūti, great bodhisattva beings who possess those attributes, indications, and signs are revealed to be irreversible.
- 31.18 “Moreover, Subhūti, when great bodhisattva beings who are irreversible move about, they do so in accordance with the applications of mindfulness. They move about mindfully. They exclusively walk, stand, sit, and lie down mindfully. They do not put their feet on the ground impulsively and they do not raise their feet above the ground impulsively. Rather, they put their feet on the ground entirely mindfully and they raise their feet above the ground entirely mindfully. Subhūti, great bodhisattva beings who possess those attributes, indications, and signs are revealed to be irreversible.

- 31.19 “Moreover, Subhūti, [F.354.a] the condition of the robes belonging to great bodhisattva beings who are irreversible is never unkempt but always clean and free from bad odors. They themselves have few ailments, and they are free from dust and stains. Subhūti, great bodhisattva beings who possess those attributes, indications and signs are revealed to be irreversible.
- 31.20 “Moreover, Subhūti, the bodies of great bodhisattva beings who are irreversible are without the eighty thousand kinds of animalcules which are present within the human body, and consume it. If you ask why, Subhūti, their roots of virtue surpass all worlds, and are supreme in all the worlds. For this reason, the bodies of those bodhisattvas are without those kinds of animalcules.
- 31.21 “Subhūti, the more those roots of virtue of great bodhisattva beings increase, the more will those great bodhisattva beings assume physical, verbal, and mental purity. They can withstand cold, heat, hunger, thirst, sun, wind, and biting insects. Subhūti, great bodhisattva beings who possess those attributes, indications, and signs are revealed to be irreversible.”
- 31.22 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! What is the physical purity of those great bodhisattva beings? What is their verbal purity? What is their mental purity?”
- 31.23 The Blessed One replied to the venerable Subhūti as follows: “Subhūti, the more those roots of virtue of great bodhisattva beings increase, [F.354.b] the more will the physical deformity and crookedness, the verbal deformity and crookedness, and the mental deformity and crookedness of these great bodhisattva beings be purified in accordance with those roots of virtue. Insofar as they physically practice the three modes of excellent conduct, verbally practice the four modes of excellent conduct, and mentally practice the three modes of excellent conduct,⁴³¹ the bodies of those great bodhisattva beings will be purified, their speech will be purified, and their minds will be purified. Those who possess physical purity, verbal purity, and mental purity transcend the level of the śrāvakas and also the level of the pratyekabuddhas. They indeed enter into the maturity of the bodhisattvas, but they do not yet actualize the finality of existence. Subhūti, you should know this indeed to be the physical purity, the verbal purity, and the mental purity of those bodhisattvas. Subhūti, great bodhisattva beings who possess such attributes, indications, and signs are revealed to be irreversible.
- 31.24 “Moreover, Subhūti, great bodhisattva beings who are irreversible are not attracted to profit, veneration, and eulogistic verses. They are not attracted to religious robes, alms, bedding, and seats, but they assume and maintain the twelve ascetic virtues. Subhūti, great bodhisattva beings who possess such attributes, indications, and signs are revealed to be irreversible.

31.25 “Moreover, Subhūti, great bodhisattva beings who are irreversible never cultivate thoughts of miserliness, and they never cultivate thoughts of degenerate morality, thoughts of indolence, thoughts of distraction, or thoughts of delusion. Subhūti, [F.355.a] great bodhisattva beings who possess those attributes, indications, and signs are steadfast. They respectfully listen to the sacred doctrine from others and whatever they hear, they integrate all of it with the transcendent perfection of wisdom. They also know, entirely without effort and dependent on the transcendent perfection of wisdom, those activities which are mundane, and these too they integrate with the transcendent perfection of wisdom. They do not consider anything at all that is not integrated within the expanse of reality, but they do consider that all these [phenomena] are integrated with the transcendent perfection of wisdom. Subhūti, great bodhisattva beings who possess such attributes, indications, and signs are revealed to be irreversible.

31.26 “Subhūti, if the evil Māra were to conjure up the eight great hells with their sentient denizens in the presence of those great bodhisattva beings who are irreversible, and if he were also to reveal in each of these hells with their sentient denizens many thousands of bodhisattvas and many hundreds of thousands of bodhisattvas, and if he were to conjure up and reveal them being burned, cooked, and boiled by the fires of hell, experiencing unbearable, strong, and excruciating sufferings, and even if he were then to say to those bodhisattvas, ‘These great bodhisattva beings have been exclusively foreordained by the tathāgatas, arhats, genuinely perfect buddhas to be irreversible in their attainment of unsurpassed, genuinely perfect enlightenment, but they have all been reborn among these denizens of the hells. Alas! You, too, who have been foreordained by the tathāgatas to be irreversible in your attainment of unsurpassed, genuinely perfect enlightenment will end up as denizens of the hells. Alas! Right now you should reject this cultivation of the mind that is set on enlightenment and you will consequently be released from these sentient hells, and subsequently you will not be reborn here, [F.355.b] but on passing away, you will proceed to the higher realms,’ Subhūti, there is no possibility and no chance for the minds of those great bodhisattva beings who are irreversible to be alienated [in the hells]. If you ask why, Subhūti, it is because they will realize the defining characteristic of the sacred doctrine to be that the fruit of non-virtuous actions is unpleasant, and because the tathāgatas, endowed with great compassionate spirituality, the treasure of the sacred doctrine, do not speak falsely inasmuch as they profess to benefit all living beings. Subhūti! There is no possibility and no chance for that to happen. For this reason, it is impossible for those great bodhisattva beings who are

irreversible to be reborn among the denizens of the hells, or among the animals, or among anguished spirits. Subhūti, great bodhisattva beings who possess such attributes, indications, and signs are revealed to be irreversible.

31.27 “Moreover, Subhūti, the evil Māra, approaching in the guise of a virtuous ascetic, might say, ‘All that you have heard, namely, that you should perfect the transcendent perfection of generosity, that you should perfect the other transcendent perfections, up to and including the transcendent perfection of wisdom, and that you should consequently attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment—all of that you have misheard. You should confess once again all these errors! You should confess once again all your rejoicing in the roots of virtue of the past, future, and present tathāgatas, arhats, genuinely perfect buddhas, and their śrāvakas and pratyekabuddhas, from the time when they first began to set their mind on enlightenment until they became established in the sacred doctrine! You should reject them once again! You and they are mistaken! Alas! You should once again confess and reject those roots of virtue! If you act according to my words, [F.356.a] you will swiftly attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment. That which you have heard is not the word of the Buddha—it is poetic fabrication! But since that which I am teaching you is genuine, it is the word of the Buddha.’ If, on that occasion, these bodhisattvas are disturbed and if they are doubtful and hesitant, you should know that these bodhisattvas will not have been foreordained by the tathāgatas to attain unsurpassed, genuinely perfect enlightenment. They would not abide on the irreversible levels.

31.28 “Subhūti, if, on the other hand, when the evil Māra opposes their aspiration, these great bodhisattva beings are not disturbed, are neither doubtful nor hesitant, have no confidence in his words, have no confidence in others, and do not depend on others for the transcendent perfection of generosity, or for the other transcendent perfections, up to and including the transcendent perfection of wisdom, and similarly for [the attributes and attainments], up to and including unsurpassed, genuinely perfect enlightenment, then, Subhūti, you should know that these great bodhisattva beings will not turn back from unsurpassed, genuinely perfect enlightenment.

31.29 “Subhūti, just as an arhat endowed with the cessation of contaminants never has confidence in anyone else because he directly perceives phenomena, and is not captivated even by the evil Māra, let alone by others, in the same way, Subhūti, great bodhisattva beings who are irreversible do not have confidence in anyone else, and they cannot be crushed by any of the śrāvakas and pratyekabuddhas, or even by the evil Māra. They will not turn back from unsurpassed, genuinely perfect enlightenment. They do not

have confidence in anyone. Since they do not progress through faith, even in the tathāgatas, how could they have confidence in other virtuous ascetics, brāhmins, sectarian vagabonds, wandering mendicants, or the evil Māra! [F.356.b] That would be impossible! If you ask why, Subhūti, it is because these great bodhisattva beings do not consider any physical forms in which they should have confidence. Similarly, they do not consider any feelings, perceptions, formative predispositions, or consciousness in which they should have confidence. Similarly, they do not consider any real nature of physical forms, real nature of feelings, real nature of perceptions, real nature of formative predispositions, or real nature of consciousness in which they should have confidence. In the same vein, they do not consider any real nature of [the attributes and attainments], up to and including omniscience, in which they should have confidence. Subhūti, great bodhisattva beings who possess those attributes, indications, and signs are revealed to be irreversible.

31.30 “Moreover, Subhūti, the evil Māra, approaching in the guise of a fully ordained monk, might say to these bodhisattvas, ‘This is the conduct associated with cyclic existence, but not the conduct of a bodhisattva! Alas! Right here in my presence you should put an end to suffering!’ and he would reveal to these bodhisattvas a counterfeit path to perfect enlightenment—a counterfeit path that is indeed subsumed in the mundane conduct associated with cyclic existence. Or else he would reveal the contemplation of a skeleton, or the contemplations of a blue-black corpse, a putrefied corpse, a bloated corpse, a bloody corpse, or a devoured corpse, or else he would reveal loving kindness, compassion, empathetic joy, or equanimity, or else he would reveal the first meditative concentration, or the other meditative concentrations, up to and including the fourth meditative concentration, or else he would reveal the four formless absorptions, saying to these great bodhisattva beings, ‘Venerable One! Through this path and through this earnest application, you will attain the fruit of one who has entered the stream, and you will attain [the other fruits], up to and including arhatship [F.357.a] and individual enlightenment. Alas! Right here in my presence you should put an end to suffering! Subsequently you will not experience those sufferings associated with conduct that pertains to cyclic existence! Alternatively, if you are disillusioned with this physical incarnation, or if you are thinking not to hold on to it, you should purify the sense fields right here and now!’

31.31 “Subhūti, if even when he speaks such words, the bodhisattvas are undisturbed and undistracted, thinking in addition, ‘This monk who reveals to me a counterfeit path which will not actualize the fruit of entering the stream, and will not actualize [the other fruits], up to and including the fruit

of arhatship, and which will not even actualize the fruit of individual enlightenment, is useful to me in many ways!’ and if they further rejoice, thinking, ‘This monk who expounds attachment to me is useful to me in many ways! Knowing the circumstances of this attachment, I should train in all the three vehicles!’, then the evil Māra, knowing that they are rejoicing, might say, ‘O child of enlightened heritage! You wish to see great bodhisattva beings who have honored the tathāgatas, arhats, genuinely perfect buddhas, numerous as the sands of the River Ganges, with robes, food, clothing, mats, medications, and [other] resources; as well as those who have cultivated the transcendent perfection of generosity, and similarly cultivated the [other transcendent perfections], up to and including the transcendent perfection of wisdom, in the presence of the tathāgatas, arhats, genuinely perfect buddhas, numerous as the sands of the River Ganges; and those who have venerated the tathāgatas, arhats, genuinely perfect buddhas, numerous as the sands of the River Ganges, asking them how, for the sake of unsurpassed, genuinely perfect enlightenment, great bodhisattva beings should abide on the path of perfect enlightenment by practicing the transcendent perfection of generosity, [F.357.b] and similarly by practicing the transcendent perfection of ethical discipline, by practicing the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom, and similarly by practicing the applications of mindfulness, the correct exertions, the supports for miraculous ability, the faculties, the powers, the branches of enlightenment, the noble eightfold path, the three gateways to liberation, and in the same vein, [the fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. But even those great bodhisattva beings who, abiding in accordance with the exegeses imparted by the buddhas, have practiced in that manner and engaged in union with them, have not attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment. Since those who have been taught in this way, those who have been instructed in this way, and those who have been trained in this way have not attained omniscience, you should consider how you could possibly attain unsurpassed, genuinely perfect enlightenment!’

31.32 “If, when the evil Māra says such words, the minds of those great bodhisattva beings are not alienated and frightened, and if in addition they rejoice, thinking, ‘This monk who expounds to me the attachment through which even the fruit of entering the stream will not be actualized, and through which [the other fruits], up to and including individual enlightenment, will not be actualized, is useful to me in many ways!’” then the evil Māra, knowing that the minds of those bodhisattvas are not

discouraged, might instantaneously conjure up, in that very place, a multitude of monks, and say, 'These monks are exclusively arhats, free from afflicted mental states, who have attained the cessation of contaminants. [F.358.a] They previously embarked on unsurpassed, genuinely perfect enlightenment, but instead they remained as śrāvakas. Therefore, you should consider! How could you possibly attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment?'

31.33 "Even when confronted with such revelations, great bodhisattva beings would think, 'Alas! This is the evil Māra revealing a counterfeit path! This is a phantom!' and they would think, 'Great bodhisattva beings who practice the transcendent perfection of wisdom do not turn back from unsurpassed, genuinely perfect enlightenment, and they do not regress to the level of the śrāvakas or the level of the pratyekabuddhas,' and if, in addition, they think, 'There is no possibility and no chance that great bodhisattva beings who practice the transcendent perfection of generosity, who practice the other transcendent perfections, up to and including the transcendent perfection of wisdom, who practice the applications of mindfulness, and who practice [the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas will fail to attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment. That would be impossible!' then, Subhūti, great bodhisattva beings who possess all such attributes, indications, and signs are revealed to be irreversible.

31.34 "Moreover, Subhūti, great bodhisattva beings who are irreversible would think, 'Certain great bodhisattva beings who do not lack the six transcendent perfections taught by the tathāgatas, who also encourage sentient beings to assume the six transcendent perfections, securing and establishing them therein, and whose minds are endowed with omniscience, are revealed to be irreversible.'

31.35 "Moreover, Subhūti, great bodhisattva beings who are irreversible would think, [F.358.b] 'Those bodhisattvas who know and recognize the deeds of Māra will not degenerate from unsurpassed, genuinely perfect enlightenment.' If you ask what constitute the deeds of Māra, they entail excessive attachment and longing for the objects of the five senses, along with apathy regarding the transcendent perfections. Subhūti, they would think, 'Great bodhisattva beings who possess such attributes, indications, and signs are revealed to be irreversible.'"

31.36 Then the venerable Subhūti asked the Blessed One, "Reverend Lord! Turning away from what are great bodhisattva beings reckoned to be irreversible?"

31.37 The Blessed One replied, “Subhūti, when great bodhisattva beings turn away from the notion of physical forms, they are reckoned to be irreversible. Similarly, great bodhisattva beings who turn away from the notions of feelings, perceptions, formative predispositions, and consciousness are reckoned to be irreversible. In the same vein, great bodhisattva beings who turn away from the notion of the sense fields; the notions of desire, hatred, and delusion; the notion of the sixty-two aspects of false view; the notion of the transcendent perfection of generosity; the notions of the other transcendent perfections, up to and including the transcendent perfection of wisdom; the notion of the emptiness of internal phenomena; the notions of the other aspects of emptiness, up to and including the emptiness of the essential nature of non-entities; the notion of the applications of mindfulness; and similarly, the notions of [the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, the notion of the levels of the śrāvakas and pratyekabuddhas, and the notion of the [attainments], up to and including omniscience, are all reckoned to be irreversible. If you ask why, Subhūti, [F.359.a] great bodhisattva beings who are irreversible have entered upon the maturity of the bodhisattvas with respect to all phenomena, which are empty of intrinsic defining characteristics. They apprehend nothing at all, even to the extent of an indivisible atomic particle, and because they do not apprehend anything at all, they do not condition anything at all. Because they do not condition anything at all, they do not produce anything at all. Therefore, great bodhisattva beings, who have accepted that phenomena are non-arising, are revealed to be irreversible.

31.38 “Moreover, Subhūti, the evil Māra might approach great bodhisattva beings and dissuade them, saying, ‘This omniscience is equal to space, of the essential nature of non-entity, and empty of intrinsic defining characteristics. Phenomena are also equal to space, of the essential nature of non-entity, and empty of intrinsic defining characteristics. With regard to things that are equal to space, whose essential nature is non-entity and emptiness of intrinsic defining characteristics, there is nothing apprehensible which would attain manifestly perfect buddhahood, by which manifestly perfect buddhahood would be attained, and in which manifestly perfect buddhahood would be attained. Since all these phenomena are equal to space, of the essential nature of non-entity, and empty of intrinsic defining characteristics, you will be afflicted and futile in your efforts to attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, for such teaching is revealed to be the work of Māra. This is

not the teaching of the genuinely perfect buddhas! Child of enlightened heritage, you should reject those attentions! Then you will not endure hardships for long, you will not suffer, and you will not be distressed!

31.39 “On hearing those words, sons of enlightened heritage or daughters of enlightened heritage should reflect, ‘Those [words] which would separate me from unsurpassed, genuinely perfect enlightenment are the work of Māra. [F.359.b] Although all things are indeed equal to space, of the essential nature of non-entity, and empty of intrinsic defining characteristics, they are not known, seen, or comprehended as such by sentient beings. Therefore I should don the armor that is equal to space, whose essential nature is non-entity and which is empty of intrinsic defining characteristics, to attain omniscience—manifestly perfect buddhahood—and reveal to sentient beings the sacred doctrine of emancipation from cyclic existence. I should establish them in the fruit of entering the stream, in the fruit of being tied to one more rebirth, in the fruit of no longer being subject to rebirth, and in arhatship. I should establish them in individual enlightenment. I should establish them in unsurpassed, genuinely perfect enlightenment.’ From the time when they first begin to set their mind on enlightenment, great bodhisattva beings should be steadfast when listening to these sacred doctrines. Their minds should not be distracted. Their minds should not be captivated. When those whose minds are steadfast, undistracted, and not captivated practice the six transcendent perfections, they will enter upon the maturity of the bodhisattvas.” [B32]

31.40 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! Can reversible great bodhisattva beings be called irreversible, and can irreversible bodhisattvas be called reversible?”

The Blessed One replied to the venerable Subhūti as follows: “Subhūti, reversible bodhisattvas may be called irreversible, and irreversible bodhisattvas may be called reversible.”

31.41 Subhūti then made the following request: “Reverend Lord! How may reversible bodhisattvas be called irreversible, [F.360.a] and how may irreversible bodhisattvas be called reversible?”

The Blessed One replied, “Subhūti, great bodhisattva beings who have turned back from the level of the śrāvakas or the level of the pratyekabuddhas are irreversible bodhisattvas. These, Subhūti, may be called irreversible. Subhūti, great bodhisattva beings who have not turned back from the level of the śrāvakas or the level of the pratyekabuddhas are reversible. These, Subhūti, may be called reversible. Subhūti, you should know this to be the defining characteristic of the irreversible great bodhisattva beings who possess such attributes, indications, and signs.

Great bodhisattva beings who possess those attributes, indications, and signs cannot be turned back from unsurpassed, genuinely perfect enlightenment by the evil Māra.

31.42 “Subhūti, great bodhisattva beings who are irreversible become absorbed at will in the first meditative concentration, and similarly they become absorbed at will in the second, third, and fourth meditative concentrations. In the same vein, they become absorbed at will in [the formless absorptions], up to and including the absorption in the cessation of perceptions and feelings. Similarly, they become absorbed in the four applications of mindfulness, and they become absorbed in [all the other causal attributes], up to and including the noble eightfold path. Similarly, they become absorbed in emptiness, signlessness, and aspirationlessness. They actualize the five extrasensory powers. But while they may become absorbed at will in the four meditative concentrations, they will not be reborn by the power of those meditative concentrations. Similarly, while they may become absorbed in the four immeasurable aspirations and the four formless absorptions, they will not be reborn through their power. Similarly, while they cultivate the four applications of mindfulness, [F.360.b] the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path, they will not regress to the level of the śrāvakas or the level of the pratyekabuddhas. Similarly, they do not actualize and hold on to the fruits of cessation,⁴³² that is to say, the [formless] absorptions, up to and including absorption in the cessation of perceptions and feelings. At will they may assume the incarnations that they wish, and having assumed these incarnations they act for the benefit of sentient beings. Subhūti, great bodhisattva beings who possess such attributes, indications, and signs are revealed to be irreversible.

31.43 “Moreover, Subhūti, great bodhisattva beings who are irreversible do not attach importance to physical forms. They do not attach importance to signs. They do not attach importance to their assemblies. They do not attach importance to generosity. They do not attach importance to ethical discipline. They do not attach importance to tolerance. They do not attach importance to perseverance. They do not attach importance to meditative concentration. They do not attach importance to wisdom. They do not attach importance to the meditative concentrations, the immeasurable aspirations, or the formless absorptions. They do not attach importance to the extrasensory powers. They do not attach importance to the applications of mindfulness, and in the same vein, they do not attach importance to [all the other causal and fruitional attributes and attainments], up to and including omniscience. They do not attach importance to the buddhafiels that are to be refined. They do not attach importance to the sentient beings who are to be brought to

maturity. They do not attach importance to beholding the buddhas, and they do not attach importance to the roots of virtue. If you ask why, Subhūti, it is because those great bodhisattva beings consider that all phenomena are empty of intrinsic defining characteristics and equal to space, and they do not consider anything through which they should attach importance, or with respect to which they should attach importance. [F.361.a] If you ask why, Subhūti, it is because those great bodhisattva beings consider that all phenomena are empty of intrinsic defining characteristics and that they are equal to space.

31.44 “Subhūti, whether those great bodhisattva beings are going out, returning, standing, sitting, or lying down, they go and come, stand up, sit, and lie down in accordance with the four [acceptable] norms of behavior because they are attentive to omniscience. Subhūti, great bodhisattva beings who possess such attributes, indications, and signs are revealed to be irreversible.

31.45 “Moreover, Subhūti, even if great bodhisattva beings who are irreversible dwell as householders, through skill in means they dispense their generosity toward sentient beings, having acquired the five desirable attributes of the senses for the sake of sentient beings. That is to say, they dispense food [and drink] to those who need food and drink, and so on. They dispense whatever things are useful to humankind. They practice the transcendent perfection of generosity and they also encourage others to assume the transcendent perfection of generosity. They also praise and rejoice in their transcendent perfection of generosity. The same also goes for the [other transcendent perfections], up to and including the transcendent perfection of wisdom.

31.46 “Subhūti, when great bodhisattva beings who are irreversible dwell as householders, they fill Jambudvīpa with diverse precious things, emanated through the power of their miraculous abilities, and offer gifts to the lord buddhas; in the same vein, they fill the world systems of the great trichiliocosm, and so forth, with diverse precious things and offer gifts to the lord buddhas. Yet they do not indulge in those sensual pleasures [F.361.b] and they always practice chastity. They are clean and without bad odor. They never despise anyone else or have contempt, through which they would come to dislike others. Subhūti, great bodhisattva beings who possess such attributes, indications, and signs are revealed to be irreversible.

31.47 “Moreover, Subhūti, thinking that these great bodhisattva beings will soon attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, the yakṣa Vajrapāṇi will always follow behind irreversible great bodhisattva beings without interruption, in order to guard and protect them, just as he follows behind me, the unsurpassed, genuinely

perfect Buddha. In the same vein, up to five hundred [attendants] of the Vajra family⁴³³ will always follow behind, without interruption, in order to guard and protect them. In this respect they can never be harmed by humans and non-humans. In conformity with the sacred doctrine they can never be rivalled by any god, demon, Brahmā, or anyone else in the world. Until they have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, their minds will not be distracted from attention to enlightenment. Their sense faculties will never be deficient. That is to say, [their sense faculties], from the sense organ of the eyes to the sense organ of the body, will never be deficient. They will never lack the five supramundane faculties. If you ask what these five are, they comprise the faculty of faith, the faculty of perseverance, the faculty of mindfulness, the faculty of meditative stability, and the faculty of wisdom. They will be saintly beings.”

31.48 “Reverend Lord! In what way are great bodhisattva beings saintly beings?” [F.362.a]

The Blessed One replied, “Subhūti, the minds of those great bodhisattva beings will never be distracted from perfect enlightenment by the five false imaginations, and the five obscurations. Therefore, Subhūti, great bodhisattva beings are saintly beings. Subhūti, great bodhisattva beings who possess such attributes, indications, and signs are revealed to be irreversible.

31.49 “Moreover, Subhūti, the irreversible great bodhisattva beings who always have their minds set on enlightenment will in no way whatsoever concoct secret spells, medications, and compounded medications which attract women, nor will they engage in anything with a nature that is harmful to others. Even for the sake of their lives, they will not engage in any skillful means that attract women. They will not attract men, women, boys, or girls with miraculous fortune telling, claiming, ‘You will have a son!’ ‘You will have a daughter!’ ‘Your family line will be broken!’ ‘You will have a long life!’ ‘You will have a short life!’ and they will not bring ruin upon anyone at all. If you ask why, Subhūti, it is because great bodhisattva beings do not consider any sign of sentience in things that are empty of intrinsic defining characteristics, let alone signs of wrong livelihood! It is impossible for them to engage in negative actions. Therefore, their livelihood is entirely pure. Subhūti, great bodhisattva beings who possess such attributes, indications, and signs are revealed to be irreversible.

31.50 “Moreover, Subhūti, I shall [now] disclose the attributes, indications, and signs which, when they are possessed, reveal great bodhisattva beings to be irreversible. [F.362.b] So listen well and pay attention to them! I will explain them!”

31.51 “Please do so, Reverend [Lord]!” said the venerable Subhūti, and he listened to the Blessed One.

The Blessed One then spoke as follows: “Subhūti, great bodhisattva beings who practice this profound transcendent perfection of wisdom do not lack the modes of attention to perfect enlightenment, for which reason they do not preoccupy themselves with the psycho-physical aggregates, nor do they preoccupy themselves with the sensory elements and the sense fields. If you ask why, Subhūti, it is because those great bodhisattva beings have excellently cultivated the emptiness of the psycho-physical aggregates, the sensory elements and the sense fields, and they have attended excellently.

31.52 “They do not preoccupy themselves with the talk of kings. If you ask why, it is because, excellently abiding in emptiness, they do not consider anything at all as inferior or superior. They do not preoccupy themselves with the talk of robbers. If you ask why, it is because, with respect to all things which are empty of intrinsic defining characteristics, they do not consider anything at all that should be acquired or stolen. They do not preoccupy themselves with the talk of aggressive conflict. If you ask why, it is because, excellently abiding in the emptiness of inherent existence, they do not consider anything at all in terms of minorities and majorities. They do not preoccupy themselves with the talk of the buddhas. If you ask why, it is because, excellently abiding in the emptiness of all things, they do not consider anything at all that is to be accumulated. They do not preoccupy themselves with the talk of towns, cities, villages, markets, and palace circles. If you ask why, it is because, excellently abiding in the emptiness of space, [F.363.a] they do not consider anything at all that is to be attracted or not attracted. They do not preoccupy themselves with talk about animals. If you ask why, Subhūti, it is because, excellently abiding in the finality of existence, they do not consider anything at all that is to be attracted or not attracted, and they do not consider anything at all that is to be increased or diminished.

31.53 “They do not preoccupy themselves with talk about the self, sentient beings, living creatures, lives, [and the other superimposed notions of a subject], up to and including knowers and viewers. If you ask why, it is because they do not consider any things that are without lives and without sentience. They do not preoccupy themselves with talk of diverse matters. If you ask why, it is because, excellently abiding in the transcendent perfection of wisdom, they never lack attentiveness associated with omniscience.

31.54 “Practicing the transcendent perfection of generosity, they never preoccupy themselves with miserliness. Similarly, practicing the transcendent perfection of ethical discipline, they do not preoccupy themselves with degenerate morality. Practicing the transcendent perfection of tolerance, they do not preoccupy themselves with agitation or anger. Practicing the transcendent perfection of perseverance, they do not preoccupy themselves with indolence. Practicing the transcendent

perfection of meditative concentration, they do not preoccupy themselves with distractions. Practicing the transcendent perfection of wisdom, they do not preoccupy themselves with stupidity. Conducting themselves in the emptiness of all things, they wish for the sacred doctrine, and also act for the benefit of sentient beings. Conducting themselves in the expanse of reality, they do not praise the diversity of phenomena.

31.55 “Those who [F.363.b] want to have the lord buddhas and great bodhisattva beings as a spiritual mentor listen to the sacred doctrine, and then devote themselves to teaching that sacred doctrine to those sentient beings who follow the vehicles of the śrāvakas and the pratyekabuddhas. Having devoted themselves to teaching that sacred doctrine, they encourage those sentient beings to acquire unsurpassed, genuinely perfect enlightenment, and establish them therein. In order to behold, make offerings to, and venerate the tathāgatas, arhats, genuinely perfect buddhas, they are consequently reborn in those world systems where they dwell and are present, and they see those tathāgatas, arhats, genuinely perfect buddhas. That is to say, they abide day and night, attentive to perfect enlightenment. If you ask why, Subhūti, it is because after the irreversible great bodhisattva beings have generated the attentions associated with the world system of desire, abiding in the ways of the ten virtuous actions, they are generally reborn through the power of their aspirations in those buddhafiels where the tathāgatas, arhats, genuinely perfect buddhas have manifested and are visible. Similarly, after they have cultivated the first meditative concentration, and after they have cultivated the other meditative concentrations, up to and including the fourth meditative concentration, they are reborn through the power of their aspirations in those buddhafiels. Subhūti, great bodhisattva beings who possess such attributes, indications, and signs are revealed to be irreversible.

31.56 “Moreover, Subhūti, the irreversible great bodhisattva beings who have practiced the transcendent perfection of wisdom and practiced the transcendent perfection of meditative concentration, and then practiced [the other transcendent perfections and the aspects of emptiness], up to and including the emptiness of essential nature with respect to non-entities, and then practiced the applications of mindfulness, and in the same vein practiced [all the other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, do not hesitate in any respect whatsoever, wondering whether they are irreversible or reversible. If you ask why, [F.364.a] it is because they have no hesitation regarding their own level, and since they have no hesitation regarding their own level, they

thoroughly comprehend all things. If you ask why, it is because they do not consider anything at all that is irreversible or not irreversible, even to the extent of the tiniest particle.

31.57 “Subhūti, just as a person who has entered the stream has no doubt and no hesitation regarding the fruit of those who have entered the stream, in the same way, Subhūti, the irreversible great bodhisattva beings also have no doubt and no hesitation regarding that irreversible level. Abiding on that irreversible level, they also refine the buddhafiels and they bring sentient beings to maturity. Knowing, too, the deeds of Māra that have arisen and occurred, they do not proceed under the influence of Māra’s deeds. Rather, having understood all the deeds of Māra, they overwhelm and disperse them.

31.58 “Subhūti, just as a man who has committed an inexpressible crime will never be separated from the thoughts associated with that inexpressible crime, even until death, and the thoughts of that inexpressible crime will pursue him so that he cannot banish the thoughts of that inexpressible crime by any means whatsoever, and his obsessive thoughts will pursue him even until death, in the same way, Subhūti, the irreversible thoughts of the irreversible great bodhisattva beings are indeed established on the irreversible level, and cannot waver. The world with its gods, humans, and antigods cannot turn them away from unsurpassed, genuinely perfect enlightenment. If you ask why, it is because those irreversible great bodhisattva beings have transcended the world with its gods, humans, and antigods and entered into the maturity of the genuine nature. Abiding on their own level, they have reached genuine perfection through the extrasensory powers of the bodhisattvas, and so they refine the buddhafiels and also bring sentient beings to maturity. [F.364.b] They travel from buddhafiels to buddhafiels in order to behold, pay homage to, and indeed listen to the sacred doctrine from the lord buddhas. In those buddhafiels they cultivate the roots of virtue in the presence of the lord buddhas and their monastic communities of śrāvakas, and they question, counter-question, and venerate those lord buddhas.

31.59 “Comprehending also those deeds of Māra that are revealed to be distinct from the transcendent perfection of wisdom, they can even meditate on the deeds of Māra which might have arisen and occurred as being the transcendent perfection of wisdom, and through skill in means they integrate them in the finality of existence, and they never have doubt, indecision, or hesitation regarding their own level. If you ask why, Subhūti, it is because they have no doubt, indecision, or hesitation regarding the finality of existence, and they do not conceive of the finality of existence as singular or dual. Knowing this, even after they have passed away they will

not generate thoughts on the levels of the śrāvakas and the pratyekabuddhas. If you ask why, Subhūti, it is because great bodhisattva beings, with regard to phenomena which are empty of intrinsic defining characteristics, do not consider anything at all that is subject to arising, cessation, affliction, or purification.

31.60 “Subhūti, when those great bodhisattva beings have passed away, they will think, ‘I will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment!’ but they will not think, ‘I will not attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment!’ If you ask why, Subhūti, it is because unsurpassed, genuinely perfect enlightenment is empty of intrinsic defining characteristics.

31.61 “Subhūti, great bodhisattva beings who abide on their own level cannot be alienated. They cannot be overpowered by any sentient beings. If you ask why, [F.365.a] Subhūti, it is because the irreversible great bodhisattva beings who abide accordingly are endowed with gnosis that cannot be captivated. Subhūti, if the evil Māra were to approach the irreversible great bodhisattva beings in the guise of the buddhas, he might say, ‘O child of enlightened heritage! In this lifetime, you should attain arhatship, in which all afflicted mental states have ceased. You are not foreordained by the lord buddhas to attain unsurpassed, genuinely perfect enlightenment. You have not accepted that phenomena are non-arising, whereby the lord buddhas would foreordain that you will attain unsurpassed, genuinely perfect enlightenment. You do not possess the attributes, the indications, and the signs endowed with which it is foreordained that unsurpassed, genuinely perfect enlightenment will be attained!’

31.62 “If, even on hearing these words, great bodhisattva beings are not discouraged, not intimidated, not alienated, and not terrified, then, Subhūti, these great bodhisattva beings should know that they have been foreordained by the tathāgatas, arhats, genuinely perfect buddhas to attain unsurpassed, genuinely perfect enlightenment. If you ask why, Subhūti, it is because they consider that they themselves possess the attributes endowed with which the lord buddhas foreordain that unsurpassed, genuinely perfect enlightenment will be attained.

31.63 “Subhūti, even if the evil Māra were to approach great bodhisattva beings in the guise of a buddha, saying, ‘You should become a śrāvaka or pratyekabuddha! What would you do with unsurpassed, genuinely perfect enlightenment!’ [F.365.b] and then encourage them through many such reasons to acquire the levels of the śrāvakas and the pratyekabuddhas, these great bodhisattva beings would think, ‘This one is not the tathāgata, nor is he a śrāvaka of the tathāgata! Alas! On the contrary, this is Māra, or a man

emanated by the evil Māra, who has approached me, encouraging me to acquire the level of the śrāvakas or the level of the pratyekabuddhas! The tathāgatas, arhats, genuinely perfect buddhas do not encourage great bodhisattva beings to acquire the level of the śrāvakas, or the level of the pratyekabuddhas! If they were to think this, Subhūti, you should know that great bodhisattva beings endowed with such attributes, indications, and signs are irreversible.

31.64 “Subhūti, if Māra or a man conjured up by the evil Māra were to approach great bodhisattva beings while they are reading aloud and reciting the most extensive discourses taught by the tathāgatas, and say, ‘O child of enlightened heritage! Those sūtras that you are following are not the most extensive discourses taught by the tathāgatas, nor are they taught by the śrāvakas. Rather, they were taught by Māra and they were taught by other heretics! These are not the [real] most extensive discourses!’ these great bodhisattva beings would know, ‘Alas! This is Māra or a man conjured up by the evil Māra who would separate me from unsurpassed, genuinely perfect enlightenment and dissuade me from the path of enlightenment!’ In that case, Subhūti, these great bodhisattva beings should know that they have been foreordained by the tathāgatas, arhats, genuinely perfect buddhas of the past to attain unsurpassed, genuinely perfect enlightenment. Those great bodhisattva beings should know that they abide on the irreversible level. [F.366.a] If you ask why, Subhūti, it is because they possess and manifest the attributes, indications, and signs of the irreversible great bodhisattva beings.

31.65 “Moreover, Subhūti, the irreversible great bodhisattva beings relinquish even their own lives for the sake of acquiring the sacred doctrine, but they do not relinquish the doctrine. If you ask why, it is because they think, ‘I will make offerings to the lord buddhas of the past, the future, and the present since they have acquired the sacred doctrine. I will also acquire their sacred doctrine.’ If you ask for the sake of which doctrine great bodhisattva beings relinquish even their lives—the doctrine that they will not relinquish—it is this: Subhūti, the tathāgatas, arhats, genuinely perfect buddhas teach that all phenomena are empty. Some foolish persons may contradict this and counterattack, saying, ‘This is not the sacred doctrine. This is not the Vinaya. This is not the teaching of the Teacher. This is not the path that progresses to perfect enlightenment!’ However, Subhūti, great bodhisattva beings relinquish even their lives for the sake of this sacred doctrine, thinking, ‘I too will be reckoned among the tathāgatas, arhats, genuinely perfect buddhas who will emerge in the future. I too will be foreordained to attain that. For the sake of this doctrine, I will relinquish even my life!’ Subhūti, great bodhisattva beings, [F.366.b] considering this objective, relinquish even their

own lives for the sake of the sacred doctrine. Subhūti, great bodhisattva beings who possess such attributes, indications, and signs should know that they are irreversible.

31.66 “Moreover, Subhūti, great bodhisattva beings who are irreversible do not harbor doubt or hesitation with regard to the doctrine when the doctrine of the tathāgatas, arhats, genuinely perfect buddhas is being taught. They do not have even a single moment of indecision with regard to that doctrine. Having heard that doctrine, they retain it. Having retained it, they do not squander it until they have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment. If you ask why, it is because they have acquired the dhāraṇīs [that enhance retention].”

31.67 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! By acquiring which dhāraṇīs do the irreversible great bodhisattva beings not squander the sūtras spoken by the Tathāgata?”

The Blessed One replied, “Subhūti, by mastering the *Dhāraṇī of the Inexhaustible Cornucopia*, and similarly by mastering the *Oceanic Seal [Absorbing All Things]* and the *Dhāraṇī of the Lotus Array*, the irreversible great bodhisattva beings, after hearing the sūtras spoken by the Tathāgata, will not squander them.”⁴³⁴

31.68 “Reverend Lord! Is it after hearing the sūtras spoken by the Tathāgata alone that great bodhisattva beings become free from doubt and hesitation, and additionally retain and are attentive to them in the prescribed manner, but not so in the case of those that are explained by the śrāvakas, not so in the case of those explained by the gods, [F.367.a] not so in the case of those explained by the nāgas, and not so in the case of those explained by the yakṣas? Or else is it that, having heard the sūtras explained by antigods, garuḍas, kinnaras, and mahoragas, too, they become free from doubt and hesitation, and additionally retain them?”

31.69 The Blessed One replied, “Subhūti, these great bodhisattva beings are without doubt, without hesitation, and without indecision regarding all the languages, sounds, terms, explanations, and statements employed by sentient beings. Immediately after hearing those languages, sounds, terms, explanations, and statements they retain them and do not squander them. This is because, having mastered the above dhāraṇīs, they know their meanings exactly as they are, Subhūti; great bodhisattva beings who possess such attributes, indications, and signs should know that they are irreversible.”

31.70 *This completes the thirty-first chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “Irreversibility.”*⁴³⁵

THE ATTAINMENT OF MANIFEST ENLIGHTENMENT

32.1 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! If irreversible great bodhisattva beings are endowed with such enlightened attributes, what are the aspects of the path on which they abide and through which they then swiftly attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment? What is the enlightenment of the lord buddhas?”⁴³⁶

The Blessed One replied, “Subhūti, the six transcendent perfections constitute the path of great bodhisattva beings. The thirty-seven aspects of enlightenment, the three gateways to liberation, [F.367.b] the fourteen aspects of emptiness, the eight aspects of liberation, the nine serial steps of meditative absorption, and similarly, the ten powers of the tathāgatas, the four assurances, and [all other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, constitute the path of great bodhisattva beings. Furthermore, Subhūti, all things constitute the path of great bodhisattva beings.

32.2 “Subhūti, do you think that there is anything in which those great bodhisattva beings who would attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, having trained their minds, should not train? Subhūti, there is nothing at all in which great bodhisattva beings should not train. If you ask why, it is because without training with respect to all phenomena and attributes, great bodhisattva beings cannot attain omniscience.”

32.3 The venerable Subhūti then asked the Blessed One, “Reverend Lord! If all things are empty of inherent existence, how could great bodhisattva beings differentiate between attributes that are mundane or supramundane, contaminated or uncontaminated, conditioned or unconditioned, the attributes of ordinary people, the attributes of those who have entered the

stream, the attributes of those who are tied to one more rebirth, the attributes of those who will no longer be subject to rebirth, the attributes of arhatship, or the attributes of individual enlightenment, up to and including the attributes of the genuinely perfect buddhas—knowing whence and whereby anything arises and what constitutes anything?”⁴³⁷ [F.368.a]

32.4 The Blessed One replied, “Subhūti, it is so! It is just as you have spoken. All things are empty of inherent existence. Subhūti, if all things were apprehended not to be empty, great bodhisattva beings would not attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment. Subhūti, it is because all things are empty of inherent existence that great bodhisattva beings will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment.

32.5 “Subhūti, you have said that if all things are empty of inherent existence, how could great bodhisattva beings differentiate between attributes that are mundane or supramundane, and so forth, up to and including the attributes of genuinely perfect buddhas—knowing whence and whereby anything arises and what constitutes anything. If, Subhūti, sentient beings knew that all things are empty of inherent existence, then great bodhisattva beings would not undertake training with respect to all things and attain omniscience. However, Subhūti, it is because sentient beings do not know that all things are empty that great bodhisattva beings do undertake training with respect to all things and attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, and that, after attaining buddhahood, they establish the sacred doctrine and teach the sacred doctrine to sentient beings.

32.6 “Subhūti, great bodhisattva beings should consider such matters at the outset by training in the bodhisattva path, thinking, ‘There is nothing but fixation. There is nothing at all that can be apprehended in terms of inherent existence. Since at this point I do not apprehend anything at all, having considered the inherent existence of all things, [F.368.b] why should I be fixated on phenomena?’

32.7 “Subhūti, when great bodhisattva beings at present consider the inherent existence of phenomena, they do not become fixated on anything at all, whether it be the six transcendent perfections, or the thirty-seven aspects of enlightenment, or the fruit of having entered the stream, the fruit of being tied to one more rebirth, the fruit of no longer being subject to rebirth, arhatship, individual enlightenment, or unsurpassed, genuinely perfect enlightenment. If you ask why, it is because they see that all things are empty of inherent existence, and emptiness does not become fixated on

emptiness. Since they do not apprehend even emptiness, how could they possibly be fixated on emptiness! So it is, Subhūti, that great bodhisattva beings abide without fixation on anything.

32.8 “After undertaking and maintaining this training, they examine the conduct of all sentient beings. When the things in which those beings are engaged are examined, they are [seen to] be grasping at that which does not exist. Having seen those sentient beings engaging in grasping at that which does not exist, they further reflect, ‘These sentient beings will easily be freed from grasping at that which does not exist!’ Then, while maintaining the six transcendent perfections, through skill in means they turn sentient beings away from grasping at that which does not exist, and, having turned them away, encourage them toward the six attributes [of the transcendent perfections],⁴³⁸ instructing them as follows: ‘O sentient beings! You should dispense generosity and you will not be without resources! You should not make assumptions on account of these resources. They lack even the slightest essence! [F.369.a]

32.9 “Similarly, you should maintain ethical discipline! You should practice tolerance! Similarly, you should undertake perseverance! Similarly, you should be absorbed in the meditative concentrations. Similarly, you should cultivate wisdom! But do not make assumptions on account of these [transcendent perfections]! They lack even the slightest essence!

32.10 “Similarly, you should abide in the fruit of having entered the stream, but you should not make assumptions on account of that! Similarly, you should abide in [the other fruits], up to and including arhatship, but you should not make assumptions on their account! Similarly, you should abide in individual enlightenment! Similarly, you should abide in unsurpassed, genuinely perfect enlightenment! Similarly, you should abide in all the attributes of the buddhas, but you should not make assumptions on their account! They lack even the slightest essence!’

32.11 “Teaching and instructing those sentient beings accordingly, the bodhisattvas continue to practice the path of enlightenment, and they do not become fixated on anything at all. If you ask why, it is because, owing to the emptiness of essential nature, they have no fixation on anything since all things lack any essential nature by which they would become fixated, upon which they would become fixated, or which would become fixated. Consequently, great bodhisattva beings practice the path of perfect enlightenment, but do not abide in anything at all. Indeed they abide in a non-abiding manner. They practice the transcendent perfection of generosity but they do not abide therein. Similarly, they practice the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of

meditative concentration, and the transcendent perfection of wisdom, but they do not abide therein. They become absorbed in the first meditative concentration, but they do not abide therein. [F.369.b] If you ask why, it is because [the first] meditative concentration is empty of its essential nature, while those who become absorbed in it are also empty, and the aspects [of it] through which they [become absorbed] are also empty. The same applies to [all the other meditative concentrations], up to and including the fourth meditative concentration.

32.12 “Similarly, they also become absorbed in loving kindness, compassion, empathetic joy, and equanimity, but they do not abide therein. Similarly, they become absorbed in the four formless absorptions, the eight aspects of liberation, and the nine serial steps of meditative absorption, but they do not abide therein. Similarly, they attain the fruit of having entered the stream, but they do not abide therein. They attain [all the other fruits], up to and including arhatship, but they do not abide therein. Similarly, they attain individual enlightenment, but they do not abide therein. If you ask why, there are two reasons: those fruits are without essential nature, and they themselves are not satisfied merely by abiding therein. Indeed, they think, ‘I should not attain the fruit of entering the stream, and should avoid abiding in it. Similarly, I should not abide in [the other fruits], up to and including the level of the pratyekabuddhas!’ If you ask why, it is because they also think, ‘I will undoubtedly attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment. Those attributes [of the lower fruits] are indeed subsumed within it!’

32.13 “So it is that great bodhisattva beings, from the time when they first begin to set their mind on enlightenment, never develop any thoughts whatsoever apart from the mind of unsurpassed, genuinely perfect enlightenment. From the first [bodhisattva] level up to the tenth [bodhisattva] level it is the same—they exclusively maintain the mind of unsurpassed, genuinely perfect enlightenment. Subhūti, great bodhisattva beings who, without distraction, advance courageously through body, speech, and mind as appropriate are at all times accompanied by the mind set on enlightenment. [F.370.a] Abiding in this mind set on enlightenment, they are undistracted on the path of enlightenment.”

32.14 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! If all things are non-arising, then, Reverend Lord, how will enlightenment be attained by a path that is cultivated?”

The Blessed One replied, “Subhūti! It will not!”

32.15 “Then is enlightenment attained by means of a path that is not cultivated?”

The Blessed One replied, “Subhūti! It is not!”

32.16 “Well then, is enlightenment attained by means of a path that is neither cultivated nor not cultivated?”

The Blessed One replied, “Subhūti! It is not!”

32.17 “Reverend Lord! By what, then, will enlightenment be attained?”

The Blessed One replied, “Subhūti! Enlightenment will not be attained by means of the path, nor will it be attained by means of that which is not the path. If you ask why, Subhūti, it is because enlightenment itself is the path and the path itself is enlightenment.”

32.18 “Reverend Lord! If enlightenment itself is the path and the path itself is enlightenment, then great bodhisattva beings would themselves have attained enlightenment, so why would the tathāgatas, arhats, genuinely perfect buddhas demonstrate the ten powers, and [the other fruitional attributes], up to and including the eighteen distinct qualities of the buddhas?”

The Blessed One replied to the venerable Subhūti as follows: “Subhūti, do you think that the buddhas attain enlightenment?”

32.19 “No, Reverend Lord! If one were to ask why, it is because the lord buddhas are themselves enlightenment, and enlightenment is itself the buddhas.”

The Blessed One replied, [F.370.b] “Subhūti, you have just asked whether the bodhisattvas have themselves not attained enlightenment since enlightenment itself is the path and the path itself is enlightenment. Subhūti, great bodhisattva beings, after perfecting the six transcendent perfections, and similarly, after perfecting the thirty-seven aspects of enlightenment, and similarly the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment by means of wisdom that is instantaneously endowed with the adamant meditative stability.⁴³⁹ And in the period after they have attained buddhahood, those bodhisattvas will be revealed as tathāgatas, who have mastered all phenomena.”

32.20 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! How do great bodhisattva beings refine the buddhafi elds?”

The Blessed One replied to the venerable Subhūti as follows: “Subhūti, from the time when they first begin to set their mind on enlightenment, and until their final rebirth, great bodhisattva beings purify the negativity of others, including their negativity of body, their negativity of speech, and their negativity of mind.”

32.21 “Reverend Lord! What constitutes the negativity of body which great bodhisattva beings might have? What constitutes their negativity of speech, and what constitutes their negativity of mind?”

The Blessed One replied, “The killing of living creatures, the stealing of what is not given, and sexual misconduct due to desire constitute the negativity of body. Lying, slander, verbal abuse, and irresponsible chatter constitute the negativity of speech. Covetousness, malice, and wrong views constitute the negativity of mind. [F.371.a] [B33]

32.22 “Moreover, Subhūti, any aggregate of ethical discipline that is impure is [classified] as negativity of body and negativity of speech. Any thought of miserliness, any thought of degenerate morality, any thought of agitation, any thought of indolence, any thought of non-composure, and any thought of stupidity are [classed as] negativity of mind. Moreover, Subhūti, any thought without the four applications of mindfulness, and similarly, any thought without the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, and the three gateways to liberation is, for great bodhisattva beings, [classified] as negativity of body, negativity of speech, and negativity of mind.

32.23 “Moreover, Subhūti, any longing for the fruit of entering the stream, and similarly, any longing [for the other fruits], up to and including arhatship, or up to and including individual enlightenment, is, for great bodhisattva beings, [classified] as negativity of body, negativity of speech, and negativity of mind.

32.24 “Moreover, Subhūti, any notion of physical forms, and similarly, any notion of feelings, perceptions, formative predispositions, and consciousness, and likewise, any notion of the eyes, and any notion of the ears, nose, tongue, body, and mental faculty, and any notion of sights, sounds, odors, tastes, tangibles, and mental phenomena, is, for great bodhisattva beings, [classified] as negativity of body, negativity of speech, [F.371.b] and negativity of mind.

32.25 “Moreover, Subhūti, any notion of the sensory element of the eyes, [and so forth]; any notion of the sensory element of mental consciousness, [and so forth]; any notion of the world system of desire, any notion of the world system of form, any notion of the world system of formlessness, any notion of men, any notion of women, any notion of boys, any notion of girls, any notion of virtuous phenomena, any notion of non-virtuous phenomena, any notion of specified phenomena, any notion of unspecified phenomena, any notion of contaminated phenomena, any notion of uncontaminated phenomena, any notion of mundane phenomena, any notion of

supramundane phenomena, any notion of conditioned phenomena, and any notion of unconditioned phenomena is, for great bodhisattva beings, [classed] as negativity of body, negativity of speech, and negativity of mind.

32.26 “Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom have abandoned all these aspects of negativity. They dispense generosity to those who need it. That is to say, they give food to those who need food, they give drink to those who need drink, they give transportation⁴⁴⁰ to those who need transport, and they give [other gifts], including all human necessities whatsoever, to those who wish for [any other gifts] whatsoever, up to and including all human resources. Furthermore, they also encourage others to acquire generosity, inducing and establishing them therein. Having concentrated all these roots of virtue, and after making common cause with all sentient beings, with an attitude of confidence, they then dedicate them so that the buddhafiels might be refined. [F.372.a]

32.27 “Moreover, Subhūti, great bodhisattva beings fill the world systems of the great trichiliocosm with the seven precious things and present these as an offering to the three precious jewels. Having made this offering, they dedicate it with a joyful attitude, saying, ‘Through these, my roots of virtue, may this buddhafiels be fashioned of the seven precious things!’

32.28 “Moreover, Subhūti, great bodhisattva beings make offerings to the reliquary stūpas of the tathāgatas with divine and human music. Having made these offerings, they then dedicate these roots of virtue, making common cause with all sentient beings, saying, ‘Through these, my roots of virtue, may the sound of divine music always arise in this buddhafiels!’

32.29 “Moreover, Subhūti, great bodhisattva beings, by filling the world systems of the great trichiliocosm with divine perfume, constantly make offerings to the tathāgatas and the reliquary stūpas of the tathāgatas. Having made these offerings, they then dedicate these roots of virtue, making common cause with all sentient beings, saying, ‘Through these, my roots of virtue, may the fragrance of divine perfume always arise in this buddhafiels!’

32.30 “Moreover, Subhūti, great bodhisattva beings make offerings of food with a hundred flavors to the tathāgatas, bodhisattvas, and pratyekabuddhas, as well as to the reliquary stūpas of the tathāgatas, and the śrāvakas of the tathāgatas, and having made these offerings, they dedicate them, saying, ‘Through these, my roots of virtue, may I attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment in this buddhafiels, and may all sentient beings possess divine foods with a hundred flavors!’ [F.372.b]

- 32.31 “Moreover, Subhūti, great bodhisattva beings make offerings of divine and human unguents to the tathāgatas of the world systems in the great trichiliocosm, as well as to the reliquary stūpas of the tathāgatas, and to bodhisattvas, pratyekabuddhas, and the śrāvakas of the tathāgatas, and having made these offerings, they dedicate them, saying, ‘Through these, my roots of virtue, may I attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment in this buddhafiield, and may all sentient beings possess divine unguents!’
- 32.32 “Moreover, Subhūti, great bodhisattva beings, through the good intentions that arise in their minds, make offerings of the desirable attributes of the five senses to the tathāgatas, great bodhisattva beings, the pratyekabuddhas, and the śrāvakas of the tathāgatas, and having made these offerings, they dedicate them, saying, ‘Through these, my roots of virtue, may I attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment in this buddha field, and, through the good intentions that arise in my mind, may there be present the pleasant, desirable attributes of the five senses which all sentient beings possess!’
- 32.33 “Moreover, Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom think, ‘I should become absorbed in the first meditative concentration. I should encourage all sentient beings, also, to assume the first meditative concentration, inducing them and establishing them therein. In the same vein, I should become absorbed in [the other meditative concentrations] up to and including the fourth meditative concentration, [F.373.a] inducing all sentient beings and establishing them in the fourth meditative concentration [and the rest]. In the same vein, I should induce them and establish them in the four immeasurable aspirations, the four formless absorptions, and so forth. Similarly, I should cultivate the thirty-seven aspects of enlightenment. I should also induce all sentient beings and establish them in the thirty-seven aspects of enlightenment. In that buddhafiield where I will have attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, all sentient beings should not in any way lack the four meditative concentrations. They should not lack the four immeasurable aspirations, the four formless absorptions, or the thirty-seven aspects of enlightenment!’
- 32.34 “Subhūti, great bodhisattva beings who practice the transcendent perfection of wisdom will refine the buddhafiields accordingly. By engaging in this enlightenment, all their wishes will be fulfilled. They themselves will possess all virtuous attributes, and they will encourage others also to assume all these virtuous attributes, inducing them and establishing them therein. They will reveal their own noble forms⁴⁴¹ to those sentient beings, and also explain the reasons for [the emergence of] their [noble forms].

- 32.35 “When sentient beings see [these forms] they will long to have them, and they will exclusively engage in conduct that is the cause of [obtaining] such [forms]. Acquiring the power of merit, those sentient beings will themselves eventually actualize such noble forms. All of those sentient beings whom [the bodhisattvas] have brought to maturity will be born alongside them in those buddhafiels.”
- 32.36 “The sounds of emptiness, signlessness, and aspirationlessness that emerge [F.373.b] will either be generated as internal sounds through velar, labial, dental, lingual, and palatal articulation, and so forth, or else the sounds of emptiness, signlessness and aspirationless will be stirred by the external sounds of the wind, indicating how phenomena are essentially non-arising, that all things are empty of all things, that they are signless because they are empty, and that, being signless, they are aspirationless.
- 32.37 “Day and night such teachings of the sacred doctrine will emerge, whether those sentient beings are standing, sitting, lying down, or walking. Apart from that, in those buddhafiels that have not yet been refined; where the three inferior realms are conceived; where there are erroneous views; where there are desire, hatred, and delusion; where there are śrāvakas and pratyekabuddhas; where the hallmarks of suffering, impermanence, emptiness, and non-self are conceived; and similarly, where egotism, possessiveness, acquisition, latent impulses, ensnarement, and their fruits are conceived—in such buddhafiels, those bodhisattvas will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, and after attaining enlightenment they will be praised by all the lord buddhas who reside in the world systems of the ten directions.
- 32.38 “All sentient beings who hear the name of this tathāgata will themselves certainly attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment. When this tathāgata teaches the sacred doctrine, no sentient beings will hesitate, wondering whether this doctrine is in fact the doctrine. If you ask why, [F.374.a] Subhūti, it is because those sentient beings will know that with respect to the real nature of phenomena, there is nothing at all that exists. Subhūti, it is in this way that great bodhisattva beings refine the buddhafiels.
- 32.39 “Moreover, Subhūti, when those sentient beings who do not possess the roots of virtue and who have not developed the roots of virtue under [the guidance of] the buddhas, bodhisattvas, and śrāvakas, and who have been mishandled by evil associates, hear the sacred doctrine, they will be discouraged by whatever aspects of their mistaken views—the view of self or the nihilistic view—prevail. That is to say, they abide in the two extremes

of eternalism and nihilism, and so forth. They themselves are gripped by the misapprehension that all things exist, and they introduce others to this misapprehension.

32.40 “They harbor the notion that those who are not genuinely perfect buddhas are genuinely perfect buddhas, and they harbor the notion that those who are genuinely perfect buddhas are not genuinely perfect buddhas. They profess that which is not the doctrine to be the doctrine, and they abandon the sacred doctrine. Having abandoned the sacred doctrine, after they have passed away, they will fall into inferior realms, and be reborn in the hells. Thereupon, great bodhisattva beings will travel to those abodes of the hells in order to assist those sentient beings. Freed from their [former] negative views, those beings will then pass away from the hells and be reborn equal in fortune to human beings. Those who are born as such will be established in the stable community that is intent on genuine reality.⁴⁴² In any event, they will not fall into inferior realms and at the same time will be reborn in this buddhafiield. In such ways will they be established. [F.374.b]

32.41 “Subhūti, in any event, once sentient beings have been reborn in these buddhafiields, great bodhisattva beings will continue to refine the buddhafiields, until all those sentient beings are no longer consumed with doubt concerning mundane, supramundane, contaminated, uncontaminated, conditioned, unconditioned, or any other phenomena, and until they definitively attain unsurpassed, genuinely perfect enlightenment.”

32.42 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! Will great bodhisattva beings be stable in the community that is intent on genuine reality? Will they be stable in the community of the śrāvakas, or will they be stable in the community of pratyekabuddhas? Reverend Lord! In which community will they be stable?”

The Blessed One replied, “Subhūti, great bodhisattva beings will not be stable in the community of śrāvakas. They will not be stable in the community of pratyekabuddhas, but, Subhūti, great bodhisattva beings will be stable in the community of the genuinely perfect buddhas.”

32.43 “Reverend Lord! Are those great bodhisattva beings who have first begun to set their mind on enlightenment said to be stable, or are those [irreversible bodhisattvas] in their final rebirth stable?”

The Blessed One replied, “Subhūti, those great bodhisattva beings who have first begun to set their mind on enlightenment are indeed stable. Those [bodhisattvas] who are irreversible and those in their final rebirth are also stable.”

32.44 “Reverend Lord! Will great bodhisattva beings who are stable in their intent on genuine reality be reborn among the denizens of the hells?” [F.375.a]

The Blessed One replied to the venerable Subhūti as follows: “Subhūti, do you think that one who is on the eighth [level], one who has entered the stream, one who is tied to one more rebirth, one who is no longer subject to rebirth, one who has attained arhatship, or individual enlightenment, will be reborn in the inferior realms?”

No, Reverend Lord!”

32.45 The Blessed One replied, “Similarly, Subhūti, it is impossible that great bodhisattva beings who, from the time when they first begin to set their mind on enlightenment, practice the transcendent perfection of generosity, and similarly maintain ethical discipline, practice tolerance, undertake perseverance with respect to [the acquisition of] virtuous attributes, become absorbed in the meditative concentrations, cultivate wisdom, and have abandoned all non-virtuous attributes, and remain firm, should be reborn in the inferior realms or be reborn among long-lived gods! It is impossible that they should be reborn among frontier tribesmen who do not engage in virtuous acts, or among barbarous human beings, or to be reborn among households or frontier tribesmen who maintain wrong views, where the four assemblies—that is to say, the assembly of fully ordained monks, the assembly of fully ordained nuns, the assembly of laymen, and the assembly of laywomen—are not found! It is impossible for them to be reborn in places where the word ‘Buddha,’ the word ‘Dharma,’ and the word ‘Saṅgha’ are unheard, or where the words ‘inaction’ and ‘wrong view’ are heard! Subhūti, it is impossible that great bodhisattva beings, who have first begun to set their mind on enlightenment, after entering upon the unsurpassed, genuinely perfect enlightenment with higher aspiration, should adopt the ways of the ten non-virtuous actions!”

32.46 Then the venerable Subhūti asked the Blessed One, [F.375.b] “Reverend Lord! If great bodhisattva beings are endowed with many roots of virtue, why are they reborn in the animal realms, and why does the Tathāgata disclose his own past lives in the presence of the four assemblies? Where did those roots of virtue go?”

The Blessed One replied to the venerable Subhūti as follows: “Subhūti, great bodhisattva beings do not assume a body that will be reborn in the animal realms due to non-virtuous past actions, but they assume a corporeal form by which they might be causally effective in order to benefit sentient beings. Subhūti, great bodhisattva beings are endowed with skill in means whereby they may take birth in the animal realms, and mingle with assassins. Do śrāvakas and pratyekabuddhas have this skill in means, which would enable them also to bring those [creatures] and themselves to maturity in the unsurpassed, genuinely perfect enlightenment, and make those assassins cease from causing further harm? For these reasons, Subhūti,

great bodhisattva beings who are seized by great compassion, bring great compassion to its fulfilment. Even though they are born in the animal realms, for the sake of sentient beings, you should know that they are untainted by the defects of taking birth in the animal realms.”

32.47 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! Maintaining which virtuous attributes do great bodhisattva beings acquire corporeal forms that take birth in the animal realms?”

The Blessed One replied, [F.376.a] “Subhūti, if you ask what are the attributes to be perfected by great bodhisattva beings, Subhūti, the unsurpassed, genuinely perfect enlightenment is the perfection of all virtuous attributes. Therefore, Subhūti, there is no virtuous attribute at all which should not be perfected by great bodhisattva beings, commencing exclusively from the time when they first begin to set their mind on enlightenment until they are seated at the Focal Point of Enlightenment. It is impossible for them to attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, while any of these are unperfected. So it is, Subhūti, that, from the time when they first begin to set their mind on enlightenment until they are seated at the Focal Point of Enlightenment, great bodhisattva beings should train in the perfection of all virtuous attributes. When they have trained therein, they will attain omniscience. They will abandon all afflicted mental states, and all involuntary reincarnation through propensities.”

32.48 Then the venerable Subhūti asked the Blessed One, “Reverend Lord! How are great bodhisattva beings, starting from those who possess all positive attributes and continuing as far as those who possess sublime gnosis, born in the inferior realms?”

The Blessed One replied to the venerable Subhūti as follows: “Subhūti, do you think that the tathāgatas are sublime and without contaminants?”

32.49 “Yes, Reverend Lord, it is so! Reverend Sugata, it is so! The tathāgatas are sublime and they are without contaminants.”

The Blessed One replied, “Subhūti, do you think that the tathāgatas may emanate an animal body that takes birth among the animal realms, and having emanated [that form], [F.376.b] then engage in buddha activities?”

32.50 “Yes, Reverend Lord, they may do so!”

The Blessed One replied, “Subhūti, do you think that the tathāgatas are creatures of the animal realms?”

“No, Reverend Lord!”

32.51 The Blessed One replied, “Similarly, Subhūti, even great bodhisattva beings who possess the uncontaminated pristine cognition of the sublime path may, in order to bring sentient beings to maturity, assume at will such corporeal forms by which they might bring to maturity any kind of sentient

beings among the five classes of living beings. Subhūti, do you think, for example, that an arhat can emanate as an arhat whose contaminants have ceased, and having emanated [that form] then induce it to undertake the activities of an arhat, whereupon it would bring joy to the four assemblies through these activities?"⁴⁴³

"Yes, Reverend Lord, it is so!"

32.52 The Blessed One replied, "Similarly, Subhūti, even great bodhisattva beings who possess sublime, uncontaminated gnosis may assume such corporeal forms by which they might act on behalf of sentient beings. Those who have assumed such forms do not at all experience sufferings, and they are untainted also by the corresponding defects.

32.53 "Subhūti, do you think that when an illusionist or the skilled apprentice of an illusionist conjures the form of an elephant in the presence of a crowd of simple folk, or when he conjures the form of a horse or the form of a bull, or when he conjures other forms of living creatures—do you think, Subhūti, that those forms conjured by the illusionist or the skilled apprentice of an illusionist actually turn into an elephant, or that they turn into a horse, bull, or another living creature?" [F.377.a]

"No, Reverend Lord!"

32.54 The Blessed One replied, "Similarly, Subhūti, even though great bodhisattva beings who possess sublime, uncontaminated gnosis may reveal such corporeal forms at will, acting on behalf of sentient beings, they are indeed untainted by the feelings that they possess."

32.55 Then the venerable Subhūti asked the Blessed One, "Reverend Lord! Since great bodhisattva beings, who possess sublime, uncontaminated gnosis, and who may assume this or that corporeal form by which they are capable of acting on behalf of sentient beings, are greatly skilled in means, Reverend Lord, in which [pure] attributes⁴⁴⁴ do great bodhisattva beings abide when they then employ such skill in means?"

The Blessed One replied, "Subhūti, they abide in the transcendent perfection of wisdom when they employ such skillful means. Through this skill in means, though they may traverse all the world systems in the ten directions, numerous as the sands of the River Ganges, and then act on behalf of those sentient beings, they do not hanker for them. If you ask why, it is because they do not apprehend anything at all by which or for which they would hanker. If you ask why, Subhūti, it is because all things are empty of their essential nature, emptiness does not hanker, and there is no one who hankers for emptiness. If you ask why, it is because emptiness does not apprehend emptiness. This, Subhūti, is the emptiness of non-

apprehension. Abiding therein, great bodhisattva beings [F.377.b] will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment.”

32.56 When this doctrinal sūtra comprising the chapters on the transcendent perfection of wisdom was revealed, the mighty earth shook, shook more intensely, and shook with utmost intensity, in six ways. It trembled, trembled more intensely, and trembled with utmost intensity. When the eastern direction was high, the western direction was low. When the western direction was high, the eastern direction was low. When the southern direction was high, the northern direction was low. When the northern direction was high, the southern direction was low. When the centre was high, the periphery was low. When the periphery was high, the centre was low.⁴⁴⁵

32.57 Many hundred billion trillion gods caused their divine cymbals to reverberate through the firmament above. Ten million gods caused a cascade of divine flowers—blue lotuses, night lotuses, and white lotuses—to fall. The blind found their sight. The deaf found their hearing. The insane found their mindfulness. The distracted found their absorption. The sound of a trillion cymbals indeed resounded without having been played. Many marvelous phenomena such as these occurred in the world. Gods and humans, numerous as the particles of the buddhafiels, developed the mind set on unsurpassed, genuinely perfect enlightenment. Sentient beings, numerous as the particles of Jambudvīpa, comprehended the sacred doctrine, that is to say, the immaculate, pure, and untainted eye of the sacred doctrine, with respect to all things. Bodhisattvas, as numerous as the sands of the River Ganges, accepted that phenomena are non-arising. Many sentient beings attained the meditative stabilities, the dhāraṇīs, and the [bodhisattva] levels. An innumerable, countless number of sentient beings passed away from the three inferior realms and were reborn among the gods and humans.

32.58 The entire assembly also beheld throughout the ten directions, numerous as the sands of the River Ganges, the Lord Buddha who taught this doctrinal sūtra on the chapters of the transcendent perfection of wisdom, [F.378.a] which had been requested by the fully ordained monks Śāradvatīputra and Subhūti, in its entirety, without omitting or adding any words and syllables.⁴⁴⁶

32.59 This is the second promulgation of the doctrinal wheel by the lord buddhas in the world, which was comprehended in all buddhafiels by an astonishing, innumerable, countless, inconceivable, and incomparable number of sentient beings.⁴⁴⁷

Such were the words that arose in the presence of the maṇḍalas of the assembly, throughout all these buddhafiels!

32.60 *This completes the thirty-second chapter from "The Transcendent Perfection of Wisdom in Ten Thousand Lines," entitled "The Attainment of Manifest Enlightenment."⁴⁴⁸*

33.

Chapter 33

THE CONCLUSION

33.1 Then the venerable Ānanda asked the Blessed One, “Reverend Lord! Are there not some among the classes of sentient beings who do not develop faith in this exegesis of the profound transcendent perfection of wisdom, who are not motivated by joy, confidence, and higher aspiration, who do not make offerings to the assembly with body and mind, who even depart from this assembly, and, in addition, who have abandoned it and are abandoning it?”⁴⁴⁹

33.2 The Blessed One replied, “Ānanda, among the classes of sentient beings, there are indeed some who do not develop faith in this exegesis of the profound transcendent perfection of wisdom, who are not motivated by joy, confidence, and higher aspiration, who do not make offerings to the assembly with body and mind, and who even walk away from this assembly. If you ask why, it is because they walked away in the past when this profound transcendent perfection of wisdom was explained, [F.378.b] and they also walk away at the present when this profound transcendent perfection of wisdom is being explained.

33.3 “They do not make offerings to the assembly with body and mind, and they accrue deeds that obscure wisdom. Those who have engaged in and accrued deeds that obscure wisdom abandon this profound transcendent perfection of wisdom. By obstructing this profound transcendent perfection of wisdom, they obstruct the omniscience of the lord buddhas of the past, future, and present. Those who have engaged in and accrued deeds that abandon omniscience, accrue deeds that are destitute of the sacred doctrine. Those who have engaged in and accrued deeds that are destitute of the sacred doctrine will roast⁴⁵⁰ among the denizens of the hells for many hundreds of years, for many thousands of years, for many hundreds of thousands of years, and for many hundreds of billion trillion years.

33.4 “Then they will proceed to the great hells, where they will be incinerated by an inferno; having been incinerated, they will become sentient denizens of the great hells in other world systems. They will be reborn therein, and they will burn therein for many hundreds of years, for many thousands of years, for many hundreds of thousands of years, and for many hundreds of billion trillion years. Then, from those great hells, they will again proceed to the great hells. Even after departing thence, they will once again be incinerated by an inferno, and having been incinerated, they will again become sentient denizens of the great hells in other world systems. Reborn therein, they will burn for many hundreds of billion trillion years. From the great hells, they will once again proceed to the great hells. [F.379.a] Moving from the great hells to the great hells, they will again be incinerated by an inferno, and after being incinerated, they will be cast by the wind of past actions into the eastern direction, and then cast [in the other directions], up to and including the intermediate directions. Then when they are reborn, they will again proceed from great hells to great hells. Again they will be incinerated by an inferno, and having been incinerated, they will pass away. Those who have engaged in and accrued deeds that are destitute of the sacred doctrine will once again be reborn and again they will proceed from great hells to great hells. Again they will experience the sufferings of the denizens of the hells in the great hells for many hundreds of billion trillion years.

33.5 “For as long as they are incinerated by an inferno, they will experience the sufferings of the denizens of the hells. Then, after being incinerated, they will pass away and be reborn in this world system. Here, they will be reborn in the world systems of all the ten directions, equal in fortune to those who are born within the animal realms. Just as they will be equal in fortune to those who are born within the animal realms, so they will be reborn within the world systems of the ten directions. Having been born therein, they will again experience the sufferings of those who frequent the world of Yama, the Lord of Death, for many hundreds of billion trillion years. Then, when the sufferings of those who frequent the world of Yama, the Lord of Death, have come to an end, they will be reborn equal in fortune to human beings, but among blind householders, or among outcaste householders, or among householders who are refuse scavengers.

33.6 “Being reborn in those states, they will become blind, lame, decrepit, or without a tongue, without arms, without legs, without ears, with leprosy [F.379.b] or morbid pallor, or else without all their limbs intact. They will always be reborn in worlds where the word ‘Buddha’ is unheard, where the word ‘Dharma’ is unheard, and where the word ‘Saṅgha’ is unheard. If you

ask why, it is because they will have engaged in and accrued deeds that are destitute of the sacred doctrine, and the consequences of having adopted [such actions] will have been fully satisfied.”

33.7 Then the venerable Ānanda said to the Blessed One, “Reverend Lord! The inexpressible crimes are five in number. This engaging in and accruing of deeds that are destitute of the sacred doctrine would be the sixth!”⁴⁵¹

The Blessed One replied, “Ānanda, those individuals are not said to be superior but utterly debased. When this profound transcendent perfection of wisdom is explained and demonstrated, they think they should oppose this transcendent perfection of wisdom, saying ‘This is not the Vinaya! This is not the teaching of the Teacher! This has not been spoken by the Tathāgata! We and you should not undertake training in it!’ They themselves abandon it, and they also separate many sentient beings from it. They injure their own minds, and they also intend to injure the minds of others. Having poisoned their own minds, they also intend to poison the minds of others. They themselves have degenerated from the pathways to the higher realms and to liberation [from cyclic existence], and they intend to induce others also to degenerate from the pathways to the higher realms and to liberation [from cyclic existence]. They themselves neither understand nor comprehend this profound transcendent perfection of wisdom. They intend to abandon it, and they also induce others to do so.”⁴⁵²

33.8 “Ānanda, I do not rejoice when [F.380.a] this profound transcendent perfection of wisdom is proclaimed to such individuals, and I am displeased when I hear them, let alone see them, let alone consort with them! If you ask why, Ānanda, it is because such individuals defame the sacred doctrine. They are like rotten trees and they side with evil. Ānanda, such individuals who intend [others] to listen to them will be destitute owing to their unethical behavior. Ānanda, any individuals who would defame the transcendent perfection of wisdom should comprehend the final outcome. Those who have committed the fault of defaming the sacred doctrine will become denizens of the hells, animals, or individuals frequenting the world of Yama, the Lord of Death.”

33.9 “Reverend Lord! The Blessed One has not spoken of the physical states of those individuals who will be reborn in the inferior realms, having defamed the sacred doctrine.”

The Blessed One replied, “Ānanda, leave aside this description of the physical states of those individuals who will be reborn in the inferior realms, having defamed the sacred doctrine! If you ask why, if one were to hear the description of the physical states of those individuals who have defamed the sacred doctrine, one would vomit blood from the mouth and die, or experience the sufferings of near death. Would that one might not, having

heard this, be pained with sorrow, or become shriveled and withered! Such will be the physical states endured by those individuals who have defamed the sacred doctrine! The Blessed One has spared Venerable Ānanda this scenario.”

33.10 Then the venerable Ānanda asked the Blessed One, “Reverend Lord! How are the bodies of those who will be reborn in the inferior realms, having defamed the sacred doctrine and what sort of bodies will they assume?”

The Blessed One [F.380.b] replied, “Ānanda, those individuals who have engaged in and accrued deeds that are destitute of the sacred doctrine will experience the sufferings of the denizens of the hells over a long period of time, and similarly, they will experience the sufferings of the animals over a long period of time, and likewise they will experience the sufferings of the worlds of Yama, Lord of Death, over a long period of time. Such should be made apparent to the sentient beings of posterity.”

33.11 “Reverend Lord! It is as you have said! Reverend Lord! The sons of enlightened heritage or daughters of enlightened heritage who are of positive disposition are the supporters of the sacred doctrines of the buddhas. With the words ‘Would that I might not experience such sufferings over a long period of time in the inferior realms!’ they do not abandon the sacred doctrine even for the sake of their own lives.”⁴⁵³

33.12 Thereupon, the venerable Ānanda asked the Blessed One, “Reverend Lord! When sons of enlightened heritage or daughters of enlightened heritage who are skillful in disposition, restrained in their physical actions, and similarly restrained in their verbal and mental actions hear this teaching concerning individuals who abandon the sacred doctrine and defame the sacred doctrine, they might appropriately say, ‘Would that I might not experience such sufferings! I would not even behold the tathāgatas, arhats, genuinely perfect buddhas. I would not even hear the sacred doctrine. I would not even see the saṅgha of the Tathāgata. I would not even venerate these [precious jewels]. I would not even be born in the buddhafiels where buddhas emerge. Instead, I would become an impoverished person, or belong to an inferior household, such as the households of outcastes or the households of refuse scavengers, or else I would be blind, lame, or [succumb to other infirmities], up to and including deformity of the limbs!’ Reverend Lord! How do those who have obsessively carried out and accrued unendurable deeds of speech carry out and accrue deeds that are destitute of the sacred doctrine?” [F.381.a]

33.13 The Blessed One replied, “Ānanda, if you ask how those who have obsessively carried out and accrued unendurable deeds of speech carry out and accrue deeds that are destitute of the sacred doctrine, Ānanda, there are deluded persons who have received the renunciate ordination according to

this Vinaya, which has been eloquently expressed, and who then intend to defame this profound transcendent perfection of wisdom within the assembly. Intending to oppose it, they defame the transcendent perfection of wisdom. By opposing it, they defame and oppose the enlightenment of the lord buddhas. By defaming the enlightenment of the buddhas, they defame omniscience, which the tathāgatas, arhats, genuinely perfect buddhas of the past, the future, and the present all have. By opposing omniscience, they oppose the sacred doctrine. By opposing the sacred doctrine, they oppose the saṅgha. By opposing the saṅgha, they oppose the genuine view concerning the world. By opposing the genuine view concerning the world, they oppose the four applications of mindfulness, and similarly, they oppose [all the other causal and fruitional attributes], up to and including omniscience. By opposing omniscience [and so forth], they acquire an innumerable, countless, and immeasurable number of demerits. By acquiring an innumerable, countless, and immeasurable number of demerits, they experience innumerable, countless, and immeasurable sufferings and discomforts among the denizens of the hells, among animals, and among anguished spirits.” [F.381.b]

33.14 Then the venerable Ānanda asked the Blessed One, “Reverend Lord! In what ways do those deluded persons who abandon this profound transcendent perfection of wisdom actually abandon it?”⁴⁵⁴

The Blessed One replied, “Ānanda, those deluded persons abandon this profound transcendent perfection of wisdom in four ways.”

33.15 “What are the four ways?”

The Blessed One replied, “They are as follows: (1) having no faith in the sacred doctrine, and lacking conviction and volition with regard to this profound doctrine, through the machinations of Māra; (2) falling into the clutches of evil associates; (3) being fixated upon and lacking perseverance with respect to the five psycho-physical aggregates; and (4) esteeming oneself and deprecating others. Ānanda, deluded persons who possess these four abandon this profound transcendent perfection of wisdom.”

33.16 Then the venerable Ānanda said to the Blessed One, “Reverend Lord! So, they would regress and become degenerate if they were to engage in such deeds destitute of the sacred doctrine. This is why bodhisattvas should restrain their verbal actions!”⁴⁵⁵

“Ānanda, it is so! It is as you have said.”

33.17 Thereupon the venerable Ānanda asked the Blessed One, “Reverend Lord! What is the extent of the stock of merit of those sons of enlightened heritage or daughters of enlightened heritage who hear this teaching on the transcendent perfection of wisdom, and having heard it, then have faith in it,

and retain, hold, recite aloud, master, and are attentive to it in the correct manner, and who commit it to writing and have it committed to writing?"⁴⁵⁶
[F.382.a]

The Blessed One replied, "Ānanda, when, on the one hand, there are some sons of enlightened heritage or daughters of enlightened heritage who retain, hold, recite aloud, master, and are attentive in the correct manner to this transcendent perfection of wisdom, committing it to writing and having it committed to writing, and, on the other hand, when there are tathāgatas who maintain the three miracles and teach the doctrine to sentient beings so that they retain, hold, recite aloud, master, and are attentive in the correct manner to the sūtras, the sayings in prose and verse, the prophetic declarations, the verses, the aphorisms, the contexts, the quotations, the tales of past lives, the narratives, the marvelous events, and the established instructions, the merits that the latter will amass will not approach even a hundredth part of the aforementioned merit accrued by those who retain this transcendent perfection of wisdom, and are attentive to it in the correct manner, and so forth. Indeed, this latter merit cannot be expressed as even a thousandth part, a hundred thousandth part, a billionth part, a ten billionth part, a hundred billionth part, or indeed as any other number, fraction, quantity, or material part."⁴⁵⁷

33.18 "Moreover, Ānanda, when, on the one hand, the tathāgatas, arhats, genuinely perfect buddhas of the world systems of the eastern direction, numerous as the sands of the River Ganges, and similarly, the tathāgatas, arhats, genuinely perfect buddhas of the world systems of the southern direction, the western direction, the northern direction, and similarly of the four intermediate directions, the nadir, and the zenith, numerous as the sands of the River Ganges, maintain the three miracles and teach the doctrine, that is to say, the sūtras, the sayings in prose and verse, the prophetic declarations, [F.382.b] the verses, the aphorisms, the contexts, the quotations, the tales of past lives, the narratives, the marvelous events, and the established instructions to sentient beings, and when, on the other hand, there are also some sons of enlightened heritage or daughters of enlightened heritage who receive, retain, master, and recite this transcendent perfection of wisdom, and also teach its doctrine to others, the latter will be equal in their stock of merit to the lord buddhas. If you ask why, it is because even the tathāgatas, arhats, genuinely perfect buddhas of the world systems of the ten directions, numerous as the sands of the River Ganges, originate from this [transcendent perfection of wisdom]. Even the three miracles of the tathāgatas originate from this [transcendent perfection of wisdom]. Even the [branches of the scriptures], from the sūtras, the

sayings in prose and verse, and prophetic declarations, up to and including the narratives and the established instructions, all originate from this [transcendent perfection of wisdom].

33.19 “Moreover, Ānanda, the stock of merit of those sons of enlightened heritage or daughters of enlightened heritage who commit this transcendent perfection of wisdom to writing, or have it committed to writing, and then honor, venerate, respect, and make offerings to this scripture with flowers, ribbons, and so forth, as well as with diverse musical sounds, is equal to that of those who honor, venerate, respect, and make offerings with flowers, ribbons, and so forth, as well as with diverse musical sounds, to the tathāgatas, arhats, genuinely perfect buddhas of the world systems of the ten directions and four times, numerous as the sands of the River Ganges. [F.383.a] If you ask why, Ānanda, it is because even the tathāgatas, arhats, genuinely perfect buddhas of the world systems of the ten directions and four times, numerous as the sands of the River Ganges, have attained emancipation through this [transcendent perfection of wisdom].

33.20 “Moreover, Ānanda, the sons of enlightened heritage or daughters of enlightened heritage who receive, retain, master, and recite this profound transcendent perfection of wisdom, and who are attentive to it in the correct manner and teach it extensively to others, should know that they will not become denizens of the hells, and they should know that they will not proceed into the animal realms or into the world of Yama. They should know that they are without fear of regressing to the level of the pratyekabuddhas. If you ask why, Ānanda, it is because those sons of enlightened heritage or daughters of enlightened heritage should know that they abide on the irreversible level. If you ask why, Ānanda, it is because this transcendent perfection of wisdom dispels all negativity and eradicates all ailments.

33.21 “Moreover, Ānanda, the sons of enlightened heritage or daughters of enlightened heritage who commit this transcendent perfection of wisdom to writing, and then retain, hold, master, and recite this very transcendent perfection of wisdom, and are attentive to it in the correct manner, honoring, venerating, respecting, and making offerings to it with flowers, garlands, perfume, unguents, robes, parasols, victory banners, ribbons, and diverse musical sounds, should know that they will have nothing at all to fear. [F.383.b] If you ask why, it is because even the tathāgatas have attained emancipation through it, and even the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, which the tathāgatas, arhats, genuinely perfect buddhas possess, all originate from this [transcendent perfection of wisdom]. Indeed, Ānanda, even the other five transcendent perfections, which have received the name ‘transcendent

perfection,' originate from this [transcendent perfection of wisdom], and even the omniscience that the tathāgatas, arhats, genuinely perfect buddhas have attained its emancipation through this [transcendent perfection of wisdom].

33.22 “Ānanda, in this world, in a town, city, market, province, or palace circle, wherever anyone retains, holds, masters, and recites this transcendent perfection of wisdom, and is attentive to it in the correct manner, and commits it to writing, or has it committed to writing and then honors, venerates, and respects it, no human or non-human beings who seek to intrude [and cause harm] would have a chance. All sentient beings, too, would sequentially attain final nirvāṇa by means of any vehicle whatsoever among the three vehicles. Therefore, Ānanda, this transcendent perfection of wisdom is most important because through it the sentient beings of the world systems of the great trichiliocosm become established in accordance with the deeds of the buddhas. Ānanda, you should know that the attainment of buddhahood occurs in whichever world system the transcendent perfection of wisdom prevails.

33.23 “Ānanda, it resembles, for example, a priceless gemstone which is endowed with the following attributes: [F.384.a] No matter where this precious gemstone is placed, no human being seeking to intrude [and cause harm] would have a chance. When this precious gemstone is set in a place where men or women are possessed by non-human spirits, the non-human spirits would themselves swiftly depart because they would be unable to stand the brilliance of this precious gemstone. Similarly, when this precious gemstone is attached to the body of an invalid suffering from bile disorders, the bile disorders will be alleviated. Similarly, when this precious gemstone is attached to the body of a man or woman who is afflicted by wind disorders, or a man or woman afflicted by phlegm disorders or combined humoral disorders, immediately on touching it the ailments would be alleviated by the brilliance of this precious gemstone. Furthermore, this precious gemstone would illuminate the night. In the hot season, any location in which this precious gemstone is placed would become cool, and in the cold season any location in which this precious gemstone is placed would become warm. In any location where there are poisonous snakes or scorpions, and some man or woman were bitten by a poisonous snake [or scorpion], on being shown this precious gemstone, immediately after seeing it their poison would vanish. Ānanda, this precious gemstone would be endowed with such attributes.

33.24 “Furthermore, Ānanda, if this precious gemstone were attached to the body of a man or woman afflicted by pustules or blisters, or afflicted with an eye disease, or an ear, nose, tongue or throat disease, immediately on seeing

it all their ailments would be alleviated. If this precious gemstone were immersed in a pool of water, all the water would come to possess the eight qualities [of pure water]. If it were wrapped in blue, yellow, red, white, purple, crystal, reddish yellow, or pale yellow cloth and then immersed in water, all the water would become identical in color—blue and so forth, up to pale yellow. [F.384.b] Ānanda, if this precious gemstone were immersed in turbid water, the water would become clear. Accordingly, Ānanda, this transcendent perfection of wisdom, like a precious gemstone, is the source of all positive attributes and it alleviates all negativity.” [B34]

33.25 Then, the venerable Ānanda asked the Blessed One, “Reverend Lord! Does this precious gemstone exist among the gods, or does it exist among humans?”⁴⁵⁸

The Blessed One replied to the venerable Ānanda as follows: “Ānanda, this precious gemstone indeed exists among the gods. This precious gemstone indeed exists among the human beings of Jambudvīpa. However, the precious gemstone that exists among the human beings of Jambudvīpa has few attributes, whereas the precious gemstone that exists among the god realms has immeasurable attributes. Even the basket in which the precious gemstone of the god realms is kept is endowed with its positive attributes. There are some who will acquire those same attributes even on touching this basket.

33.26 “Ānanda, this transcendent perfection of wisdom resembles the precious gemstone of the god realms. Those who commit this transcendent perfection of wisdom to writing should know that the locale in which [this scripture] is placed will experience no harm whatsoever. They should also observe that the attributes of the definitive transcendent perfection of wisdom, the gnosis of omniscience, and those of [the other transcendent perfections], from the transcendent perfection of meditative concentration down to and including the transcendent perfection of generosity, resemble the attributes of that precious gemstone. [The aspects of emptiness], from the emptiness of internal phenomena up to and including the emptiness of the essential nature of non-entities, also resemble this [precious gemstone]. [F.385.a] [The causal and fruitional attributes], from the four applications of mindfulness up to and including the eighteen distinct qualities of the buddhas, and all the attributes of reality, the abiding nature, the real nature, the finality of existence, and the inconceivable expanse, also resemble this [precious gemstone].

33.27 “It is for this reason that the tathāgatas, arhats, genuinely perfect buddhas are described as ‘omniscient masters of all phenomena.’ They are worthy of honor, veneration, respect, and offering in the worlds of gods, humans, and antigods. If you ask why, it is because they are the repositories of the six

transcendent perfections. In the same vein as before, the tathāgatas accept the offerings because they are the repositories [of the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, and of the gnosis of omniscience, great compassion, and great loving kindness. Similarly, they accept the offerings because they are the repositories of the transcendent perfections, in whom afflicted mental states and all involuntary reincarnation through propensities have been abandoned, and who likewise are without affliction or purification, without arising or ceasing, without acceptance or rejection, and without standing, sitting, going, coming, or abiding.

33.28 “Moreover, Ānanda, when, on the one hand, there are some sons of enlightened heritage or daughters of enlightened heritage who, for an eon, [F.385.b] a period exceeding an eon, a hundred eons, a thousand eons, a hundred thousand eons, many hundreds of eons, many thousands of eons, many hundred thousands of eons, or many hundreds of billion trillion eons, honor, venerate, respect, and make offerings with flowers, garlands, perfume, unguents, powders, religious robes, clothing, parasols, victory banners, ribbons, and diverse musical sounds to the tathāgatas, arhats, genuinely perfect buddhas of the world systems of the eastern direction, numerous as the sands of the River Ganges, and similarly to the tathāgatas, arhats, genuinely perfect buddhas of the world systems of the southern, western, and northern directions, along with the nadir, the zenith, and likewise the four intermediate directions, numerous as the sands of the River Ganges, and, on the other hand, there are some other sons of enlightened heritage or daughters of enlightened heritage who retain, hold, recite, and master this transcendent perfection of wisdom, and are attentive to it in the correct manner, committing it to writing, and having it committed to writing, and who then honor, venerate, respect, and make offerings to this volume of the scripture with flowers, garlands, perfume, unguents, powders, religious robes, clothing, parasols, victory banners, ribbons, and diverse musical sounds—among these stocks of merit, the stock of merit acquired through this transcendent perfection of wisdom is ‘supreme,’ ‘foremost,’ ‘superior,’ and ‘unsurpassed,’ in contrast to the aforementioned stock of merit acquired through [making offerings to] the tathāgatas. If you ask why, Ānanda, the sons of enlightened heritage or daughters of enlightened heritage whose stock of merit is acquired through [making offerings] to the tathāgatas, but lack the transcendent perfection of wisdom, are reborn among the gods and among human beings. They roam within cyclic existence and they do not perfect the transcendent perfection of wisdom. If they do not perfect the

- transcendent perfection of wisdom, [F.386.a] they will not perfect the ten powers of the tathāgatas, and in the same vein, they will not perfect [the other fruitional attributes and attainments], up to and including omniscience.
- 33.29 “Ānanda, those who retain, hold, and so forth, this transcendent perfection of wisdom and are attentive to it in the correct manner will perfect the definitive transcendent perfection of wisdom. Similarly, they will perfect [the other transcendent perfections], from the transcendent perfection of meditative concentration up to and including the transcendent perfection of generosity. Similarly, they will perfect the four applications of mindfulness, and they will perfect [the other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. Having transcended the levels of the śrāvakas and the pratyekabuddhas, they will enter into the maturity of the bodhisattvas, and also attain the extrasensory powers of the bodhisattvas. Through these extrasensory powers of the bodhisattvas they will travel from buddhahood to buddhahood, and acquire a corporeal form through which they will refine the buddhahoods and bring sentient beings to maturity. Alternatively, they will bring sentient beings to maturity assuming the kingly guise of a universal monarch, or by becoming the king of a nation, or by becoming a member of the royal class, tall as a great sāl tree, or by becoming a member of the priestly class, tall as a great sāl tree, or else by assuming the form of Śakra, by assuming the form of Brahmā, or by assuming the form of Vaiśravaṇa. Therefore, Ānanda, if they honor, venerate, respect, and make offerings to this same transcendent perfection of wisdom, they will accumulate the causes of all fruitional attributes. They will acquire all excellences. [F.386.b] They will honor, venerate, respect, and make offerings to the tathāgatas.
- 33.30 “Moreover, Ānanda, those wishing to behold, in the buddha body of form and the buddha body of reality, the tathāgatas, arhats, genuinely perfect buddhas who reside in the innumerable world systems of the ten directions, and who are alive at present, even now teaching the sacred doctrine, should retain, hold, and master this very transcendent perfection of wisdom, and extensively reveal it to others. Having been attentive to it in the correct manner, they will consequently behold the tathāgatas, arhats, genuinely perfect buddhas who reside in all the innumerable world systems of the ten directions.
- 33.31 “Moreover, Ānanda, the sons of enlightened heritage or daughters of enlightened heritage who wish actually to behold the tathāgatas, arhats, genuinely perfect buddhas should retain, hold, recite, and master this very transcendent perfection of wisdom and be attentive to it in the correct manner. Ānanda, those in the past who became tathāgatas, arhats, genuinely perfect buddhas also attained manifestly perfect buddhahood in

unsurpassed, genuinely perfect enlightenment, dependent on this transcendent perfection of wisdom. Those who became the śrāvakas of those tathāgatas also attained the fruit of entering the stream dependent on this transcendent perfection of wisdom, and it was in the same way that they also attained [the other fruits], up to and including arhatship. Those tathāgatas, arhats, genuinely perfect buddhas who will emerge in the future, and their śrāvakas who will also enter the stream and attain [the other fruits], up to and including arhatship, [F.387.a] will all do so dependent on this very transcendent perfection of wisdom.

33.32 “Those tathāgatas, arhats, and genuinely perfect buddhas who reside in the innumerable world systems of the ten directions, numerous as the sands of the River Ganges, and who are alive at present, even now teaching the sacred doctrine, all attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment dependent on this transcendent perfection of wisdom. Those śrāvakas [of the present] will also attain [the fruits], up to and including arhatship, and all those pratyekabuddhas of the present who abide in the innumerable, countless world systems of the ten directions will also attain individual enlightenment, manifestly perfect buddhahood, dependent on this same transcendent perfection of wisdom. If you ask why, it is because the three vehicles are extensively revealed in this transcendent perfection of wisdom.

33.33 “These [attainments] are all revealed in the manner of signlessness, and similarly they are revealed in the manner of non-arising and non-cessation, in the manner of non-affliction and non-purification, in the manner of non-conditioning, in the manner of non-acceptance and non-rejection, and in the manner of non-standing, non-sitting, non-grasping, and non-abandoning. Although they may be revealed according to the conventional ways of the world, in ultimate reality they are not like that. If you ask why, it is because this transcendent perfection of wisdom is neither immanent nor transcendent, it is neither plain nor contoured, it is neither flat nor uneven, it is neither with signs nor is it signless, it is neither mundane nor supramundane, it is neither conditioned nor is it unconditioned, it is neither virtuous nor non-virtuous, it is neither specified nor non-specified, and it is neither past, nor future, [F.387.b] nor present.”

33.34 Then the venerable Ānanda asked the Blessed One, “Reverend Lord! Do great bodhisattva beings exclusively practice the transcendent perfection of wisdom, or do they also practice the other transcendent perfections?”

The Blessed One replied, “Ānanda, great bodhisattva beings practice all six transcendent perfections but they train without apprehending anything. They practice the transcendent perfection of generosity but they do not apprehend this transcendent perfection of generosity. They do not

apprehend the dispenser of generosity and they do not apprehend the recipient of generosity. They practice the transcendent perfection of ethical discipline but they do not apprehend this transcendent perfection of ethical discipline, and in the same vein they practice the other transcendent perfections, up to and including the transcendent perfection of wisdom, but they do not apprehend this transcendent perfection of wisdom [and the rest].

33.35 “They do not apprehend those who possess wisdom and they do not apprehend those whose wisdom is confused. However, this transcendent perfection of wisdom has primacy over all [the other] transcendent perfections. It is thus that great bodhisattva beings who dispense generosity perfect the transcendent perfection of generosity. Similarly, this same transcendent perfection of wisdom has primacy for those great bodhisattva beings who keep [the vows of] ethical discipline. It is thus that they perfect the transcendent perfection of ethical discipline. This same transcendent perfection of wisdom has primacy for those great bodhisattva beings who practice tolerance. It is thus that they perfect the transcendent perfection of tolerance. The same transcendent perfection of wisdom has primacy for those great bodhisattva beings who undertake perseverance. [F.388.a] It is thus that they perfect the transcendent perfection of perseverance. The same transcendent perfection of wisdom has primacy for those great bodhisattva beings who become absorbed in the meditative concentrations. It is thus that they perfect the transcendent perfection of meditative concentration. The same transcendent perfection of wisdom has primacy for those great bodhisattva beings who inspect phenomena. It is thus that they perfect the transcendent perfection of wisdom. Yet they do so without apprehending physical forms, and in the same vein, they do so without apprehending [any other phenomena, attributes. or attainments], up to and including omniscience.

33.36 “Ānanda, just as the shade of the trees of Jambudvīpa, with their different foliage, different flowers, and different fruits, is reckoned to be shade, and apart from that, no other details or distinctions are apprehensible, in the same way, Ānanda, the five [other transcendent] perfections which are acquired through the transcendent perfection of wisdom are dedicated to [the attainment of] omniscience, and also no [other] details or distinctions are apprehensible.”

33.37 Then the venerable Ānanda said to the Blessed One, “Reverend Lord! This transcendent perfection of wisdom is endowed with great enlightened attributes in order that infinite enlightened attributes might be possessed. Reverend Lord! This transcendent perfection of wisdom perfects all

enlightened attributes and is endowed with innumerable enlightened attributes in order that infinite enlightened attributes might be possessed.”⁴⁵⁹

The Blessed One replied to the venerable Ānanda as follows: “Ānanda, it is so! It is just as you have said.”[F.388.b]

33.38 Then the venerable Ānanda asked the Blessed One, “Reverend Lord! If, on the one hand, there are some sons of enlightened heritage or daughters of enlightened heritage who commit this transcendent perfection of wisdom to writing, or have it committed to writing, and then make it into a volume of scripture, hold it, recite it, or similarly honor, venerate, respect, and make offerings to it with flowers, garlands, perfume, unguents, incense, butter lamps, powders, religious robes, clothing, parasols, victory banners, ribbons, and diverse musical sounds, and in addition they are also attentive to this transcendent perfection of wisdom in the correct manner, and if, on the other hand, there are other sons of enlightened heritage or daughters of enlightened heritage who commit this transcendent perfection of wisdom to writing, or have it committed to writing, and, having made it into a volume of scripture, then bestow it upon others, which of these two would have the greater merit?”

33.39 The Blessed One replied to the venerable Ānanda as follows: “Ānanda, I will ask you a question and you should answer as best you can! Ānanda, in your opinion, which of these two has the greater merit—those sons of enlightened heritage or daughters of enlightened heritage who continuously honor, venerate, respect, and make offerings to the relics of the tathāgatas with flowers, and so forth, up to and including ribbons and diverse musical sounds, or those other sons of enlightened heritage or daughters of enlightened heritage who share a mustard seed-size relic of the tathāgatas with others, so that they too receive a mustard seed-size relic of the tathāgatas, and then honor, venerate, respect, and make offerings to that [relic] with flowers, and so forth, up to and including ribbons and diverse musical sounds?” [F.389.a]

33.40 The venerable Ānanda said to the Blessed One, “Reverend Lord! As I understand the meaning of the words spoken by the Lord, those who bestow a mustard seed-size relic of the tathāgatas on others will have much greater merit, considering that the tathāgatas, arhats, genuinely perfect buddhas become absorbed in the adamantite meditative stability and demonstrate the dissolution of the adamantite body. If one were to ask why, Reverend Lord, it is because the roots of virtue of any who make offerings to a mustard seed-size relic of the tathāgatas who have passed into final nirvāṇa will not come to an end—rather, all their sufferings will come to an end.”

33.41 The Blessed One replied to the venerable Ānanda as follows: “Ānanda, it is so! It is just as you have said. Ānanda, the merit of those sons of enlightened heritage or daughters of enlightened heritage who commit this transcendent perfection of wisdom to writing, or have it committed to writing, and then bestow it upon others out of joy in the sacred doctrine, is much greater than that of those who commit this transcendent perfection of wisdom to writing, or have it committed to writing, and, having made it into a volume of scripture, then honor, venerate, respect, and make offerings to it with flowers, and so forth, up to and including ribbons and diverse musical sounds.

33.42 “Moreover, Ānanda, the sons of enlightened heritage or daughters of enlightened heritage [F.389.b] who resolutely wish to attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment should honor, venerate, respect, and make offerings to this same transcendent perfection of wisdom which has just been taught, and they should retain, hold, recite, and master it, and be attentive to it in the correct manner. If you ask why, Ānanda, it is because great bodhisattva beings also will attain emancipation through the transcendent perfection of wisdom, and even the tathāgatas, arhats, genuinely perfect buddhas have attained emancipation through it. So it is, Ānanda, that the sons of enlightened heritage or daughters of enlightened heritage who follow the vehicle of the bodhisattvas, the vehicle of the pratyekabuddhas, or the vehicle of the śrāvakas should honor, venerate, respect, and make offerings to this very transcendent perfection of wisdom with flowers, and so forth, up to and including ribbons and diverse musical sounds.”

33.43 Then the venerable Ānanda asked the Blessed One, “Reverend Lord! When any sons of enlightened heritage or daughters of enlightened heritage who follow the vehicle of the bodhisattvas teach, explain, analyze, elucidate, and genuinely demonstrate this transcendent perfection of wisdom, saying, ‘Come! Child of enlightened heritage, you should earnestly apply this transcendent perfection of wisdom, as it has been taught,’ in that case, Reverend Lord, how much merit would those sons of enlightened heritage or daughters of enlightened heritage accrue on that basis?”⁴⁶⁰

33.44 The Blessed One replied, “Ānanda, those sons of enlightened heritage or daughters of enlightened heritage would accrue much merit on that basis. Ānanda, do you think that if any sons of enlightened heritage or daughters of enlightened heritage were to establish the sentient beings of Jambudvīpa in the fruit of entering the stream, [F.390.a] in your opinion, Ānanda, would those sons of enlightened heritage or daughters of enlightened heritage accrue much merit on that basis?”⁴⁶¹

“Yes, they would, Reverend Lord!”

33.45 The Blessed One replied, “Ānanda, if any sons of enlightened heritage or daughters of enlightened heritage were to describe, teach, elucidate, analyze, and genuinely demonstrate these noble meanings and noble words of the transcendent perfection of wisdom to others, saying, ‘Come! Child of enlightened heritage, you should retain, hold, master, recite, and be attentive to it in the correct manner! You should earnestly apply this transcendent perfection of wisdom, as it has been taught!’ they would have much greater merit than those [who establish sentient beings in entering the stream]. If you ask why, Ānanda, it is because those who enter the stream are distinguished through this transcendent perfection of wisdom.⁴⁶²

33.46 “Ānanda, if any sons of enlightened heritage or daughters of enlightened heritage were to establish as many sentient beings as there are in all the world systems of the ten directions, numerous as the sands of the River Ganges, in the fruit of entering the stream—not to mention the sentient beings of Jambudvīpa, and similarly, not to mention the sentient beings of the four continents, not to mention the sentient beings of the world systems of a chiliocosm, not to mention the sentient beings of the world systems of a dichiliocosm, and, Ānanda, not to mention the sentient beings of the world systems of a great trichiliocosm—in that case, Ānanda, do you think that those sons of enlightened heritage or daughters of enlightened heritage would accrue much merit on that basis?”

“Yes, they would, Reverend Sugata!”[F.390.b]

33.47 The Blessed One replied, “Ānanda, if there are any sons of enlightened heritage or daughters of enlightened heritage who describe, teach, elucidate, analyze, and genuinely demonstrate these noble meanings and noble words of the transcendent perfection of wisdom to others, the merit of those sons of enlightened heritage or daughters of enlightened heritage would be much greater than the merit of the aforementioned sons of enlightened heritage or daughters of enlightened heritage [who establish sentient beings in entering the stream]. They should be expected to become a revealer [of the sacred doctrine], or some other revealer, one who is worthy of veneration, or one who is renunciate in conduct. If you ask why, Ānanda, it is because the genuinely perfect buddhas of the past indeed attained omniscience having trained in this transcendent perfection of wisdom. The tathāgatas who will emerge in the future, also, will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment dependent on this transcendent perfection of wisdom. The tathāgatas, arhats, and genuinely perfect buddhas who reside in the world systems of the ten directions, numerous as the sands of the River Ganges, and who are alive at present,

even now teaching the sacred doctrine, have all attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment having trained in this same transcendent perfection of wisdom.

33.48 “All the other learned renunciants, śrāvakas, and pratyekabuddhas who have appeared also did so through having trained in this same transcendent perfection of wisdom. Moreover, all great bodhisattva beings of the present who transcend the level of the śrāvakas or the level of the pratyekabuddhas, and enter into the maturity of the irreversible bodhisattvas, do so through having trained in this same transcendent perfection of wisdom. Also, those who follow the vehicle of the śrāvakas [F.391.a] have attained and will attain arhatship through having trained in this same transcendent perfection of wisdom. Similarly, those who follow the vehicle of the pratyekabuddhas have attained and will attain individual enlightenment through having trained in this same transcendent perfection of wisdom, while those who follow the vehicle of the bodhisattvas will also enter upon the maturity of the bodhisattvas through it.

33.49 “Ānanda, so it is that the sons of enlightened heritage or daughters of enlightened heritage who wish to honor, wish to venerate, wish to respect, and wish to make offerings in the presence of the tathāgatas with diverse flowers, and so forth, up to and including ribbons and diverse musical sounds, should commit this transcendent perfection of wisdom to writing, or have it committed to writing, and then, having made it into a volume of scripture, honor, venerate, respect, and make offerings to it with diverse flowers, and so forth, up to and including ribbons and diverse musical sounds.

33.50 “Considering this objective, when I had attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, I wondered whom I should honor, venerate, respect, make offerings to, and rely upon, but at that time, Ānanda, I did not see anyone like me or superior to me in the worlds, replete with all their gods, humans, and antigods—sentient beings including divinities, including Māra, including Brahmā, and including virtuous ascetics and brāhmin priests—and then it occurred to me, ‘I should honor, venerate, respect, make offerings to, and rely upon the sacred doctrine which is calm, abundant, and through which manifestly perfect buddhahood is attained.’ Ānanda, if you ask what is that [sacred doctrine], it is this very transcendent perfection of wisdom.

33.51 “Ānanda, since even now I honor, venerate, respect, make offerings to, and rely upon this same transcendent perfection of wisdom, Ānanda, [F.391.b] the sons of enlightened heritage or daughters of enlightened heritage who wish to attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment should honor, venerate, respect, and make

offerings to this transcendent perfection of wisdom with flowers, incense, perfume, garlands, unguents, powders, robes, parasols, victory banners, and ribbons. It also goes without saying that those sons of enlightened heritage or daughters of enlightened heritage who would enter the vehicle of the śrāvakas or those who would enter the vehicle of the pratyekabuddhas should also honor, venerate, respect, and make offerings to this transcendent perfection of wisdom with flowers, incense, perfume, garlands, unguents, powders, robes, parasols, victory banners, and ribbons. If you ask why, it is because it is through the transcendent perfection of wisdom that the bodhisattvas have appeared, through the bodhisattvas that the tathāgatas, arhats, genuinely perfect buddhas have appeared, and through the tathāgatas that the śrāvakas and pratyekabuddhas have appeared.

33.52 “Ānanda, so it is that the sons of enlightened heritage or daughters of enlightened heritage who are followers of the Great Vehicle, as well as the followers of the vehicle of the śrāvakas and the followers of the vehicle of the pratyekabuddhas, should honor, venerate, respect, and make offerings with flowers, incense, perfume, garlands, unguents, powders, robes, parasols, victory banners, and ribbons to this same transcendent perfection of wisdom, in which they have all trained, and through which sons of enlightened heritage or daughters of enlightened heritage have attained, are attaining, and will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment.

33.53 “Ānanda, [F.392.a] do you think that if any sons of enlightened heritage or daughters of enlightened heritage were to establish all the sentient beings of Jambudvīpa, as many as they are, in the fruit of entering the stream, in your opinion, Ānanda, would those sons of enlightened heritage or daughters of enlightened heritage accrue much merit on that basis?”⁴⁶³

“Yes, they would, Reverend Lord! Yes, they would, Reverend Sugata!”

33.54 The Blessed One replied, “Ānanda, if any sons of enlightened heritage or daughters of enlightened heritage were to extensively describe, teach, analyze, elucidate, and genuinely demonstrate these noble meanings and noble words of the transcendent perfection of wisdom to others, saying, ‘Come! Child of enlightened heritage, you should retain, hold, recite, and master it, and be attentive to it in the correct manner! You should earnestly apply this transcendent perfection of wisdom, as it has been taught!’ they would have much greater merit than those [who establish sentient beings in entering the stream]. If you ask why, Ānanda, it is because those who enter the stream are distinguished through this transcendent perfection of wisdom.

33.55 “Moreover, Ānanda, if any sons of enlightened heritage or daughters of enlightened heritage were to establish the sentient beings of Jambudvīpa, as many as they are, in the fruit of being tied to one more rebirth, in the fruit of no longer being subject to rebirth, in arhatship, and in individual enlightenment, in your opinion, Ānanda, would those sons of enlightened heritage or daughters of enlightened heritage accrue much merit on that basis?”

“Yes, they would, Reverend Lord! Yes, they would, Reverend Sugata!”

33.56 The Blessed One replied, “Ānanda, if any sons of enlightened heritage or daughters of enlightened heritage were to extensively describe, explain, genuinely demonstrate, and so forth, these noble meanings and noble words of the transcendent perfection of wisdom to others, [F.392.b] saying, ‘Come! Child of enlightened heritage, you should retain this transcendent perfection of wisdom, and so forth. You should earnestly apply this transcendent perfection of wisdom, as it has been taught!’ they would have much greater merit than those [who establish sentient beings in those fruits]. If you ask why, Ānanda, it is because [those fruits], up to and including individual enlightenment, are distinguished through this transcendent perfection of wisdom. The same goes for all the sentient beings of the world systems of the ten directions, as many as the sands of the River Ganges.

33.57 “Moreover, Ānanda, if any sons of enlightened heritage or daughters of enlightened heritage were to encourage all the sentient beings of Jambudvīpa, numerous as the sands of the River Ganges, to acquire unsurpassed, genuinely perfect enlightenment, and then were to extensively teach, explain, analyze, elucidate, and genuinely demonstrate these noble meanings and noble words of the transcendent perfection of wisdom to others, saying, ‘Come! Child of enlightened heritage, you should train in this transcendent perfection of wisdom, and when you have trained therein, you will attain the attributes of omniscience,’ their merit would be equivalent. If you ask why, Ānanda, it is because all great bodhisattva beings in the world systems of the ten directions, as many as they are, from those who have first begun to set their mind on enlightenment and continuing as far as those who abide on the tenth level, will attain emancipation through this transcendent perfection of wisdom. The same goes for all the world systems of the ten directions, as many as the sands of the River Ganges.

33.58 “Moreover, Ānanda, if any sons of enlightened heritage or daughters of enlightened heritage were to establish all the sentient beings of Jambudvīpa, as many as they are, on the irreversible level, in your opinion, Ānanda, [F.393.a] would those sons of enlightened heritage or daughters of enlightened heritage accrue much merit on that basis?”⁴⁶⁴

“Yes, they would, Reverend Lord! Yes, they would, Reverend Sugata!”

33.59 The Blessed One replied, “Ānanda, if any sons of enlightened heritage or daughters of enlightened heritage were to extensively describe, genuinely demonstrate, and so forth, these noble meanings and noble words of the transcendent perfection of wisdom to others, saying, ‘Come! Child of enlightened heritage, you should retain this transcendent perfection of wisdom, and so forth. You should earnestly apply this transcendent perfection of wisdom, as it has been taught! Child of enlightened heritage, when you have trained in this transcendent perfection of wisdom, as it has been taught, you will attain the attributes of omniscience, and at that time, you will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment,’ in that case, their merit would be much greater than that. If you ask why, Ānanda, it is because the irreversible level of great bodhisattva beings and the [other attainments], up to and including unsurpassed, genuinely perfect enlightenment, have also originated from the transcendent perfection of wisdom. The same goes for all the world systems of the ten directions, as many as they are, numerous as the sands of the River Ganges.

33.60 “Moreover, Ānanda, if, on the one hand, some sons of enlightened heritage or daughters of enlightened heritage were to encourage all the sentient beings of Jambudvīpa, as many as they are, to acquire unsurpassed, genuinely perfect enlightenment, and then were to describe, genuinely demonstrate, and so forth, these noble meanings and noble words of the transcendent perfection of wisdom to them, saying, ‘Come! Child of enlightened heritage, you should retain this transcendent perfection of wisdom, and so forth. You should earnestly apply this transcendent perfection of wisdom, as it has been taught! When you have earnestly applied the transcendent perfection of wisdom, as it has been taught, [F.393.b] you will train in the transcendent perfection of wisdom. When you have trained in the transcendent perfection of wisdom, you will attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment,’ and if, on the other hand, someone were to teach, genuinely demonstrate, and so forth, this transcendent perfection of wisdom to those irreversible bodhisattvas, saying, ‘Come! Child of enlightened heritage, you should retain this transcendent perfection of wisdom, and so forth. You should earnestly apply this transcendent perfection of wisdom, as it has been taught! When you have earnestly applied it, you will gradually attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment,’ in that case, the latter would have much greater merit than the former. The same goes extensively for all the world systems of the ten directions, numerous as the sands of the River Ganges.

33.61 “Moreover, Ānanda, if, on the one hand, there were some sons of enlightened heritage or daughters of enlightened heritage teaching these noble meanings and noble words of the transcendent perfection of wisdom to those sentient beings of Jambudvīpa, as many as they are, and all those sentient beings of the four continents, as many as they are, who could not be turned back from unsurpassed, genuinely perfect enlightenment, and if, on the other hand, there were some son of enlightened heritage or daughter of enlightened heritage teaching these noble meanings and noble words of the transcendent perfection of wisdom to one among them who would say, ‘Thus should I swiftly attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, and, having attained manifestly perfect buddhahood, I should also lead forth those sentient beings who have fallen into the three inferior realms!’ in that case the latter son of enlightened heritage or daughter of enlightened heritage would have much greater merit. If you ask why, it is because the irreversible great bodhisattva beings do not require even a single demonstration of the sacred doctrine—they are intent on perfect enlightenment [F.394.a] and cannot be averted from unsurpassed, genuinely perfect enlightenment, whereas this one should be embraced because he or she is distressed [at the sufferings of beings] in cyclic existence, and engages in [acts of] great compassion.”

33.62 Then the venerable Ānanda said to the Blessed One, “Reverend Lord! The more great bodhisattva beings approach unsurpassed, genuinely perfect enlightenment, the more they wish to teach and grant instruction in the transcendent perfection of generosity, and similarly, the more they wish to teach and grant instruction in the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, the transcendent perfection of meditative concentration, and the transcendent perfection of wisdom, and similarly, the more they wish to teach and grant instruction in [the aspects of emptiness], from the emptiness of internal phenomena up to and including the emptiness of the essential nature of non-entities, and similarly, the more they wish to teach and grant instruction in [the causal attributes], from the four applications of mindfulness up to and including the noble eightfold path, and similarly, the more they wish to teach and grant instruction in the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas, and the more they wish to benefit sentient beings with food, clothing, bedding, mats, medications which cure ailments, and [other] useful resources. The sons of enlightened heritage or daughters of enlightened heritage who would benefit those bodhisattvas, attracting them with the sacred doctrine and attracting them with worldly needs,

accrue much greater merit than the aforementioned sons of enlightened heritage or daughters of enlightened heritage who do not. If one were to ask why, Reverend [F.394.b] Lord, it is because I consider that those great bodhisattva beings who teach and grant instruction in the transcendent perfection of generosity, and similarly, who teach and grant instruction in the other transcendent perfections, up to and including the transcendent perfection of wisdom, have much greater merit.”

33.63 Then, the Blessed One replied to the venerable Ānanda as follows: “Ānanda, you who encourage the sons of enlightened heritage or the daughters of enlightened heritage who follow the vehicle of the bodhisattvas. Well done! The sublime śrāvakas who wish to benefit sentient beings should encourage great bodhisattva beings who would attain unsurpassed, genuinely perfect enlightenment. They should assist and protect great bodhisattva beings, attracting them with the sacred doctrine and attracting them with worldly needs. If you ask why, it is because the monastic community of the śrāvakas of the tathāgatas originated from the bodhisattvas, while the vehicle of the pratyekabuddhas also originated from them, and the Great Vehicle also originated from them.⁴⁶⁵

33.64 “Ānanda, if bodhisattvas did not develop the mind set on unsurpassed, genuinely perfect enlightenment, great bodhisattva beings would not train in the six transcendent perfections. If they did not train in [the causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, they would not attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment because they would not have trained in the six transcendent perfections and the [other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas. If they did not attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment, there would be no unsurpassed, genuinely perfect enlightenment, [F.395.a] or the enlightenment of the pratyekabuddhas, or the enlightenment of the śrāvakas. Ānanda, it is because the bodhisattvas train in the six transcendent perfections and in [the other causal and fruitional attributes], up to and including the eighteen distinct qualities of the buddhas, that great bodhisattva beings who would attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment will actually attain manifestly perfect buddhahood.”

33.65 Then the venerable Ānanda said to the Blessed One, “Reverend Lord! As I understand the teaching spoken by the Lord, as long as this transcendent perfection of wisdom is active in the world, Reverend Lord, the Precious Jewel of the Buddha, the Precious Jewel of the Dharma, and the Precious Jewel of the Saṅgha will not vanish from the world. Likewise, so long will

the paths of the ten virtuous actions emerge in the world. So long will the four meditative concentrations, and similarly, the four immeasurable aspirations and the four formless absorptions emerge in the world. So long will the transcendent perfection of generosity, the transcendent perfection of ethical discipline, the transcendent perfection of tolerance, the transcendent perfection of perseverance, and the transcendent perfection of meditative concentration emerge in the world. So long will [the causal and fruitional attributes], from the four applications of mindfulness up to and including the eighteen distinct qualities of the buddhas, emerge in the world. Likewise, so long will the understanding of all phenomena and the understanding of the aspects of the path emerge in the world. Likewise, so long will the royal class, like a tall sāl tree; the priestly class, like a tall sāl tree; and the householder class, like a tall sāl tree, emerge in the world. Likewise, so long will the gods of the Caturmahārājakāyika realm emerge in the world. [F.395.b] Likewise, so long will the gods of [all the other realms], up to and including Akaniṣṭha, emerge in the world. Likewise, so long will those who have entered the stream, those who are tied to one more rebirth, those who are no longer subject to rebirth, as well as arhats, pratyekabuddhas, bodhisattvas, and the tathāgatas, arhats, genuinely perfect buddhas, all emerge in the world. So long, subsequently, will the gnosis of buddhahood emerge in the world. So long will the maturation of sentient beings and the refinement of the buddhafiels, and so forth, emerge in the world. So long will all non-virtuous attributes be diminished. So long will all virtuous attributes that should be cultivated be perfected. So long will the god realms be enhanced and the antigod realms be diminished. So long will the way of the buddhas not be interrupted, and so long will the way of the sacred doctrine and the way of the saṅgha not be interrupted. So long will the promulgations of the doctrinal wheel, and so forth, emerge in the world.”

33.66 The Blessed One replied, “Ānanda, it is so! You have spoken correctly. As long as the transcendent perfection of wisdom is active in the world, so long will the Precious Jewel of the Buddha not vanish from the world, and in the same vein, so long will [all those other attributes], up to and including the promulgation of the doctrinal wheel, emerge in the world. If you ask why, Ānanda, it is because this transcendent perfection of wisdom is of great benefit, even when heard only minimally, let alone when it is retained, held, recited, mastered, and attended to correctly, that is to say, honored, venerated, respected, and presented with offerings of flowers, fruits, perfume, unguents, powders, incense, butter lamps, parasols, victory banners, ribbons [F.396.a] and diverse musical sounds!⁴⁶⁶

- 33.67 “If you ask why, Ānanda, it is because all those sons of enlightened heritage or daughters of enlightened heritage, and the male and female gods, whose ears have heard this transcendent perfection of wisdom, will, on the basis of this very root of virtue, attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment. If you ask why, Ānanda, it is because the tathāgatas, arhats, genuinely perfect buddhas who emerged in the past, along with their monastic assemblies of śrāvakas, indeed attained manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment and passed into final nirvāṇa, in the expanse beyond sorrow, where there is no residue of the psycho-physical aggregates, having trained in this very transcendent perfection of wisdom.
- 33.68 “Also, the tathāgatas, arhats, genuinely perfect buddhas who will emerge in the future, along with their monastic assemblies of śrāvakas, will all attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment and pass into final nirvāṇa, in the expanse beyond sorrow, where there is no residue of the psycho-physical aggregates, having trained in this very transcendent perfection of wisdom.
- 33.69 “Also, all the tathāgatas, arhats, genuinely perfect buddhas who reside, along with their monastic community of śrāvakas, in the world systems of the ten directions, numerous as the sands of the River Ganges, and who are alive at present, even now teaching the sacred doctrine, attain manifestly perfect buddhahood in unsurpassed, genuinely perfect enlightenment and will pass into final nirvāṇa, in the expanse beyond sorrow, where there is no residue of the psycho-physical aggregates, having trained in this transcendent perfection of wisdom. If you ask why, Ānanda, [F.396.b] it is because all the attributes of the aspects of enlightenment are gathered in the transcendent perfection of wisdom. All the attributes of the buddhas, the attributes of the pratyekabuddhas, and the attributes of the śrāvakas are also gathered therein. All virtuous attributes are indeed attained therein, and all things are subsumed therein.
- 33.70 “Moreover, Ānanda, you have revered me with benevolent actions of body, benevolent actions of speech, and benevolent actions of mind. So it is that you have rejoiced in, had confidence in, and paid homage to this, my physical body, while I am alive and present, here and now. But after I have passed away, you should rejoice, have faith in, and pay homage to this transcendent perfection of wisdom. Ānanda, after I have passed into final nirvāṇa, in any event, you should not squander this transcendent perfection of wisdom. After I have passed into final nirvāṇa, in any event, I shall entrust it to your hands, twice or thrice, so that not even a single syllable will vanish. Ānanda, you should know that, for as long as this transcendent perfection of wisdom is active in the world, so long will the tathāgatas reside in the world.

You should know that so long will the tathāgatas teach the sacred doctrine to sentient beings in the world. Ānanda, you should know that so long will sentient beings behold the tathāgatas, and inseparably hear the sacred doctrine from the tathāgatas. You should know that so long will renunciate modes of conduct be maintained in the presence of the tathāgatas. So long will beings listen to this transcendent perfection of wisdom, so long will they commit it to writing or have it committed to writing, and master, describe, retain, hold, recite, teach, and be attentive to it in the correct manner—honoring, venerating, respecting, making offerings, and praising it with flowers, [F.397.a] garlands, perfume, unguents, incense, butter lamps, powders, butter, oil, lamps, robes, parasols, victory banners, ribbons, and many other useful necessities of offering.”

33.71 When the Blessed One had spoken these words, the great bodhisattva being Maitreya and all the remaining great bodhisattva beings rejoiced, along with the venerable Subhūti, the venerable Śāradvatīputra, the venerable Maudgalyāyana, the venerable Pūrṇamaitrāyaṇīputra, the venerable Mahākāśyapa, the venerable Mahākauṣṭhīla, the venerable Kātyāyana, the venerable Ānanda, and all the remaining fully ordained monks and the complete assembly, as well as mundane beings, including gods, humans, antigods, and gandharvas.

Manifest praise to the teachings spoken by the Blessed One!

33.72 *This completes the thirty-third chapter from “The Transcendent Perfection of Wisdom in Ten Thousand Lines,” entitled “The Conclusion.”⁴⁶⁷*

33.73 *This completes the Noble Great Vehicle Sūtra, entitled “The Transcendent Perfection of Wisdom in Ten Thousand Lines.”*

c.

Colophon

c.1 This translation was edited and redacted by the Indian preceptors Jinamitra and Prajñāvarman, along with the editor-in-chief and translator Bandé Yeshé Dé.

*ye dharmā hetuprabhavā hetun teṣāṃ tathāgato bhavat āha teṣāṃ ca yo nirodho
evaṃ vādī mahāśramaṇaḥ [ye svāhā]*

“Whatever events arise from a cause, the Tathāgata has told the cause thereof, and the great virtuous ascetic has also taught their cessation.”

ab.

ABBREVIATIONS

- ARIRIAB* Annual Report of the International Research Institute of Advanced Buddhology. Tokyo: SOKA University.
- ISMEO* Rome: Istituto Italiano per il Medio ed Estremo Orient
- KPD* bka' 'gyur dpe bsdur ma [Comparative Edition of the Kangyur], krung go'i bod rig pa zhib 'jug ste gnas kyi bka' bstan dpe sdur khang (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). 108 volumes. Beijing: krung go'i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2006–2009.
- LTWA* Library of Tibetan Works and Archives, Dharamsala, H.P., India
- SOR* Serie Orientale Roma
- TOK* 'jam mgon kong sprul, *The Treasury of Knowledge*. English translations of *shes bya kun khyab mdzod* by the Kalu Rinpoche Translation Group in *The Treasury of Knowledge* series (TOK, Ithaca, NY: Snow Lion, 1995 to 2012); mentioned here are Kalu Rinpoche Translation Group 1995 (Book 1) and 1998 (Book 5); Ngawang Zangpo 2010 (Books 2, 3, and 4); Callahan 2007 (Book 6, Part 3); and Dorje 2012 (Book 6 Parts 1–2).
- TPD* bstan 'gyur dpe bsdur ma [Comparative edition of the Tengyur], krung go'i bod rig pa zhib 'jug ste gnas kyi bka' bstan dpe sdur khang (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). 120 volumes. Beijing: krung go'i bod rig pa dpe skrun khang (China Tibetology Publishing House), 1994–2008.

n.

NOTES

- n.1 On the distinctions between the three promulgations, see Jamgon Kongtrul's concise explanation in TOK Book 5, pp. 145–156. The three essenceless natures, comprising the imaginary, dependent, and consummate natures, which are not discussed in the present sūtra, are analyzed in Asaṅga's *Yogacārabhūmi*, F.162. See also Jamgon Kongtrul's presentation from the Indo-Tibetan perspective in TOK, Book 6, Pt. 2, pp. 563–574.
- n.2 See glossary entry “wisdom” regarding the translation of *prajñā* (*shes rab*) as “wisdom.”
- n.3 See [32.59](#).
- n.4 The setting of the mind on enlightenment (*bodhicittotpāda*, *byang chub sems bskyed pa*) for the sake of all sentient beings, which marks the onset of the bodhisattva path and culminates in the actual attainment of buddhahood, distinguishes the compassionate bodhisattva path from that of the śrāvakas and pratyekabuddhas who are both preoccupied with their own emancipation from cyclic existence. See Dayal (1932): 50–79, Williams (1989): 197–204, and Padmakara Translation Group (1994): 218–234. The śrāvakas are pious attendants who listen to the teachings that the buddhas taught by word of mouth, and place great emphasis on destroying the mistaken belief in personal identity by overcoming all afflicted mental states. In the course of determining their own emancipation from cyclic existence, they may achieve in succession the fruit of entering the stream to nirvāṇa, the fruit of being tied to only one more rebirth, the fruit of being no longer subject to rebirth, and the fruit of arhatship. By contrast, the pratyekabuddhas are hermit buddhas who pursue their path to individual enlightenment in solitude or in small groups, without relying on a teacher and without communicating their understanding to others. Following a natural predisposition for meditation through which they comprehend the twelve links of dependent origination

in forward and reverse order, they are said to surpass the śrāvakas in the sense that they realize the emptiness of external phenomena, composed of atomic particles, in addition to realising the emptiness of personal identity. However, unlike bodhisattvas, they fail to realize that the internal phenomena of consciousness are also without inherent existence. Only the bodhisattvas resolve to attain manifestly perfect buddhahood or omniscience, in order to benefit all sentient beings.

- n.5 The sūtras themselves frequently allude to proponents of the Vinaya and to upholders of the lesser vehicles (śrāvakas and pratyekabuddhas) who would have balked at their unrelenting deconstruction of phenomena and buddha attributes, and sought to oppose them. See, for example, [33.13](#).
- n.6 References to the veneration and importance of the written word, embodied in these sūtras which are said to have primacy over all the twelve branches of scripture, may be found below. See [17.1](#), [21.2–21.3](#), and [33.69](#).
- n.7 This evidence is presented in Falk (2011): 13–23, and in Falk and Karashima (2012): 19–61. Earlier significant contributions to research on birch-bark Kharoṣṭhī manuscripts include Saloman (2000), Nasim Khan, M. and M. Sohail Khan, 2004 (2006): 9–15, and Strauch (2007–08).
- n.8 See glossary entry “Pāli Canon.”
- n.9 Salomon (1990): 255–273.
- n.10 Lokakṣema’s Chinese version of *The Transcendent Perfection of Wisdom in Eight Thousand Lines* has been translated into English and annotated in Karashima (2011).
- n.11 In addition to Conze’s detailed synopsis (1960: 31–91), all twenty-three texts preserved in the *shes phyin* division of the Kangyur are conveniently summarized in Brunnholzl (2010): 34–35.
- n.12 Gareth Sparham, trans., *The Perfection of Wisdom in One Hundred Thousand Lines* (<https://read.84000.co/translation/toh8.html>), Toh 8 (2024).
- n.13 See Padmakara Translation Group, trans., *The Perfection of Wisdom in Twenty-five Thousand Lines* (<https://read.84000.co/translation/toh9.html>) (*Pañcaviṃśatisāhasrikāprajñāpāramitā*, Toh 9), 2023.
- n.14 See Sparham, trans., *The Transcendent Perfection of Wisdom in Eighteen Thousand Lines* (<https://read.84000.co/translation/toh10.html>), Toh 10 (84000: Translating the Words of the Buddha, 2022).

- n.15 See Kawa Paltsek (*ka ba dpal brtsegs*) and Namkhai Nyingpo (*nam mkha'i snying po*), *Pho brang stod thang ldan dkar gyi chos 'gyur ro cog gi dkar chag*, Toh 4364, vol. jo, f. 295a.4.
- n.16 Situ Pañchen (*si tu pañ chen*), *sDe dge'i bka' 'gyur dkar chag*, pp. 336–337.
- n.17 Such statements, expressed in the context of the sūtras of the second turning, accord with the profound view of fruitional Buddhist teachings, such as the Great Perfection (*rdzogs pa chen po*), on which see Dudjom Rinpoche (1991): 896–910.
- n.18 These fields (*kṣetra, zhing khams*) include pure buddhafiels and ostensibly impure fiels which buddhas are engaged in refining. See also Williams (1989): 224–228.
- n.19 In this text, we have opted to translate the epithet *bhagavat* (*bcom ldan 'das*) as “the Blessed One” when it stands alone in the narrative, and as “Lord” when found in the terms “Reverend Lord” (*bhadantabhagavat, btsun pa bcom ldan 'das*) and “Lord Buddha” (*bhagavanbuddha, sangs rgyas bcom ldan 'das*).
- n.20 A clear interpretation of the corresponding introductory paragraph in *The Transcendent Perfection of Wisdom in Eight Thousand Lines (Aṣṭasāhasrikāpraññā-pāramitā)* can be found in Haribhadra’s *Mirror Commentary on the Ornament of Clear Realization (Abhisamayālaṅkāralokā)*. See Sparham (2006): I, 171–181.
- n.21 The accomplishment of dhāraṇī is acquired through the various dhāraṇīs which are enumerated in Dutt (1934): 212–213; also Conze (1975): 160–162. On the implications and importance of dhāraṇī for the oral transmission of Buddhist teachings, see Ronald Davidson’s “Studies in Dhāraṇī Literature I: Revisiting the Meaning of the Term Dhāraṇī.” *Journal of Indian Philosophy* 37 no. 2 (April 2009): 97–147. The one hundred and eleven meditative stabilities are listed below, [12.12](#). The dhāraṇī gateways and gateways of meditative stability are also discussed in Lamotte: *The Treatise on the Great Virtue of Wisdom*, vol. IV, pp. 1522–1542.
- n.22 Although all six extrasensory powers are enumerated below, [2.13](#), the distinction is that the first five extrasensory powers are attainable by śrāvakas, pratyekabuddhas, and even by non-Buddhists, whereas the sixth is indicative of the termination of all rebirth in cyclic existence and can therefore be attained only by manifestly perfect buddhas.
- n.23 Various aspects of the knowledge that engages in subtlety (*sūkṣmapraveśa-jñāna, phra ba la 'jug pa'i mkhyen pa*) of conduct and so forth are listed in *The Extensive Exegesis of the Transcendent Perfection of Wisdom in One Hundred*

Thousand Lines, Twenty-five Thousand Lines, and Eighteen Thousand Lines (*Śata-sahāsrikāpañcaviṃśatisāhasrikāṣṭādaśasāhasrikāprajñāpāramitābḥaṭṭikā*), which is attributed to either Dāṃstrasena or Vasubandhu. See Sparham (2022): [1.123](#).

- n.24 The names given in the following list correspond to Dutt (1934): 5 and Kimura I: 1. We have not followed the variants found in Konow's reconstruction (1941): 93–94.
- n.25 Grahadatta (*gzas byin*) occurs in F. 2a line 5 and KPD (31: 532). The Sanskrit is omitted in Konow's reconstruction (1941: 93). Note, however, that this name does not occur in *The Transcendent Perfection in Eighteen Thousand Lines*, (KPD 29: 5) which reads Guhagupta (*phug sbas*), nor is it found in *The Transcendent Perfection in Twenty-five Thousand Lines* (KPD 26: 6, and Dutt 1934: 5) or in *The Transcendent Perfection in One Hundred Thousand Lines* (KPD 14: 6), both of which read Śubhagupta (*skyob sbed*).
- n.26 This key term is repeated for emphasis in the Tibetan, as is sometimes the case when a topic is flagged up for discussion in philosophical texts or works on logic.
- n.27 The terms *bodhisattva* (“enlightened being”) and *mahāsattva* (“great being”) occur throughout the Sanskrit and Tibetan texts most frequently in the singular, although we have adopted the convention of rendering them consistently in the plural in order to circumvent the issues of gender which would otherwise arise in an English translation. For a useful synopsis of the bodhisattva ideal, see Williams (1989): 49–54.
- n.28 Here the text reads *lnga*—five—but see below, [2.13](#) (KPD 31: 561), where all six extrasensory powers are outlined.
- n.29 Cf. Kimura I: 29–30 and Conze (1975): 45–47, where a narrower classification of phenomena is introduced without the detailed exposition that will follow in the present text.
- n.30 See Konow (1941): 13. Jamgon Kongtrul's synopsis of the twelve sense fields is contained in TOK Book 6, Pt. 2: 537–540.
- n.31 Konow (1941): 13–14. On the eighteen sensory elements, see Jamgon Kongtrul, TOK Book 6, Pt. 2: 531–537.
- n.32 This passage listing the four noble truths, the twelve links of dependent origination, and the thirty-seven aspects of enlightenment is also translated in Konow (1941): 14–17, with reconstructed Sanskrit on pp. 96–97. The four noble truths, specifically, are the focus of the first turning of the doctrinal

- wheel. For an outline of the relevant Pāli and Sanskrit sources, see Dayal (1932): 156–160.
- n.33 Jamgon Kongtrul offers an extensive explanation of the twelve links of dependent origination from the Indo-Tibetan perspective in TOK Book 6, Pt. 2: 575–611.
- n.34 The four applications of mindfulness are detailed in the present sūtra, 8.13. These and the following enumerations are included in the thirty-seven aspects of enlightenment, see glossary entry.
- n.35 See also the translation of this listing of the three gateways to liberation in Konow (1941): 17–18, and the reconstructed Sanskrit on p. 97.
- n.36 This listing of the four meditative concentrations, the four immeasurable aspirations, and the four formless absorptions is also translated in Konow (1941):18–19, with reconstructed Sanskrit on pp. 97–98. For Pāli and Sanskrit sources, see Dayal (1932): 225–231. The four meditative concentrations and their fruits are specifically examined in Jamgon Kongtrul, TOK Book 6, Pt. 2: 427–436.
- n.37 This listing of the eight aspects of liberation, the nine serial steps of meditative absorption, and the nine contemplations of impurity is also translated in Konow (1941): 19–23, with Sanskrit reconstruction on pp. 98–99. On the eight aspects of liberation, see also Sparham (2012 IV): 68–69.
- n.38 The nine serial steps of meditative absorption are summarized in Jamgon Kongtrul, TOK Book 6, Pt. 2: 428–429.
- n.39 This listing of the ten recollections and the six aspects of perception is also translated in Konow (1941): 23–24, with reconstructed Sanskrit on p. 99. The ten recollections are examined in Bodhi (1993): 333–336.
- n.40 The foregoing eleven aspects of knowledge (*ekadaśajñāna*, *shes pa bcu gcig*), which are all defined individually here, are also translated in Konow (1941): 24–26, with reconstructed Sanskrit on pp. 99–100.
- n.41 Note that the sequence here does not accord with that given above, 1.23, in that the three aspects of meditative stability should precede the three degrees of the five faculties.
- n.42 This passage on the gradation of the three degrees of the five faculties which unrealized beings, trainee bodhisattvas, and buddhas respectively have, and on the three degrees of meditative stability, is also translated in Konow (1941): 26–28, with reconstructed Sanskrit on pp. 100–101.

- n.43 This listing of the eight sense fields of mastery and the ten total consummations of the elements is also translated in Konow (1941: 28–30, with reconstructed Sanskrit on pp. 101–102. Cf. Sparham (2012 IV): 70–76. Among them, as cited in Negi (1993-2005): 5395. the eight sense fields of mastery originate through engagement with the aforementioned eight aspects of liberation (*vimokṣapraveśikānyabhibhvāyatanāni, zil gyis gnon pa'i skye mched rnam ni rnam par thar pa 'jug pa las byung ba can yin la*). They are the basis for the control and transcendence of the world system of desire. See Nāṇamoli (1979): 866.
- n.44 This distinction between lesser and greater external forms is made not on the basis of physical size but with reference to their impact on consciousness. See Bodhi (1993): 153. Some sources (e.g., Dorje 1987: 374) more explicitly distinguish greater and lesser external forms on the basis of sentience and non-sentience.
- n.45 The missing text in this section can be found in Negi (1993-2005): 5396–5397.
- n.46 The last two sense fields of mastery, as given here, repeat two of the eight aspects of liberation (see above, [1.33](#)). More generally, however, this listing makes a fourfold distinction between those who perceive inner form observing greater and lesser external forms, and those who perceive inner formlessness observing greater and lesser external forms. Cf. Negi (1993-2005): 5395–5397.
- n.47 For a detailed presentation of the ten total consummations of the elements and their impact in the context of meditative concentration, see Nāṇamoli (1979): 122–184.
- n.48 For variant listings and commentary on the eighteen aspects of emptiness that follow, see Konow (1941): 30–34, and the reconstructed Sanskrit on pp. 102–104. Cf. also the more detailed explanations in Lamotte: *The Treatise on the Great Virtue of Wisdom*, vol. IV, pp. 1669–1767. Sparham (2006 I), pp. 107–110, lists twenty aspects of emptiness. With regard to the last in our list—the emptiness of the essential nature of non-entities (*abhāvasvabhāvaśūnyatā, dngos po med pa'i ngo bo nyid stong pa nyid*)—here we have followed Konow (1941), p. 30, in reading this compound as a genitive (*tatpuruṣa*). The Tibetan appears to do the same. This is at variance with Lamotte, *The Treatise of the Great Virtue of Wisdom*, vol. IV, pp. 1765–1767, who clearly reads the compound as a co-ordinative (*dvandva*): “emptiness of non-existence and existence itself.”
- n.49 There are variant readings for this passage concerning entities, non-entities, essential nature, and extraneous entities to be found in the three longer

versions of the sūtra, on which see Konow (1941): 35–37.

- n.50 Since the term “entities” (*bhāva, dngos po*) specifically denotes the conditioned phenomena of the psycho-physical aggregates, this would seem to preclude Lamotte’s translation (op. cit. p. 1762) of *dngos po* as “existence,” although “existents” could be an acceptable alternative. Similarly, the term “non-entities” (*abhāva, dngos po med pa*) denotes unconditioned phenomena and is therefore incompatible with Lamotte’s “non-existence.”
- n.51 Here we have opted to translate *svabhāva (ngo bo nyid)* as “essential nature” and in other contexts as “inherent existence,” rather than as “self-existence” (Konow 1941: 30) or as “existence in itself” (Lamotte, op. cit. p. 1762).
- n.52 The attributes listed here in this first chapter are the causal attributes cultivated by bodhisattvas, in contrast to the fruitional attributes possessed by buddhas, which are outlined below in the second chapter.
- n.53 Ch. 1: *nidānaparivarta, gleng gzhi’i le’u*.
- n.54 For various interpretations of this term, see Dayal (1932): 324, note 64.
- n.55 The listing of the ten powers of the tathāgatas is analyzed in Konow (1941), pp. 37–39, with reconstructed Sanskrit on pp. 105–106. The full explanation of these powers derives from the passage at 2.257–2.386 (<https://read.84000.co/translation/toh147.html#UT22084-057-006-432>) in *The Teaching on the Great Compassion of the Tathāgata (Tathāgatamahākaruṇānirdeśa, Toh 147, also known as The Sūtra of Dhāraṇīśvararāja, Dhāraṇīśvararājasūtra)*, in which the ten powers are described as the first ten of thirty-two actions of a tathāgata. Cf. also Dayal (1932): 20; and Sparham (2012 IV): 80.
- n.56 This listing of the four assurances is translated and analyzed in Konow (1941): 39–40, with reconstructed Sanskrit on pp. 106–107. The full explanation of the assurances derives from the passage at 2.387–2.424 (<https://read.84000.co/translation/toh147.html#UT22084-057-006-570>) in *The Teaching on the Great Compassion of the Tathāgata (Tathāgatamahākaruṇānirdeśa, Toh 147)* in which the four assurances are described as the eleventh to fourteenth of thirty-two actions of a tathāgata. See also Dayal (1932): 20–21; and Sparham (2012 IV): 80–81.
- n.57 On the Pali and Sanskrit sources relevant for great loving kindness and great compassion, see Dayal (1932): 227–228 and 178–181 respectively. The training in the relevant meditations is presented in Padmakara Translation Group (1994): 198–213.

- n.58 See the analysis of the eighteen distinct qualities of the buddhas in Konow (1941): 41–44, which discusses the etymology of *āveṇika* and compares alternative listings; also Dayal (1932): 21–23 and Sparham (2012 IV): 82.
- n.59 See above, [n.4](#); also Dudjom Rinpoche (1991): 224–225 and 229.
- n.60 These are the three theoretical understandings of the goal to be realized, which, as mentioned above, [i.3](#), constitute the first three sections of the eightfold progression outlined in the *Ornament of Clear Realization*. The present sūtra explicitly associates them with the śrāvakas, bodhisattvas and buddhas respectively. See also Konow (1941): 44, and the reconstructed Sanskrit on p. 107.
- n.61 The listings of the six transcendent perfections, and the six extrasensory powers and five eyes that follow, are also translated and discussed in Konow (1941): 44–48. In particular, on Sanskrit sources relevant to the six transcendent perfections, which are central to the present sūtra, see Dayal (1932): 165–269, and on their cultivation, Padmakara Translation Group (1994): 234–261.
- n.62 The first five extrasensory powers, on which see above, [1.3](#) and [1.11](#), may be acquired by śrāvakas and pratyekabuddhas, whereas the last may only be acquired by bodhisattvas who attain manifestly perfect buddhahood. For a more detailed explanation, see below, [10.40–10.47](#); also Lamotte, *The Treatise on the Great Virtue of Wisdom*, vol. IV, pp. 1486–1494.
- n.63 These five eyes are explained below in detail, [11.1](#).
- n.64 This following list of the major physical marks that identify the buddha body of emanation actually comprises thirty-three major marks. A more standardized listing of the thirty-two major marks can be found in chapter 63 of *The Transcendent Perfection of Wisdom in One Hundred Thousand Lines* (*Śatasāhasrikāprajñāpāramitāsūtra*), KPD 25: 105–111; in chapter 62 of *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* (*Pañcaviṃśatisāhasrikāprajñāpāramitāsūtra*, Toh 9, [62.76](#) ff., see Padmakara Translation Group, 2023), and Kimura (2006) VI–VIII, p. 61; and in chapter 73 of *The Transcendent Perfection of Wisdom in Eighteen Thousand Lines* (*Aṣṭadaśasāhasrikāprajñāpāramitāsūtra*, Toh 10, [73.89](#) ff., see Sparham, 2022). The lists presented in the two longer versions are identical, while the wording of the last mentioned varies slightly although the meaning corresponds. This standard list of thirty-two is reiterated but for a few almost insignificant differences in the *Abhisamayālaṅkāra* and its *Sputārtha* commentary, pp. 86–87, and Sparham (2012 IV): 84–90 and 254–256). However, the present listing of thirty-three is

markedly different in that it includes the eyeballs, aureole, and moonlike face (29–31), for which the aforementioned sources substitute the lion-like torso (*siṃhapūrvārdhakāyatā*) and even teeth (*samadantatā*). There are also a few discrepancies in the order in which the marks appear in our text. Lists also appear in the *Lalitavistara* (Toh 95, 7.99 and 26.147–26.175, see Dharmachakra Translation Committee, 2013), *Rāṣṭrapālapariṣcchā* (Toh 62, 1.356 ff., see Vienna Buddhist Translation Studies Group, 2021), *Mahāyānopadeśa* (Toh 169), *Mahāvastu*, and *Ratnagotravibhāga*. For a comparative analysis of the early Indic sources, see also Konow (1941): 48–57, and the reconstructed Sanskrit on pp. 108–10. The meritorious reasons underlying each of the Buddha’s thirty-two major marks are given in the *Lalitavistara* (26.145–173, see above), and in the *Mahāyānopadeśa* (Degé Kangyur, vol. 59, folios 297a *et seq.*). They are also discussed in Lamotte: *The Treatise on the Great Virtue of Wisdom*, vol. IV, pp. 1568–1570.

- n.65 *dper na shing bal gyi 'da' ba'am/ ras bal gyi 'da' ba lta bu*. This simile is a recurring, modular phrase in the canonical literature, the Sanskrit being in such forms as *tad yathā tūlapicur vā karpāsapicur vā* (*Divyāvadāna* 210.14-15) or *tūlapindhur vā karpasapindhur vā* (*Śrāvākabhūmi* 174.kha.462); similar examples are found in Pali. See also glossary entries.
- n.66 The aureole is also mentioned as one of the eighty minor marks, and its omission here would serve to restore the list to thirty-two.
- n.67 For a detailed analysis of this listing of the minor marks in relation to other Indic sources, see Konow (1941): 57–81, and the reconstructed Sanskrit on pp. 110–112. In fact only seventy-eight minor marks are listed here, in contrast to the standard listings of eighty, which are found in chapter 63 of *The Transcendent Perfection of Wisdom in One Hundred Thousand Lines* (*Śatasāhasrikāprajñāpāramitāsūtra*), KPD 25: 111–117; in chapter 62 of *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* (*Pañcaviṃśatisāhasrikāprajñāpāramitāsūtra*, Toh 9, 62.79, see Padmakara Translation Group, 2023) and Kimura (2006) VI–VIII, pp. 64ff., and in chapter 73 of *The Transcendent Perfection of Wisdom in Eighteen Thousand Lines* (*Aṣṭadaśasāhasrikāprajñāpāramitāsūtra*, Toh 10, 73.93, see Sparham, 2022). The lists presented in the two longer versions are identical, while the wording of the last mentioned varies slightly, albeit without significant differences in meaning. That standard list of eighty is largely reiterated in the *Abhisamayālaṅkāra* and its *Spuṭārtha* commentary, pp. 89–90 (see also Sparham (2012 IV): 90–96 and 257–262; Conze (1975): 661–664; and Tsepak Rigdzin (1986): 165–166). The only differences, other than in the order, between the list given in those three sūtra recensions and the *Abhisamayālaṅkāra* is that the latter combines the

purity and cleanliness of the body (21 and 23) in a single mark (21) while adding the perfection of the body (*sku rnam par dgu pa*, 23), and it also substitutes the thick and long earlobes (68) with long and extended arms. However, our present text contains many more divergent readings. In fact, twenty-six items of the standard list are missing and several others appear to be combined or else only tentatively identified. About half of them do correspond to the standard *Sphuṭārtha* listing, although they are frequently presented in a different order. The Sanskrit terms given in parenthesis generally follow the terminology of *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha*, although Konow's reconstructions have also been included when the original is unlocatable. This passage may also be compared to that found in Conze (1975): 586–587, which struggles to present a clear enumeration of eighty. The following notes 76–146, which all refer to discrepancies in the various listings of the minor marks, will be of interest to specialists rather than the general reader.

- n.68 This is listed as number 1 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha*.
- n.69 This is numbered 30 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and 31 in the *Sphuṭārtha* listing.
- n.70 This term is reconstructed in Konow (1941): 59. We have tentatively identified it with *pr̥thucārumaṅḍalagātratā* (*sku che zhing mdzes pa*), numbered 25 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and in the *Sphuṭārtha* listings.
- n.71 This is numbered 21 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.72 This is numbered 22 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.73 This term is probably equivalent to *sku gzhon sha can*, numbered 28 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.74 This term, reconstructed in Konow (1941): 59–60, may possibly be equivalent to *mṛṣṭagātratā* (*shin tu sbyangs pa, sku byi dor byas pa*), which is numbered 19 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.75 Again, this term has been reconstructed in Konow (1941): 60. It may possibly be equivalent to *anupūrvagātratā* (*sku rim gyis gzhon ba*), which is numbered 20

in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings; or else to *adīnagātratā* (*sku zhum pa med pa*, 29).

- n.76 Here the text actually reads, “Their fingers and toes are long and tapering” (*dīrghānupūrvāṅgulitā*, *sor mo rnam ring ba dang byin gyis phra ba dag*), but this is a repetition of item 11, and, as Konow (1941): 60 points out, the reading given in translation is preferable, corresponding to item 5 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.77 This term is numbered 4 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.78 This term is numbered 6 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.79 This term is numbered 7 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and *Sphuṭārtha* listings.
- n.80 This term is numbered 9 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.81 This is equivalent to item 18 (*sku shin tu legs pa*) in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings. Konow (1941): 60 alternatively suggests *adīnagātratā* (*sku zhum pa med pa*, 29).
- n.82 This term is equivalent to item 19 (“well-refined”, *sku shin tu sbyangs pa*, *sku byi dor byas pa*) in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings. Konow (1941): 60 alternatively suggests equivalence with *suṅvibhaktāṅgapratyaṅgatā* (*yan lag nyin lag spa bar mdzes pa*, 32).
- n.83 This is equivalent to item 23 (*sku shin tu rnam par dag pa*) in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines*. Konow (1941): 60 reconstructs the Sanskrit more literally as *viśuddhāyatanatā*.
- n.84 Here the Sanskrit is reconstructed in Konow (1941): 60, but this item appears out of place in a list of physical characteristics.
- n.85 This term is numbered 41 (*kun spyod pa shin tu gtsang ba*) in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.86 Konow (1941): 61 and 65 suggests that “splendor” may tentatively be associated with the last (80th) of the minor marks.
- n.87 This term is equivalent to item 40 (*kun nas mdzes pa*) in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listing

(here through 105 it says “listing” not “listings”; the latter resumes at 106).

- n.88 This term is numbered 47 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listing.
- n.89 Here we follow the Sanskrit reconstructed in Konow (1941): 61.
- n.90 This term is numbered 48 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listing.
- n.91 The reconstructed Sanskrit follows Konow (1941): 61.
- n.92 This term is numbered 52 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listing
- n.93 This term is numbered 38 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listing.
- n.94 This term may be equivalent to 33 (*phyal zlum pa*, “well rounded abdomen”) in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and 34 in the *Sphuṭārtha* listing.
- n.95 This term is numbered 39 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.96 This term is numbered 30 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings. Konow (1941): 61 reconstructs the Sanskrit as *citapāṇipādatā*.
- n.97 Here the Sanskrit is reconstructed according to Konow (1941): 61, who suggests equivalence with *aviṣamapādatā* (*zhabs mi mnyam pa med pa*, item 10 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings).
- n.98 This term is numbered 43 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.99 This is probably equivalent to *gambhīrapāṇilekhatā* (*phyag gi ri mo zab pa*), item 45 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.100 This term is numbered 46 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.101 This term is numbered 42 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.

- n.102 Here the Sanskrit is reconstructed according to Konow (1941): 62, who suggests equivalence with *vitimiraśuddhalokatā* (*snang ba rab rib med cing rnam par dag pa*), item 33 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.103 Here again, the Sanskrit has been reconstructed according to Konow (1941): 61.
- n.104 This term is also enumerated above as item 31 in the list of the thirty-two major marks. Here, the Sanskrit is reconstructed according to Konow (1941): 62. It may tentatively be compared with *susnigdhabhuvatā* (*smin ma snum pa dang ldan pa*), item 66 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.105 Sanskrit reconstructed according to Konow (1941): 62.
- n.106 Here the Sanskrit corresponds to the *Sphuṭārtha* listing (item 71). The corresponding item (70) in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* is *supariṇāmitalāṭatā* (*zhal dpral ba legs par grub pa dang ldan pa*). However, Konow (1941): 62 reconstructs the Sanskrit as *apagatabhrūkuṭi-mukhatā* and then suggests a tentative equivalence with *ślakṣṇabhruvatā* (*smin ma 'jam pa dang ldan pa*), item 65 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.107 Again the Sanskrit has been reconstructed in Konow (1941): 62, who suggests equivalence with *surabhikeśatā* (*dbu skra dri zhim pa*), item 79 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.108 Sanskrit reconstructed in Konow (1941): 62.
- n.109 This and the two immediately following items are numbered 11–13 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.110 This is numbered 73 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings, where the Tibetan is given as *dbu shin tu rgyas pa*.
- n.111 This is numbered 53 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.112 This is numbered 55 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.

- n.113 This is numbered 59 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.114 This is numbered 51 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.115 This is numbered 50 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.116 The Sanskrit is reconstructed in Konow (1941): 63, who suggests a tentative comparison with *sitāsita kamalanayanatā* (*spyān dkar nag 'byes shing pad ma'i 'dab ma ltar 'dug pa*), item 63 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings, despite the fact that the latter refers to the eyes and not the body hairs.
- n.117 Sanskrit reconstructed in Konow (1941): 63.
- n.118 This term is numbered 61 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.119 This term is numbered 24 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and in the *Sphuṭārtha* listings.
- n.120 Sanskrit reconstructed in Konow (1941): 63.
- n.121 Sanskrit reconstructed in Konow (1941): 63. This may tentatively be identified with *vṛttakukṣitā* (*phyal zlum pa*), item 34 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.122 This term is numbered 36 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.123 This term is numbered 37 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.124 This term is numbered 35 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.125 Sanskrit reconstructed in Konow (1941): 64. This may tentatively be equivalent to *suvi bhaktāṅgapratyaṅgatā* (*yan lag dang nyin lag spa bar mdzes pa*), item 32 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings, substituting the joints for the limbs.
- n.126 This term is not found in other versions, although Konow (1941): 64 reconstructs the Sanskrit as *citasandhi*. It may possibly be equivalent to

pīnāyatabhujatā (*phyag ring zhing rgyas pa*), item 67 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and 68 in the *Sphuṭārtha* listings, substituting the joints for the arms.

- n.127 Sanskrit reconstructed in Konow (1941): 64.
- n.128 This term has also been included above as item 30 in the listing of the thirty-two major marks.
- n.129 The Sanskrit has been reconstructed in Konow (1941): 64, who makes a tentative comparison with *cāruḡāmitā* (*mdzes par bzhud pa*), item 16 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.130 The Sanskrit of this and the three items that immediately follow (i.e., items 65–68) is reconstructed in Konow (1941): 64.
- n.131 This is generally enumerated as one of the thirty-two major marks. See above, [n.64](#).
- n.132 The Sanskrit of this and the following entry is reconstructed in Konow (1941): 64.
- n.133 The Degé Kangyur here reads *spyi gtsug bltar mi mngon pa*, but for the same item in the list in ch. 29 (29.57) the other, more common variant rendering of the term *spyi gtsug bltar mi mthong ba*. Other Kangyurs, including the Stok Palace (vol. 48, F.29.a.1) have the latter reading in the present chapter, too.
- n.134 The Sanskrit is reconstructed in Konow (1941): 64. Note that this item appears to combine three otherwise distinct items, namely, bluish black hair like a bumble bee (*bhramarasadṛśakeśatā*, *dbu skra bung ba ltar gnag pa dang ldan pa*, item 74), soft hair (*ślakṣṇakeśatā*, *dbu skra 'jam pa*, item 76), and long thick hair (*citakeśatā*, *dbu skra stug pa*, item 75).
- n.135 This is numbered 78 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.136 The Sanskrit is reconstructed in Konow (1941): 64. Cf. items 11 and 12 in the listing of the thirty-two major marks, which are similar, albeit with reference to the body hair rather than the hair of the head.
- n.137 This is numbered 77 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.

- n.138 The Sanskrit of this and the immediately following item is reconstructed in Konow (1941): 65. These two are collectively enumerated as item 80 in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* and the *Sphuṭārtha* listings.
- n.139 In the context of the eighty minor marks, the palms and soles are said in many such lists to be marked with auspicious symbols such as the *svastika* and *śrīvatsa*. This is presumably in addition to the thousand-spoked wheels mentioned above and in most lists of the thirty-two major marks. The mention of the palm and sole markings in lists of the thirty-two major marks in the *Lalitavistara* and *Rāṣṭrapālapariṣcchā* both mention *svastikas* in addition to wheels. In the list of the eighty minor marks in the *Lalitavistara* (7.103), however, the equivalent to this mention of markings on the palms and soles refers instead to Prince Siddhartha's hair as curling into shapes such as the *svastika* and *śrīvatsa*.
- n.140 On the identification of this final item in the list of minor marks, see Konow (1941): 65–66.
- n.141 At this point in the text, phenomena are assessed in terms of whether they belong to one or other of the following categories: virtuous, non-virtuous, non-specific, mundane, supramundane, contaminated, uncontaminated, conditioned, unconditioned, common, and uncommon. For an alternative translation, see Konow (1941): 85–88 and the reconstructed Sanskrit on pp. 111–112.
- n.142 The text at this point omits the listing of the mundane phenomena, as found in Dutt (1934): 166, and Conze (1975): 121. See glossary entry “mundane phenomena.”
- n.143 The conclusion to chapter two appears not to be replicated in the Sanskrit editions of Kimura I and Dutt (1934); or in Conze (1975).
- n.144 Ch. 2: *sarvadharmaparivarta, chos thams cad kyi le'u.*
- n.145 Our text here misreads *ming* for *mig*.
- n.146 These diverse synonyms for the self are identified within the Sāṃkhya tradition. See Vimuktisena's definition in Sparham (2006: I): 92.
- n.147 Tib. *ming gi brdas tha snyad du 'dogs pa kho nar zad. Skt. nāmasaṃketamātṛeṇa vyavahriyate.*
- n.148 Ch. 3: *nirabhiniveśaparivarta, mngon par zhen pa med pa'i le'u.*

- n.149 This and the following paragraphs have been adapted in the renowned *Prajñāpāramitāhṛdayasūtra*.
- n.150 Ch. 4: *yogaparivarta*, *rnal 'byor gyi le'u*.
- n.151 This passage occurs in Dutt (1934): 99; also Conze (1975): 90, where the interlocutor is Subhūti rather than Śāradvatīputra.
- n.152 We have not translated the seemingly redundant repetition on D49a, commencing (line 4) *de bzhin du ma rig pa ...* and continuing down to (line 5) *rga shi'i bar gyi tshig bla dags byang chub sems dpa' ma yin*.
- n.153 The text (F. 51b, line 2) reads *smon pa ma mchis*.
- n.154 Ch. 5: *bodhisattvādhivacanaparivarta*, *byang chub sems dpa'i tshig bla dags kyi le'u*.
- n.155 The initial linking part of this sentence appears not to be found in Dutt. For the second part, see Dutt (1934): 150–151; also Conze (1975): 111.
- n.156 This reading follows Dutt (1934): 154. cf. Conze “1975”: 113.
- n.157 The attentiveness of the śrāvakas and pratyekabuddhas is considered to be over-scrupulous in the sense that, unlike the attentiveness of the bodhisattvas, it is object-oriented and not non-referential.
- n.158 Dutt (1934): 155 reads *aparāmarṣaṇatā*, whereas the prevailing consensus, accepted by Conze and others, would suggest the reading *aparāmarśaṇatā*. The Tibetan equivalent, *mchog tu 'dzin pa med pa* denotes an absence of dogmatic assumptions, which may be made with respect to either ethical discipline or philosophical opinions. See Conze (1973): 242; also Nyima and Dorje (2001): 1146–1147.
- n.159 This reading follows our text, which omits the negative particle throughout. For a different interpretation, see Conze (1975): 114, which follows Dutt: *na rūpaśūnyatayā rūpaṃ śūnyaṃ...*
- n.160 This linking sentence has affinity with Dutt (1934): 116, lines 5–6.
- n.161 This paragraph has not yet been mapped, but the final sentence may be implied in the first line of the translation found in Conze (1975): 95 (missing in Dutt (1934): 116).
- n.162 Ch. 6: *śikṣāparivarta*, *bslab pa'i le'u*.
- n.163 For an understanding of this expression, see respective glossary entry.

- n.164 This follows Dutt (1934): 158, which reads *evaṃ rūpaṇi mārakarmāṇi (bdud kyi las de lta bu de dag)*.
- n.165 Our text reads *mi snang ba'i cha*. Dutt (1934): 160 reads “mother and father” (*mātāpitr*). See also Conze (1975): 115.
- n.166 This passage is reminiscent of Dutt (1934): 172, and Conze (1975): 126, where similar words are attributed to Śāradvatīputra rather than Lord Buddha.
- n.167 Cf. Dutt (1934): 172, also Conze (1975): 126, where Subhūti asks this question of Śāradvatīputra.
- n.168 Cf. Dutt (1934): 172, also Conze (1975): 126, where Śāradvatīputra utters these words in response to Subhūti.
- n.169 Cf. Dutt (1934): 172, also Conze (1975), 126; where Subhūti makes this claim.
- n.170 The Sanskrit (Dutt (1934): 172) here reads *acittatvāt tatrāpi citte asaṃga*, and the Tibetan *sems ma yin pa'i phyir...sems de la chags pa med do*.
- n.171 Ch. 7: *anupalambhaparivarta, mi dmigs pa'i le'u*.
- n.172 Cf. Dutt (1934): 119, and also Conze (1975): 95 and Sparham (2006 I): 56, where the ensuing dialogue takes place between Subhūti and Śāradvatīputra.
- n.173 Emptiness in all its finest aspects (*sarvākāraguṇopetaśūnyatā, rnam pa thams cad kyi mchog dang ldan pa'i stong pa nyid*), mentioned here and in Maitreya's *Supreme Continuum of the Great Vehicle (Mahāyānottaratantraśāstra)*, is later identified in the context of Tibetan Great Madhyamaka (*dbu ma chen po*) with the extraneous emptiness (*gzhan stong*) through which the pristine purity of all enlightened attributes is emphasized. See Dudjom Rinpoche (1991): 206–207.
- n.174 Although the negative particle is missing in D84a, line 5, see Dutt (1934): 73, also Conze (1975): 76. The Chengdu dpe bsdur ma edition (KPD: 31: 733, note 1), indicates that other printed editions of the Tibetan text do include the negative particle.
- n.175 The Tibetan reads *lus gang gis bdag lus la dmigs par bya'o snyam pa'i lus de yin no snyam pa*. By contrast, Dutt (1934): 73, line 4 reads *katamaḥ sa kayāḥ yena kāyena kāyakarma samārabheya*. The latter is translated by Conze (1975): 75, as “what is the body by which deeds of the body could be undertaken?”
- n.176 Ch. 8: *nyāmāparivarta, skyon med pa'i le'u*.

- n.177 Cf. Dutt (1934): 175; also Conze (1975): 128; where this comment is attributed to Pūrṇa.
- n.178 Tib. *sems can thams cad dang lhan cig thun mongs du byas nas*.
- n.179 Dutt (1934): 176 replaces this term with *vyupaparīkṣāṇā* (“tolerance”). See also Conze (1975): 129.
- n.180 The integration of these six aspects of the transcendent perfection of tolerance, here abbreviated, can be found elaborated in Dutt (1934): 177–178; also Conze (1975): 130.
- n.181 The structure of this sentence is suggested in Dutt (1934): 180 (*kiyata bodhi-sattvo mahāsattvo mahāyānaṣṣaṣṭhātato*), although the question is asked of Pūrṇa. Cf. Conze (1975): 131.
- n.182 The double negative, as found in our text in this and the following sentences, is not apparent in Dutt (1934): 183, line 10, or in Conze (1975): 134.
- n.183 Cf. Conze (1975): 134
- n.184 D93a line 1 has a double negative *mi shes pa mi 'jug la*, where *shes pa mi 'jug la* would seem to be required.
- n.185 This linking paragraph has not been located in Dutt (1934) or Conze (1975).
- n.186 Ch. 9: *nirdeśaparivarta, bstan pa'i le'u*.
- n.187 These six ways in which the trichiliocosm are said to shake are as follows: when the eastern side is ascendant the western side is low, when the western side is ascendant the eastern side is low, when the southern side is ascendant the northern side is low, when the northern side is ascendant the southern side is low, when their extremes are ascendant their center is low, and when the center is ascendant the extremes are low. See below, [23.44](#).
- n.188 The Tibetan here reads *sgyu ma'i chos nyid nye bar bzung na chos rnam kyī chos nyid de yin pa*. Dutt (1934): 187, lines 18–19, reads *dharmataiṣā subhūte dharmāṇām māyādharmatāmupadaya*. Conze (1975): 138 translates: “For such is the true nature of dharmas that in fact they are illusory.”
- n.189 The Tibetan reads *rnam par gzhas pa* (“in absorption”). However, Dutt (1934): 189, line 14, reads *avikṣepaṃ* (“undistracted”).
- n.190 The expression *le'u dang po* would ordinarily refer back to the first chapter of a text, but it is clear from the present context that it denotes a passage found in the first part of the present chapter. Incidentally, there are similar

instances of opaque cross-referencing throughout this text which may residually point toward another version.

- n.191 The expression *le'u gong ma ji skad bstan pa* here refers back not to an earlier chapter, as one might expect, but to the previous part of the present chapter. See above, [n.190](#).
- n.192 The full list is not explicitly enumerated in Dutt (1934): 83, or in Conze (1975): 79, as a preamble to the detailed explanation that follows.
- n.193 This explanation is repeated below in the context of the five eyes, [11.1](#).
- n.194 This passage is omitted in Dutt (1934): 86, line 9.
- n.195 Ch. 10: *abhijñāparivarta, mngon par shes pa'i le'u*.
- n.196 According to traditional Indian cosmology, our human world of “patient endurance” (*sahālokadhātu, mi mjed 'jig rten gyi kham*s) is said to comprise four continents, namely, Pūrvavideha in the east, Jambudvīpa in the south, Aparagodānīya in the west, and Uttarakuru in the north. A single world system (*cakravāla*) extends from the realms of the hells, anguished spirits, and animals through those human abodes, and through the celestial domains of the six god realms belonging to the world system of desire, the seventeen god realms of the world system of form, and the four activity fields of the world system of formlessness. In association with the four meditative concentrations, this single world system multiplies incrementally: The chiliocosm comprises one thousand such parallel worlds, the dichiliocosm one thousand of these, and the great trichiliocosm one thousand of these yet again. For an analysis of the divergent traditions associated with this cosmology, see Kloetzli (1983): 23–90.
- n.197 A slightly different enumeration of the five fetters associated with the higher realms (*gong ma'i cha dang 'thun pa'i kun tu sbyor ba lnga*), comprising attachment to form, attachment to formlessness, agitation/hyperactivity, dullness, and pride, is found in Nyima and Dorje (2001): 486.
- n.198 These three fetters are generally enumerated as the fetter of inertia due to false views about perishable composites, the fetter of moral and ascetic supremacy, and the fetter of hesitation. See Nyima and Dorje (2001): 33; also Nordrang Orgyan (2003): 169.
- n.199 This metaphor of the tall and erect sāla tree (*shing sā la chen po lta bu*) could suggest that bodhisattvas will be pillars of society in their respective classes. However, the metaphor, which recurs frequently in the present sūtra, may

well have originated from a textual corruption of the expression *mahāsālakula* (*rigs che shing mtho ba*), suggesting that the bodhisattvas will be born into “great and important families.” The latter reading is found in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines*, on which see, e.g., Dutt (1934): 42, 64, 80 and 94.

- n.200 This linking paragraph appears to be absent in Dutt (1934): 128, and in Conze (1975): 100.
- n.201 This sentence also appears to be absent in Dutt (1934): 128, and in Conze (1975): 100.
- n.202 As in classical Greek, Sanskrit nouns and verbs are respectively declined and conjugated according to singular, dual, and plural forms.
- n.203 This paragraph and the immediately following paragraph appear to be identical in meaning, but for some minor grammatical features, perhaps indicative of unwarranted repetition.
- n.204 See previous note.
- n.205 This alludes to the anecdote of a non-Buddhist mendicant named Śreṇika Vatsagotra (Pali: Vacchagotta), who despite his narrow and limited scope acquired faith in the Buddha’s omniscience, because he did not perceive or appropriate anything at all. The anecdote is mentioned as significant in all the long Prajñāpāramitā sūtras in passages discussing the Buddha’s omniscience, i.e. (as well as here in chapter 11 of the *Daśasāhasrikā*) in chapter 1 of the *Aṣṭasāhasrikā* (Toh 12); chapter 8 of the *Aṣṭadaśasāhasrikā* (Toh 10, 8.35–8.38, see Sparham, 2022); chapter 5 of the *Pañcaviṃśatisāhasrikā* (Toh 9, 5.52–5.54, see Padmakara Translation Group 2023); and in chapter 5 of the *Śatasāhasrikā* (Toh 8). The Prajñāpāramitā sūtras themselves give little further detail, and Śreṇika Vatsagotra’s questioning of the Buddha does not seem to appear in full in any canonical text in Tibetan translation; it is, however, related in a number of Pali texts and āgamas in Chinese; see particularly Majjhimanikāya, 71–73; Saṃyuktāgama, SA 962–964 and SA2 196–198. Nāgārjuna’s *Mahāprajñāpāramitāsāstra* gives further details, see Lamotte 2010 vol. 1, p. 58 n119. A useful summary is set out in Conze’s introduction to the long sūtra, see Conze (1975): 12–13.
- n.206 Ch. 11: *asthitiparivarta, mi gnas pa’i le’u*.
- n.207 The listing of the hundred and eleven meditative stabilities that follows appears to be a unique listing, which in many instances partakes of the short list found in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines*

(see Dutt (1934): 142–144) but which sometimes adopts instead the readings found in the more detailed exegetical list (Dutt (1934): 198–203; also Conze (1975): 148–152). In addition there are a small number of items that are not found in either of these lists. Cf. Nordrang Orgyan (2008): 3752–3754, which offers a somewhat alternative listing according to the *Avataṃsakasūtra*. The following notes 222–279 will be of interest only to specialists. At some point it would be worthwhile to produce a comprehensive table, juxtaposing the listings of these meditative stabilities, as found in all texts within the genre.

- n.208 This meditative stability is omitted in Dutt (1934): 142, but found in the longer list (Dutt (1934): 198).
- n.209 This meditative stability is found in the longer list (Dutt (1934): 198), but replaced in the shorter list (Dutt (1934): 142) with *sarvadharmamudrā*.
- n.210 Though the Sanskrit is attested in Negi (1993–2005): 3410, other sources including *Mahāvīyutpatti* suggest “Surveying the Pinnacle” (*vilokitamūrdha, spyi gtsug rnam par lta ba*). Dutt (1934): 142, 198–199, and Conze (1975): 151 are in conformity with the latter.
- n.211 This meditative stability is found in the longer list (Dutt (1934): 199), but replaced in the shorter list (Dutt (1934): 142), with *samāhitāvasthāpratiṣṭha*.
- n.212 This meditative stability is found in the shorter list (Dutt (1934): 142), but replaced in the longer list (Dutt (1934): 199), with *raśmipramukta*.
- n.213 This also occurs in the form *balavīrya* (Dutt (1934): 142), while the longer list (Dutt (1934): 199) reads *balavyūha*.
- n.214 This meditative stability is found in the shorter list (Dutt (1934): 142), but replaced in the longer list (Dutt (1934): 199) with *niruktinirdeśapraveśa*.
- n.215 This meditative stability is attested in the longer list (Dutt (1934): 199), whereas the shorter list (Dutt (1934): 142) replaces *adhivacanasampraveśa* with *āsecanakapraveśa* (“Anointment”), and *digvilokita* with *digvalokita*.
- n.216 This meditative stability is found in the shorter list (Dutt (1934): 142), but replaced in the longer list (Dutt (1934): 199) with *ādhāraṇamudrā*.
- n.217 This meditative stability is found in the shorter list (Dutt (1934): 142), but replaced in the longer list (Dutt (1934): 199) with *tejovati*.
- n.218 This meditative stability is found in the shorter list (Dutt (1934): 142), but replaced in the longer list (Dutt (1934): 199) with *apramāṇamāvabhāsa*.

- n.219 This meditative stability is found in the shorter list (Dutt (1934): 142), but replaced in the longer list (Dutt (1934): 199) with *asaṅgānāvaraṇa*.
- n.220 This meditative stability is found in the shorter list (Dutt (1934): 142), but replaced in the longer list (Dutt (1934): 199) with *sarvadharmapravṛtti-samuccheda*.
- n.221 This and the following meditative stabilities are found in the shorter list (Dutt (1934): 142), but omitted in the longer list (Dutt (1934): 200).
- n.222 This meditative stability is found in the longer list (Dutt (1934): 200), but replaced in the shorter list (Dutt (1934): 142) with *vipulapratipanna*.
- n.223 Both the shorter list (every other note in this section says “list”; there’s a second instance in this note) (Dutt (1934): 142) and the longer list (Dutt (1934): 200) insert *samantāvabhāsa* after *prabhākara*.
- n.224 This meditative stability is found in the shorter list (Dutt (1934): 142), but replaced in the longer list (Dutt (1934): 200) with *śuddhasāra*.
- n.225 This meditative stability is found in the longer list (Dutt (1934): 200), but replaced in the shorter list (Dutt (1934): 143), with *aratikara*.
- n.226 This meditative stability is found in the longer list (Dutt (1934): 200), but omitted in the shorter list (Dutt (1934): 143).
- n.227 This meditative stability is found in the shorter list (Dutt (1934): 143), but replaced in the longer list (Dutt (1934): 200) with *vajramaṇḍala*.
- n.228 This meditative stability is found in the shorter list (Dutt (1934): 143), but replaced in the longer list (Dutt (1934): 200), with *akṣayāpagata*.
- n.229 This is attested in the shorter list (Dutt (1934): 143) as *anirjita*, and replaced in the longer list (Dutt (1934): 200) with *aniñjaya*.
- n.230 *Candravimala* is attested in both the shorter and longer lists (Dutt (1934): 142 and 200). The Tibetan *zla ba’i sgron ma* would suggest *candrapradīpa*.
- n.231 This accords with the short list (Dutt (1934): 143), whereas the longer list (Dutt (1934): 200) suggests *śuddhaprabhāsa*.
- n.232 The longer list (Dutt (1934): 201) inserts *vajropama* here.
- n.233 This accords with the short list (Dutt (1934): 143), whereas the longer list (Dutt (1934): 201) suggests *samantāloka*.

- n.234 This accords with the longer list (Dutt (1934): 201) but is omitted in the short list (Dutt (1934): 143).
- n.235 This accords with the short list (Dutt (1934): 143), whereas the longer list (Dutt (1934): 201) suggests *sarvadharmodgata*.
- n.236 The longer list (Dutt (1934): 201) reads only *samākṣara*.
- n.237 This meditative stability is found in the longer list (Dutt (1934): 201), but replaced in the shorter list (Dutt (1934): 143), with *anigara*.
- n.238 This meditative stability is found in the longer list (Dutt (1934): 201), where it is immediately followed by *aprakāra*. The latter is replaced in the shorter list (Dutt (1934): 143), with *prabhākara*.
- n.239 This meditative stability is found in the longer list (Dutt (1934): 201), but omitted in the shorter list (Dutt (1934): 143).
- n.240 This accords with the short list (Dutt (1934): 143), whereas the longer list (Dutt (1934): 201) suggests *nāmanimittapraveśa*.
- n.241 This accords with the short list (Dutt (1934): 143), whereas the longer list (Dutt (1934): 201) suggests only *timirāpagata*.
- n.242 This is attested in the short list (Dutt (1934): 143), but omitted in the longer list (Dutt (1934): 202).
- n.243 This accords with the short list (Dutt (1934): 143), whereas the longer list (Dutt (1934): 202) reads *cittasthitiniścitta*.
- n.244 This accords with the short list (Dutt (1934): 143), whereas the longer list (Dutt (1934): 202) reads *anantaṭprabhāsa*.
- n.245 This accords with the short list (Dutt (1934): 143), whereas the longer list (Dutt (1934): 202) reads *sarvadharmātikramaṇa*.
- n.246 This meditative stability is found in the short list, though out of order (Dutt (1934): 143), and replaced in the longer list (Dutt (1934): 202) with *paricchadakara*.
- n.247 This meditative stability is found in the short list, though out of order (Dutt (1934): 143), and omitted in the longer list (Dutt (1934): 202).
- n.248 This and the following meditative stabilities are found in the longer list (Dutt (1934): 202), but omitted in the shorter list (Dutt (1934): 143).

- n.249 This meditative stability is found in the short list (Dutt (1934): 143), and rendered in the longer list (Dutt (1934): 202) as *ākārābhīnirhāra*.
- n.250 This meditative stability is found in the long list (Dutt (1934): 202) as *ekākāraṅgyūha*, but omitted in the short list (Dutt (1934): 142).
- n.251 This meditative stability is found in the short list (Dutt (1934): 143), but replaced in the longer list (Dutt (1934): 202) with *nirvedhikasarvabhāva-talādhikāra*.
- n.252 This meditative stability is found in the short list (Dutt (1934): 143), but replaced in the longer list (Dutt (1934): 202) with *nirghoṣo/kṣaravimukta*. At this point the short list also inserts *tejovatī*.
- n.253 This meditative stability is found in the longer list (Dutt (1934): 202), but replaced in the short list (Dutt (1934): 143) with *lakṣanupariśodhana*.
- n.254 This meditative stability is found in the longer list (Dutt (1934): 202), but replaced in the short list (Dutt (1934): 143) with *anāvilakṣānti*.
- n.255 This reading is attested in the short list (Dutt (1934): 143), but replaced in the longer list (Dutt (1934): 202) with *sarvākaravaropeta*.
- n.256 This meditative stability is found in the short list (Dutt (1934): 143), but replaced in the longer list (Dutt (1934): 203) with *dhāraṇīpratipatti*.
- n.257 Not attested in either list.
- n.258 This meditative stability is found in the longer list (Dutt (1934): 203) as *sarva-rodhanirodhapraśamana* and followed immediately by *anusārapratīsāra*. In the short list (Dutt (1934): 143) it appears in the form *rodhanirodhapratirodha*.
- n.259 Attested as such in the short list (Dutt (1934): 143), after which it is followed by *vidyutprabha*.
- n.260 Attested as such in the short list (Dutt (1934): 144) and rendered in the longer list (Dutt (1934): 203) as *sarvākāraprabhākara*.
- n.261 Not attested in either list. The shorter list (Dutt (1934): 144) instead reads *anayavinayanayavimukta*.
- n.262 Attested as such in the short list (Dutt (1934): 144), but rendered in the longer list (Dutt (1934): 203) as *araṇasamavasaraṇa*.
- n.263 Not attested in either list, though rendered in the long list (Dutt (1934): 203) as *anilāniketa*, and in the short list (Dutt (1934): 144) as *anilaniyata*.

- n.264 This is attested in the short list (Dutt (1934): 144) while the longer list (Dutt (1934): 203) omits the suffix *gaganakalpa*.
- n.265 Note the different construction in Dutt (1934): 148, which reads “they lack the conviction that physical forms are empty of physical forms” (*rūpaṃ rūpeṇa śūnyam*).
- n.266 Conze (1975): 180 follows Dutt (1934): 228 in reading the conclusion with a negative particle—“will not attain emancipation; will not come to a halt”—whereas Dutt himself acknowledges that there are other Sanskrit manuscripts without the negative particle, which would therefore interpret the final line positively, as does our Tibetan text.
- n.267 Ch. 12: *samādhiparivarta*, *ting nge 'dzin gyi le'u*.
- n.268 This distinctive enumeration of the ten levels is not related to the familiar set of ten bodhisattva levels, but rather is a particular set of ten stages associated with *prajñāpāramitā* literature. This set of ten levels charts the progress of an individual practitioner who 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 śrāvaka; level eight aligns with the practices of a pratyekabuddha; level nine refers to the path of bodhisattva; and finally, level ten is the attainment of buddhahood. There are a number of variations of this set of ten levels in Buddhist literature and numerous ways to interpret it, about which see Dayal (1932): 270–291; Conze (1975): 163–178; Lamotte (1988): 628-629; Nordrang Orgyan (2003): 2508; and, Sparham (2006 I): 296–297.
- n.269 Dutt (1934): 231 reads *adhvasamatāmupādāya* (“owing to the sameness of time”).
- n.270 Scribal repetition—the words *mi 'gyur ba zhig na...nges par 'byung bar* (F. 138b, line 5, KPD 32: 114, lines 1–3) are repeated.
- n.271 F. 138b, line 7 (KPD 32: 114, line 10) reads *sbyin pa* (“generosity”), but contextually *tshul khrims* (“ethical discipline”) would seem to be preferable.
- n.272 Two distinct enumerations of the sixty aspects of buddha speech (*gsung dbyangs rnam pa drug bcu*) are found in Nordrang Orgyan (2003): 3572–3574. See also Jampal et al, (2004): 156–158; and Sparham (2006 I): 132–133.
- n.273 Here the Tibetan would imply Sanskrit *abhijñeyam*, rather than the *ājñeyam*, which is attested in Dutt.

- n.274 This sentence appears to be missing in Dutt (1934): 235; but it is included in Conze (1975): 184.
- n.275 See Dutt (1934): 236, line 6: *na labhyate nopalabhyate*; also KPD 32: 126, note 1, according to which the Peking edition includes the missing phrase: *cing dmigs su med pa yang ma yin no*.
- n.276 Ch. 13: *gaganopamaparivarta, nam mkha' lta bu zhes bya ba'i le'u*.
- n.277 See Conze (1975): 186. Dutt (1934): 240, reads *na nāma...nānāma*—probably a misprint for *na māna nānmāna*.
- n.278 *dnogs po med pa*. Dutt (1934): 240, line 21, however, reads *svabhāva*, and this is followed by Conze (1975): 186.
- n.279 Tib. *re zhig*. See KPD 32: 728, note 4, regarding the transposition of the particle *zhig* and *shig* in the different editions.
- n.280 According to Dutt (1934): 256 and Conze (1975): 194, this remark takes the form of a rhetorical question, presaging Śāradvatīputra's question of almost identical wording, which follows below.
- n.281 On the term *āratā āramitā* ("far-removed"), as found in Dutt (1934): 256–257, see also Sparham (2006 I): 144. Conze (1973): 110 suggests "abstained" for *ārata*.
- n.282 Our text reads *'grib pa med pa*, implying the Sanskrit *avyaya* ("imperishable"). However, Dutt (1934): 258 reads *rūpasya vyaya* ("the perishing of physical forms"), for which reason Conze (1975): 195 and Sparham (2006 I): 145 both follow the latter interpretation.
- n.283 It should be noted that Dutt (1934): 259 and Conze (1975): 195 read *advaya* ("non-dual") for *avyaya* ("imperishable") in every case in this and the two following paragraphs.
- n.284 See glossary on the "five degrees of enlightenment."
- n.285 See above, [n.198](#).
- n.286 See above, [n.197](#).
- n.287 This reading follows the Tibetan: *ma skyes pa'i chos la btags pa mi 'dod do*. However, following Dutt (1934): 260, which reads *na...anutpannasya dharmasya prāptimicchāmi*, the sentence could be rendered as "I do not hold that there are attainments with respect to things that are non-arising."

- n.288 F.154b., line 1, inverts this phrase as *stong pa nyid kyi ngo bo nyid* (“the essential nature of emptiness”).
- n.289 This reading follows the Tibetan: *khyod chos ma skyes so/ chos ma skyes so/ zhes bya bar brjod par spobs sam*. However, Dutt (1934): 261, line 14, suggests that the verb is in the third person (*pratibhāti*), for which reason the passage could be read as “Is it intelligible to say that things are non-arising?” Cf. Conze (1975): 196–197. The Tibetan could also be read more colloquially: “Do you dare to say that things are non-arising?”
- n.290 Ch. 14: *anāgamanāgamanaparivarta, ’ong ba dang ’gro ba med pa’i le’u*.
- n.291 See glossary entry “Pure Abodes.”
- n.292 This refers to the realization of the arhats and others who have reached the finality of existence and gained release from further rebirths within cyclic existence. They are incapable of setting their minds on enlightenment and remaining in the world for the benefit of sentient beings. Even so, they may, for the remainder of their final lifetime, still focus on the intent of the Mahāyāna.
- n.293 This differs from the enumeration found in *The Transcendent Perfection of Wisdom in Twenty-five Thousand Lines* (Kimura II-III: 2), in that calm (*śāntataḥ, zhi ba*) is omitted, but the list is supplemented with the inclusion of “vacuous” and “unreliable.” On this passage, see also the commentary in Sparham (2008 II): 5–6 and 83–84.
- n.294 The expression *le’u bar ma* here denotes the middle of the present chapter, rather than an intermediate or foregoing chapter in the text. For other instances of problematic internal cross-referencing, see above, notes [n.190](#) and [n.191](#).
- n.295 Alternatively, “is there no labeling or designation of physical forms?”
- n.296 Ch. 15. *kṣāntipāramitāparivarta, bzod pa’i pha rol tu phyin pa’i le’u*.
- n.297 In Kimura II–III: 15, this paragraph precedes an abbreviated listing of the aspects of emptiness.
- n.298 Kimura II–III: 18 adds “inspired eloquence that is concentrated” (*samāhita-pratibhāna*). See also Conze (1975): 212.
- n.299 Kimura, II–III: 35 reads *Dīpavatī*, as does Conze (1975): 220.

- n.300 Our sūtra here refers to itself under the formal title of the *Prajñāpāramitā* cycle: *Bhagavatīprajñāpāramitā*, *bcom ldan 'das ma shes rab kyi pha rol tu phyin pa*.
- n.301 The first six of these, extending from Caturmahārājakāyika to Paranirmita-vaśavartin, designate the hierarchy of the gods within the world system of desire, whereas the twelve realms subsumed in their threefold strata under the names Mahābrahmā, Ābhāsvara, Śubhakṛtsna, and Bṛhatphala designate the hierarchy of the gods within the world system of form, attainable through the four meditative concentrations. See also glossary entries “four formless absorptions” and “Pure Abodes.”
- n.302 For the last mentioned, Kimura II–III: 37 reads *utpathagata*, which Conze (1975): 222 interprets as “staying on a highway.”
- n.303 Kimura II–III: 38 reads *prajñāyante* in each of the previous and following instances, although our Tibetan text differentiates between *'byung ba* (“emerge”) and *mchis lags* (“exist, are discerned”).
- n.304 Ch. 16: *vikalpaparivarta*, *rnam par rtog pa'i le'u*.
- n.305 See Kimura II–III: 143.
- n.306 The twelve aspects pertain to the four noble truths—suffering, the origin of suffering, the cessation of suffering and the path that lead to the cessation of suffering. The twelve aspects are specifically identified as follows: suffering is this, it can be diagnosed, it has been diagnosed; the origin of suffering is this, it can be abandoned, it has been abandoned; the cessation of suffering is this, it can be verified, it has been verified; the path leading to the cessation of suffering is this, it can be cultivated, and it has been cultivated. The three times at which the wheel of the sacred doctrine is turned denote the past, present, and future.
- n.307 Elsewhere (Kimura II–III: 79 and Conze (1975): 243–244), this passage is attributed to Śakra.
- n.308 Again the Sanskrit expression is *prajñāyante* (Tib. *mchis lags*).
- n.309 Brahmāpariṣadya here stands in lieu of Brahmāpurohita, whereas in Kimura II–III: 83 it replaces Brahmākāyika.
- n.310 Anābhṛaka (*sprin med*) is here rendered as *mi che ba*.
- n.311 Puṇyāprasava (*bsod nams 'phel*) is here rendered as *chung che*.
- n.312 Ch. 17: *anuśaṃsāparivarta*, *phan yon gyi le'u*.

- n.313 The phrase “genuinely and methodically” renders *don dang tshul las* or *arthataś ca nayataś ca*, as found in Kimura II–III: 149.
- n.314 Here the Tibetan text misreads *tshig* for *tshul*.
- n.315 Kimura II–III: 160 attributes this purity simply to *prakṛtyasaṃkṣipta* (“naturally unafflicted states”). See also Conze (1975): 295.
- n.316 Conze (1975): 295–296, following Kimura II–III: 160, makes no reference to emptiness.
- n.317 Kimura II–III: 162 instead reads *dharmadhātupariṅhītām upādāya*.
- n.318 Kimura II–III: 163 instead reads *dvayasviśuddhi* (“purity of duality”) in the nominative case, not in the instrumental, as our Tibetan text suggests. The Sanskrit could therefore suggest the following alternative reading: “the purity of duality is neither attained nor emergently realized.” See also Conze (1975): 297. From another perspective, the terms “attainment” (*prāpti*, *thob pa*) and “clear realization” (*abhisamaya*, *mngon rtogs*) may be considered the objective and subjective polarities of the dualistic dichotomy that is rejected here.
- n.319 Kimura II–III: 163, line 21, reads *asaṃkleśāvyavadānadharmasamatām upādāya*, suggesting that duality arises “due to the sameness of affliction and purification.”
- n.320 This marks the conclusion of the second section of our discourse, concerning the theoretical understanding of the aspects of the path.
- n.321 At this point, the third section of the sūtra begins, concerning the theoretical understanding of omniscience as the goal. In Kimura II–III: 167, it is Subhūti who addresses Śāradvatīputra, and the final clause is missing. See also Conze (1975): 299. The definitive aggregates of the buddhas, otherwise known as the five uncontaminated aggregates (*zag med phung po lnga*), comprise ethical discipline, meditative stability, wisdom, liberation, and liberating gnosis. See above, [6.22](#).
- n.322 The expression “conceptual notions based on mental images” (*mtshan ma las*) suggests a dualistic thought process. Kimura II–III: 168 simply reads *na vikalpam āpadyate*—“they do not entertain conceptual notions,” or “conceptual notions do not occur”—and makes no mention of mental images. However, a similar construction, taking the form *nimittaḥ* (*mtshan mar*), does occur in the following paragraph.

- n.323 Kimura II–III: 170 reads *jñātā* (“cognized”), See also Conze (1975): 301. However our Tibetan text clearly reads *bskyed do* (“produced”).
- n.324 Ch. 18: *viśuddhiparivarta, rnam par dag pa’i le’u*.
- n.325 The amended reading here follows Kimura II–III: 172, line 17: *saṅgāś cāsaṅgāś ca*.
- n.326 This interpretation is based on Kimura II–III: 173, which reads *na sasaṅgā a-saṅgā iti samjanīte*. See also Conze (1975): 303. However, the expression is contracted in the Tibetan text to *chags zhes bya bar yang dag par shes so* (“they undertaand that... are with attachment”).
- n.327 Tib. *ngal ba’i skal pa can du ’gyur*. Skt. *klamatasya bhagī syāt*.
- n.328 Kimura II–III: 178 reads *atyanta viśuddham iti dharmāṃ deśayiṣyati*, which would suggest: “...will teach the sacred doctrine that [phenomena] are absolutely pure.” Cf. Conze (1975): 306.
- n.329 Ch. 19: *kartyākartyākaparivarta, byed pa po dang byed pa po med pa’i le’u*.
- n.330 This marks the start of the fourth section of the sūtra, concerning the training in clear realization of all the aforementioned phenomena, meditative experiences, and attributes. While the Tibetan text reads *mtha’ yas pa* (“infinite”), Kimura IV: 1 reads *asat* (“non-existent”). Cf. Conze (1975): 312.
- n.331 The Tibetan text reads *gtan zad cing byang ba’i phyir* (“...owing to perpetual exhaustion and refinement.”). Kimura IV: 2 has *atyanta kṣayakṣīnatāṃ upādāya*, which Conze (1975): 312 renders as “because all dharmas are extinguished in absolute extinction.”
- n.332 Kimura IV: 2 reads *cyuty upapattyanupalabdhitāṃ upādāya*, and our Tibetan text has *’chi ’pho ba dmigs su med pa’i phyir*.
- n.333 The Tibetan reads *chu ’bab pa*. Kimura IV: 2 has *udakaskandha*, which Conze (1975): 313 renders as “mass of water.”
- n.334 Kimura IV: 2 reads: *nimitta* (“mental images”). Cf. Conze (1975): 313: “sign.” In contrast, our text reads *dngos po med pa* (“non-entities”).
- n.335 The Tibetan reads: *gos pa* (“contaminants”, “stains”). However, Kimura IV: 2 reads *ākāśa* (Conze (1975): 313: “space”).
- n.336 The Tibetan text reads *phyin ci log par rtogs pa’i phyir* (“owing to incontrovertible realization”), whereas Kimura IV: 3 has *virāgānupalabdhitāṃ*

upādāya (“owing to the non-apprehension of dispassion”). Conze (1975): 313 suggests “because its dispassion cannot be apprehended.”

- n.337 The Tibetan reads *kun nas ldang ba ma mchis pa* (“without obsession”), whereas Kimura IV: 3 has: *asthāna* (Conze (1975): 313: “which takes its stand nowhere”), rather than the expected *pariyupasthāna*.
- n.338 The Tibetan reads *mtshan ma dmigs su med pa* (“non-apprehension of mental images”), in contrast to Kimura IV: 3, which reads: *avitathatā’bhisambhodhitāṃ upādāya* (Conze (1975): 313: “because the non-falseness is not fully understood”).
- n.339 The Tibetan reads *spang du ma mchis pa* (“not to be forsaken”), whereas Kimura IV: 3 reads: *apramāṇa* (Conze (1975): 314: “unlimited”).
- n.340 The Tibetan reads *chags pa med pa nyid kyi phyir* (“owing to the absence of attachment”), whereas Kimura IV: 4 has *ākāśasvabhāvasamatāṃ upādāya* (Conze (1975): 314: “because [all dharmas] in their own-being are the same as space”).
- n.341 Here the Tibetan reads *dmigs su med pa nyid kyi phyir* (“owing to the non-apprehension of all things”), whereas Kimura IV: 4 has *sarvaṇiḥphalārthatāṃ upādāya* (Conze (1975): 314: “because it brings forth no fruits”).
- n.342 The Tibetan reads *ldog pa med pa nyid kyi phyir* (“owing to the absence of distinguishing counterparts”), whereas Kimura IV: 4 has *ānimittatāṃ upādāya* (Conze (1975): 314: “because [all dharmas] are signless”).
- n.343 Here, the Tibetan reads *chos thams cad dmigs su med pa nyid kyi phyir* (“owing to the non-apprehension of all things”), whereas Kimura IV: 4 has *mahā-sūnyatā’nupalabdhitāṃ upādāya* (“owing to the non-apprehension of great emptiness”).
- n.344 The Tibetan reads *’dus ma byas kyi chos dmigs su med pa’i phyir* (“owing to the non-apprehension of unconditioned phenomena”), whereas Kimura IV: 5 has *prakṛtisūnyatā’nupalabdhitāṃ upādāya* (“owing to the non-apprehension of the emptiness of inherent existence”).
- n.345 The Tibetan reads *stong pa’i rnam pa dang dben pa’i rnam pa dmigs su med pa’i phyir* (“owing to the non-apprehension of the aspects of emptiness and the aspect of voidness”), whereas Kimura IV: 6 has *dṛṣṭīkr̥tānupalabdhitāṃ upādāya* (Conze (1975): 316: “because no false views are apprehended”).

- n.346 The Tibetan reads *zhi ba'i rnam pa dmigs su med pa'i phyir* ("owing to the non-apprehension of the aspects of calmness"), whereas Kimura IV: 6 has *vitarkānupalabdhitāṃ upādāya* (Conze (1975): 316: "because no discoursings are apprehended").
- n.347 The Tibetan reads *gnod sems dang bzod pa dmigs su med pa'i phyir* ("owing to the non-apprehension of malice and tolerance"), whereas Kimura IV: 7 has *vyāpādānupalabdhitāṃ upādāya* (Conze (1975): 316: "because no ill will is apprehended").
- n.348 The Tibetan reads *chos thams cad kyis mi brdzi ba'i phyir* ("owing to their uncrushability by all things"), whereas Kimura IV: 7 has *sarvadharmānupalabdhitāṃ upādāya*, which Conze (1975): 316 renders as "on account of the nonapprehension of all dharmas."
- n.349 Here the Tibetan reads *chos thams cad kyis brdzi ba med pa'i phyir dang lam gyi rnam pa shes pa de la zhum pa med pa nyid kyi phyir* ("owing to their uncrushability by all things and owing to their undauntedness with respect to the understanding of the aspects of the path"). Kimura IV: 7 has only the second phrase: *mārgajñatā' navalīnatām upādāya* (also Conze (1975): 316 "on account of the uncowedness in the knowledge of all the modes of the path").
- n.350 The Tibetan reads *skad thams cad du de bzhin du gsung ba'i chos nyid yin pa'i phyir* ("owing to the reality divulged as such in all languages"), whereas Kimura IV: 8 has *sarvabuddhabhāṣitatathtām upādāya*, rendered in Conze (1975): 317, as "on account of the suchness that is taught by all the buddhas."
- n.351 Cf. Kimura IV: 8: *sarvadharmasarvākārabhisaṃbodhanatām upādāya*; also Conze (1975): 317.
- n.352 Apte (1965): 621 also suggests the possible readings of "camphor" and "cream" for *pīyūṣa*.
- n.353 The Tibetan reads *rnam par grol ba* ("emancipation"), whereas Kimura IV: 69 reads *vivikta*, rendered in Conze (1975): 353: as "detachment."
- n.354 The Tibetan reads *'dzin pa med pa* ("non-grasping"), whereas Kimura IV: 69 has *śānta* ("quiescence").
- n.355 Kimura IV: 69 reads *vimoca* ("emancipation"); also Conze (1975): 353.
- n.356 Kimura IV: 69 reads *sunīścita* ("well determined"); also Conze (1975): 353.
- n.357 The Tibetan reads *zhum pa med pa'i mtshan nyid* ("undauntedness"), whereas Kimura IV: 69 has *supraṭiṣṭhita* ("well established"), which Conze (1975): 353,

renders as “well established.”

- n.358 Kimura IV: 69 reads *asaṃhārya* (“non-captivation”); also Conze (1975): 353: “something to which no one else has a claim.”
- n.359 The Tibetan reads *sgrib pa med pa* (“unobscured”), whereas Kimura IV: 69 has *pratyakṣa* (“directly perceived”). Cf. Conze (1975): 353: “before the eye”.
- n.360 Kimura IV: 75 reads *na prajñāyate*, equivalent to the Tibetan *ma mchis pa lags*, which may also be rendered as “are unperceived.”
- n.361 Ch. 20: *guṇaparivarta, yon tan gyi le’u*.
- n.362 The term “physical forms” is omitted in the Tibetan, but found in Kimura IV: 78, which reads *tad rūpan na samanupaśyāmi*.
- n.363 “Two thousand” (*viṃśativarṣaśatika, lo nyis stong*)—a remarkable hyperbole.
- n.364 The *krośa* or “earshot” is a measurement equivalent to five hundred arm spans.
- n.365 The Tibetan reads *de dag sbyin pa rlom sems su byed/ sbyin pa des rlom sems su byed/ spyin pa la slom sems su byed do/* Cf. Kimura IV: 91, which has *sa tena dānena manyate | tad dānaṃ manyate | dānaṃ mameti manyate*.
- n.366 Note the scribal repetition in F. 234a, where lines 4–5 (*khyod...ma rtog shig*) are repeated in lines 7–8 (*khyod...ma rtog shig*).
- n.367 Ch. 21: *pūrvīnimittaparivarta, snga ltas kyi le’u*.
- n.368 The expression *rigs pa’i chos* (“appropriate attributes”) would correspond to *ucitadharmā*, whereas Kimura IV: 100 reads: *āryasya dharmasya*. It is therefore possible that the unusual expression *rigs pa’i chos* could be a mistranscription of *’phags pa’i chos*, sublime attributes.
- n.369 We have opted to translate *vibhāvanā* (*rnam par ’jig pa*) as “non-cultivation” in order to retain the contrast with *bhāvanā* (*sgom pa*) which the text implies. On the other hand, the Tibetan has a markedly less passive connotation, and could be rendered as “deconstruction,” “destruction,” “annihilation,” “elimination,” or “unraveling,” with respect to false appearances. In certain contexts the term can also imply “clear understanding” or “clear ascertainment” (resulting from the annihilation of false appearances). Cf. Kimura IV: 109; also Conze (1975): 373. Ratnākāraśānti, in his *Commentary on the Transcendent Perfection in Eight Thousand Lines*, also reads *avibhāvitam a-prahīṇam. no hīti nāprahīṇam | prahīṇam evety arthaḥ |*. Here the double negative

suggests a reading akin to the sense of deconstruction, etc. Thanks to Greg Seton for this observation.

- n.370 This refers to the five aspects of concomitance (*samprayuktaka, mtshung ldan*) between mind and its mental states, which may concern (i) location or support, (ii) objective referent, (iii) sensum, (iv) time, and (v) substance. See Jamgon Kongtrul TOK Book 6, Pt. 2: 490–491. Kimura IV: 112 omits this phrase and reads simply: *rāga sahatias cittotpādaiḥ*. Cf. Conze (1975): 374: “he does not partake of thoughts connected with greed...”
- n.371 Here F. 246b, line 3, simply repeats *de bzhin nyid*, but see Kimura IV: 112, where the full reading *ananyatathatā* (“unaltered real nature”) is given.
- n.372 Ch. 22: *bhāvanāparivarta, bsgom pa’i le’u*.
- n.373 The expression *thugs kyi phrin las chung ba*, here rendered as “mind inclined toward carefree inaction,” corresponds to Kimura: IV: 115, which reads *alpotsukatāyāṃ cittaṃ*. Edgerton (1953): 69, interprets this to mean “unconcerned mind,” “unworried mind,” or “indifferent mind.” In any case, it denotes the silence and stillness of the Lord Buddha during the weeks that immediately followed his attainment of buddhahood, as he considered whether to teach or not to teach.
- n.374 Kimura IV: 117, line 4, here reads *kadācit*, “at any time.”
- n.375 The Tibetan reads *bdag gzugs so* (“I identify with physical forms”). Cf. Kimura IV: 118, *mama rūpaṃ*, which Conze (1975): 377 renders as “mine is form.”
- n.376 Here the Tibetan reads *bdag gi sbyin pa’i pha rol tu phyin pa’o* (“I possess the transcendent perfection of generosity”). Cf. Kimura IV: 118, *ahaṃ dānapatir*.
- n.377 Kimura IV: 125, line 25, reads *nānātvasaṃjñānāṃ caranto nānātvoopalabdhyā*. However, Conze (1975): 379 interprets this as *nānātmasaṃjñānāṃ caranto nānātmopalabdhyā*, “coursing in the notion of not-self and the non-apprehension of not-self.”
- n.378 Ch. 23: *aparigrahāvivoāsāpariccheda, yongs su gzung ba med pa dang spang ba med pa’i le’u*.
- n.379 The expression appears to be omitted in Kimura IV: 183.
- n.380 The authentic provision of merit (*punyasambhāra, bsod nams kyi tshogs*) and the authentic provision of gnosis (*jñānasambhāra, ye shes kyi tshogs*) are accumulated by bodhisattvas on the path to omniscience, and their fulfilment constitutes the fruition of the entire path according to the Great

Vehicle, resulting in the maturation of the buddha body of form and the buddha body of reality respectively.

- n.381 The missing text supplied in this and the following paragraphs can be found in Kimura IV: 186–187.
- n.382 The Sanskrit in this and the following refrains reads *bahu bhagava bahu sugata*.
- n.383 See Kimura IV: 169, which reads *ekam api divasaṃ*.
- n.384 Ch. 24: *ādīprasthānaparivarta, dang po 'jug pa'i le'u*.
- n.385 Kimura IV: 192 reads *parijaya kartavyaḥ*, which Conze (1975): 424, renders as “make a complete conquest of.”
- n.386 On the sixty-four crafts (comprising the thirty designated arts, the eighteen requisites of musical performance, the seven harmonious tones of the musical scale, and the nine dramatic moods) and the eighteen great fields of knowledge, please see respective glossary entries. On all these and related matters, see Jamgon Kongtrul TOK Book 6, Pt.1: 311–315.
- n.387 This paragraph marks the end of the fourth section of the sūtra concerning training in the clear realization of all phenomena and attributes.
- n.388 At this point the sūtra moves into its fifth section, concerning the culminating training in the paths of engagement, insight, and cultivation.
- n.389 On these eight unfavorable conditions for Buddhist practice, see respective glossary entry.
- n.390 These refer to the sixty-two false views, see glossary entry.
- n.391 Ch. 25: *upāyakauśalyaparivarta, thabs la mkhas pa'i le'u*.
- n.392 Kimura V: 36–37 indicates that this is the subject of the sentence, despite the genitive particle in the Tibetan (*de dag gi*), placing them in apposition to those who develop enlightened mind.
- n.393 Our Tibetan text reads *ci nas sems su mi 'gyur zhing sems las gzhan du spyod par mi 'gyur ba* (“they do not engage with mind and do not engage with anything other than mind”). The Tibetan *spyod pa* is implied in the first clause though not explicitly stated. The Sanskrit is clearer (Kimura V: 37: *yathā tac cittam anyatra cittena caren nānyatra cittena*) in that the verb *caren* covers both clauses. It has been alternatively suggested, based on a reading of the Sanskrit, that the dedication of merit should be made with “the mind (*cittam*) coursing from one mind to another mind.”

- n.394 Kimura V: 47 suggests that this sentence is spoken by Lord Buddha, rather than by Subhūti.
- n.395 These words are omitted in our text, and supplied from Kimura V: 49, lines 21–23.
- n.396 This paragraph is not found in Kimura V: 43, but see Conze (1975): 465.
- n.397 This and the following two paragraphs are not found in Kimura V: 44, but see Conze (1975): 466.
- n.398 Ch. 26: *anumodanaparivarta*, *rjes su yi rang ba'i le'u*.
- n.399 In the paragraphs that follow there are considerable discrepancies between our text and the readings in Kimura V: 83ff.
- n.400 Kimura V: 84 reads *dānabuddhir eva bhavati parityāgabuddhir eva bhavati*.
- n.401 See the extensive list of such services and offerings in Kimura V: 87, lines 5–9.
- n.402 F. 204b, line 5, reads *bdag gis*, as does the dpe bsdur ma edition, vol, 32, p. 506, line 15, whereas the genitive *bdag gi* would be preferable.
- n.403 Ch. 27: *samudāgamaparivarta*, *yongs su bsdu ba'i le'u*.
- n.404 This chapter marks the start of the sixth section of the sūtra, concerning training in serial clear realization with respect to the six transcendent perfections and the six recollections.
- n.405 This phrase is omitted in our text, but Kimura VI–VIII: 30 reads *daśasu dikṣu*. Cf. also Conze (1975): 565.
- n.406 These conventional disciplines would include the many vows adopted by fully ordained monks, the novitiate, and the laity.
- n.407 Kimura VI–VIII: 31 reads *vijñaptiśīla*, which would imply ethical discipline pertaining to mind or consciousness.
- n.408 On these six ways, see above, [23.44](#); also [n.187](#).
- n.409 Our text (F. 316a, line 3) has the oblique particle *la*, whereas Kimura VI–VIII: 35, line 22, establishes a simple genitive relationship between “words” and “tathāgatas.”
- n.410 F. 316a, lines 6 and 7; also F. 316b, line 1, read *ting nge 'dzin kyi pha rol tu phyin pa*, in lieu of *bsam gtan gyi pha rol tu phyin pa*.

- n.411 That is to say, those bodhisattvas will experience all the aforementioned meditative stabilities while maintaining their physical, meditative posture.
- n.412 This paragraph marks the start of the seventh section of the sūtra, concerning instantaneous clear realization.
- n.413 F. 324b, line 2, reads “say” (*smra bar gyur to*), whereas most other editions read “reproach” (*smad par gyur to*). See dpe bsdur ma, vol. 32, p. 553, note 6.
- n.414 Ch. 28: *vilakṣaṇaparivarta, mtshan nyid mi 'dra ba'i le'u*.
- n.415 This and the preceding two paragraphs are not found in Kimura VI–VIII, but see Conze (1975): 586.
- n.416 See [n.139](#).
- n.417 See above, [2.33](#), and the notes concerning the discrepancy in this enumeration of the eighty minor marks. Cf. also Conze (1975): 586–587.
- n.418 These are the basic forty-two vocalic and consonantal of the Sanskrit language, on the phonetic pronunciation and written representation of which, see Jamgon Kongtrul’s exposition in TOK Book 6, Pt. 1: 108–112.
- n.419 This interpretation follows the Zhol edition (see KPD 32: 574, note 3), which reads *yi ge dang yi ge med pa la ma gtogs pa'i chos gang yang med do*. By contrast, F. 333b, line 5, suggests that “there is no doctrine unrealized (*ma rtogs*) in terms of syllables and the absence of syllables.” Cf. Kimura VI–VIII: 67–68; also Conze (1975): 587.
- n.420 On the gradation of these fetters, which are respectively associated with the world systems of desire, form, and formlessness, see also above, [11.7](#) and notes 213, 214, and 302.
- n.421 Cf. Conze (1975): 594.
- n.422 Ch. 29: *dharmadānaparivarta, chos kyi sbyin pa'i le'u*.
- n.423 See Kimura VI–VIII: 80, line 13. The Tibetan *shin tu gsong ldong* could also be interpreted to mean “utterly perforated.” Cf. Conze (1975): 594, “full of holes.”
- n.424 This interpretation accords with the Tibetan text, which reads *'phags pa'i bden pa rnam pa gnyis las rnam par grol ba/'phags pa'i bden pa rnam pa gnyis ma yin par*. Kimura VI–VIII: 82 has *dvayato vinirmuktam āryasatyam, advayato vinirmuktam āryasatyam*. Cf. Conze (1975): 595. As an alternative, the passage could read:

“These [last two] noble truths are liberated from duality. These [first two] noble truths are not dualistic.”

- n.425 Cf. Conze (1975): 595.
- n.426 F. 349b, line 2, reads *sangs rgyas kyi tshul*.
- n.427 Ch. 30: *svabhāvaparivarta, rang bzhin gyi le'u*.
- n.428 At this point our text reverts to a passage, which the recast Sanskrit manuscript (edited in Kimura) would place in the fourth section of the sūtra, concerning the training in clear realization. The reason for its inclusion here is that it elaborates on the nature of irreversible bodhisattvas.
- n.429 Kimura IV: 141 reads *yat kiñcit pralāpī bhavati*.
- n.430 The Tibetan text (F. 352a, line 1) clearly reads “have not turned away from” (*las phyir mi ldog pa*) in this and the following refrains, whereas Kimura IV: 142 suggests the opposite: “have turned away from” (*vinivṛttah*). See also Conze (1975): 388, whose interpretation concurs with Kimura. The context (Kimura IV: 142) is the establishing of the branches of penetration (*nirvedhaṅga, nges 'byed yan lag*) associated with the path of preparation (*prayogamārga, sbyor lam*), which, from the practitioner’s perspective, connects the path of provisions with the path of insight.
- n.431 These three modes of excellent physical conduct, four modes of excellent verbal conduct, and three modes of excellent mental conduct collectively constitute the ten virtuous actions, on which see above, 27.7.
- n.432 Kimura IV: 155, line 9, reads *nirodhasamāpattiphala*.
- n.433 The parallel Sanskrit passage (Kimura IV: 156, line 30) clearly indicates Vajrapāṇi rather than the vajra family (*vajrakula*). More specifically, the Sanskrit reference is to the “five families of Vajrapāṇi” (*pañcavajrapāṇi-kulāni*), not the five hundred families. It has been suggested that the term “five hundred” (*Inga brgya*) may derive from a corrupt interpretation of the word *satata* that immediately follows.
- n.434 This reference to the three dhāraṇīs is missing in Kimura IV: 162, but see Conze (1975): 403. The first of these, the *Akṣayakaraṇḍadhāraṇī* (*mi zad pa'i za ma tog gi gzungs*) and its benefits are discussed in a long passage comprising chapters 3 and 4 of *The Questions of Nāga King Sāgara* (1) (*Sāgaranāgarāja-paripṛcchā*, Toh 153), from 3.8 (<https://read.84000.co/translation/toh153.html#UT22084-058-004-142>) to

4.53 (<https://direct-read.84000.co/translation/toh153.html#UT22084-058-004-244>), with the actual Sanskrit syllables of the dhāraṇī on 4.11 (<https://read.84000.co/translation/toh153.html#UT22084-058-004-199>). Another interpretation of its inexhaustible applications in terms of all phenomena is found in *The Teaching on the Great Compassion of the Tathāgata* (*Tathāgatamahākaraṇīrdeśasūtra*, Toh 147), at 2.545–2.553 (<https://read.84000.co/translation/toh147.html#UT22084-057-006-734>). The corresponding meditative stability is numbered twenty-nine in the list presented above, 12.12. The second has the full title *Sarvadharmasamavaśaraṇa-sāgaramudrā* (*chos thams cad yang dag par 'du ba rgya mtsho'i phyag rgya*). It comprises the forty-three *arapacana* syllables or letters, embracing all nuances of the sacred doctrine, which are explained individually in *The Teaching on the Great Compassion of the Tathāgata*, at 2.558–2.561 (<https://read.84000.co/translation/toh147.html#UT22084-057-006-747>). The corresponding meditative stability is numbered twenty-one in the aforementioned list. The third is the *Padmavyūhādharmaṇī* (*padma bkod pa'i gzungs*). We have not yet located the actual Sanskrit syllables of this dhāraṇī in the Kangyur, but its purport in highlighting the diversity of the twelve branches of the scriptures and so forth is described in *The Teaching on the Great Compassion of the Tathāgata*, at 2.562–2.564 (<https://read.84000.co/translation/toh147.html#UT22084-057-006-751>). All three dhāraṇīs are listed in the *Mahāvvyutpatti* (nos. 750, 752, and 753). For an analysis of the relationship between the *Mahāvvyutpatti* entries and the relevant sūtra sources, especially *The Teaching on the Great Compassion of the Tathāgata* and *The Jewel Cloud* (<https://read.84000.co/translation/toh231.html>) (*Ratnameghasūtra*, Toh 231), see Pagel (2007), pp. 151–91.

n.435 Ch. 31: *avaivartikaparivarta*, *phyir mi ldog pa'i le'u*.

n.436 This chapter marks the final section of the sūtra, concerning the fruitional attributes of buddha body.

n.437 The Tibetan reads 'di nas sam/ 'dis sam/ 'di zhes. Note the dissimilar Sanskrit expression *ityanta ita va neyanta iti va*, in Kimura VI–VIII: 119, lines 29–30.

n.438 It is probable that the expression *chos drug* denotes the distinctive attributes of the six transcendent perfections, which are mentioned in this and the following paragraphs, although the term is not found in Kimura or Conze.

n.439 On this meditative stability, see above, 10.46.

n.440 F. 371b, line 6, reads *bzhon pa*, whereas the Peking edition of the Kangyur reads *stan*, mats.

- n.441 That is to say, their noble forms endowed with the major and minor marks.
- n.442 That is to say, in the community of bodhisattvas.
- n.443 Kimura VI–VIII: 133, lines 8–10, attributes this question to Subhūti.
- n.444 See Kimura VI–VIII: 133, line 30, which reads *śukleṣu dharmeṣu sthitvā*.
- n.445 The final three paragraphs of this chapter are not found in Kimura (nor in Conze’s translation), but they are reminiscent of earlier references in the text to the sixfold trembling of the earth, which conclude sections of dialogue (see [23.44](#) and [28.19](#)). In the context of *The Transcendent Perfection of Wisdom in Eight Thousand Lines*, this trembling of the earth is said to occur during the teaching of the chapter on *tathatā* (*de bzhin nyid*).
- n.446 The conclusion to the Kimura edition, VI–VIII: 179, mentions also the contributions of Maitreya, Ānanda, and Śakra.
- n.447 See above, [n.1](#).
- n.448 Ch. 32: *abhibodhanapariṅvarta, mngon par byang chub pa’i le’u*.
- n.449 The conclusion to the sūtra highlights the admonishments concerning its future transmission and the respect it should be awarded. The corresponding text in the recast Sanskrit manuscript is found in Kimura II–III, but for this initial linking paragraph which is missing in Kimura II–III: 150 and in Conze (1975): 288.
- n.450 The Tibetan text reads *btso bar ’gyur ro*, “they will roast,” whereas Kimura II–III: 151, has *prakṣepsyante* (“they will be cast into”).
- n.451 In Kimura II–III: 151 (also Conze (1975): 289), words akin to these are attributed to Śāradvatiputra. See glossary entry “five inexpiable crimes.”
- n.452 Kimura II–III: 151–152 has the interjection Śāradvatiputra, instead of Ānanda, throughout this and the following paragraphs.
- n.453 Kimura II–III: 152 attributes these lines to Lord Buddha.
- n.454 Kimura II–III: 153 suggests that words akin to these are spoken by Śāradvatiputra.
- n.455 These lines are not found in Kimura II–III: 153, or in Conze (1975): 291.
- n.456 This linking paragraph is not found in Kimura II–III: 91, or in Conze (1975): 251.

- n.457 Kimura II–III: 91 attributes this and the following paragraphs to Śakra, rather than to Ānanda. The eleven branches of the scriptures listed here, from sūtras to established instructions, of course exclude the twelfth branch, comprising the most extensive discourses (*vaipulya, shin tu rgyas pa'i sde*) of the Great Vehicle. Here specifically, the Sanskrit suggests an equality of merit whereas the Tibetan clearly emphasizes the superiority of the merit accrued by those who retain and above all set forth the transcendent perfection of wisdom in writing.
- n.458 Kimura II–III: 94 suggests that these words are addressed by Ānanda to Śakra.
- n.459 Kimura II–III: 100 has words akin to these spoken by Śakra in this and the following paragraphs.
- n.460 This linking passage is not found in Kimura II–III 115, or Conze (1975): 265.
- n.461 This question is also repeated below. See [n.449](#).
- n.462 This passage also recurs below See [n.449](#).
- n.463 This and the following paragraph appear to be a repetition of lines F. 389b6–390a4, as indicated in the immediately preceding two notes. Cf. Kimura II–III 115; also Conze (1975): 265.
- n.464 This linking paragraph appears to be missing in Kimura II–III: 119 and Conze (1975): 267.
- n.465 Kimura II–III: 121 indicates that words akin to these are uttered by Subhūti rather than Lord Buddha.
- n.466 This and the following paragraphs, which herald the entrustment, appear to be unique to this text, although there are some parallels to be found in Kimura V: 69–74 (cf. Conze (1975): 482–486).
- n.467 Ch. 33: *nigamanapariivarta, mjug sdud kyi le'u*.

b.

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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 abdomen is not misshapen

sku ma rnyongs pa

སྐྱུ་མ་རྣམ་པ།

abhugnakukṣitā

Fifty-seventh of the eighty minor marks.

- g.2 abdomen is slender
phyal phyang nge ba
 ཕྱལ་ཕྱལ་ངེ་བ།
kṣāmodaratā
 Fifty-eighth of the eighty minor marks.
- g.3 abdomen that is unwrinkled
sku la gnyer ma med pa
 སྐྱལ་གཉེར་མ་མེད་པ།
mṛṣṭakukṣitā
 Literally, “unwrinkled body;” fifty-ninth of the eighty minor marks.
- g.4 Ābhāsvara
'od gsal
 འོད་གསལ།
ābhāsvara
 Sixth god realm of form, meaning “luminosity.”
- g.5 abide
gnas
 གནས།
adhitiṣṭhati
- g.6 abides in the sense field of infinite consciousness
nam shes mtha' yas skye mched la gnas pa
 རྣམ་ཤེས་མཐའ་ཡས་སྐྱེ་མཆེད་ལ་གནས་པ།
vijñānānantyāyatanaṃ viharati
 Eighth of the eight sense fields of mastery. See also [n.46](#).
- g.7 abides in the sense field of infinite space
nam mkha' mtha' yas skye mched la gnas pa
 རྣམ་མཁའ་མཐའ་ཡས་སྐྱེ་མཆེད་ལ་གནས་པ།
ākāśānantyāyatanaṃ viharati
 Seventh of the eight sense fields of mastery. See also [n.46](#).
- g.8 abiding
gnas pa

གནས་པ།

adhitiṣṭhan

g.9 Abiding in the Real Nature Without Mentation

de bzhin nyid la gnas shing sems med pa

དེ་བཞིན་ཉིད་ལ་གནས་ཤིང་སེམས་མེད་པ།

tathatāsthitanīścita

Name of the 108th meditative stability.

g.10 abiding nature of all things

chos rnam kyī chos gnas pa nyid

ཚོས་རྣམས་ཀྱི་ཚོས་གནས་པ་ཉིད།

dharmasthititā

A synonym for emptiness, and the expanse of reality (*dharmadhātu*).

g.11 abiding nature of phenomena

chos gnas pa nyid

ཚོས་གནས་པ་ཉིད།

dharmasthititā

A synonym for emptiness, and the expanse of reality (*dharmadhātu*).

g.12 abiding of phenomena in the real nature

de bzhin nyid du chos gnas pa

དེ་བཞིན་ཉིད་དུ་ཚོས་གནས་པ།

tathatādharmasthiti

g.13 Abiding Without Mentation

sems med par gnas pa

སེམས་མེད་པར་གནས་པ།

nīścitta

Name of the seventy-third meditative stability.

g.14 abode

gnas

གནས།

layana

Also translated here as “sanctuary,” and “resting place.”

g.15 absence of distinguishing counterparts

ldog pa

ལྡོག་པ།

vyāvṛtti

In Buddhist logic, the term “distinguishing counterpart” (*vyāvṛtti, ldog pa*) denotes a given phenomenon that conceptually appears to be the opposite of a phenomenon of a dissimilar class but is not actually existent, such as the idea of a specific form that appears in conceptual thought.

g.16 absence of dogmatic assumptions

mchog tu 'dzin pa med pa

མཚོག་ཏུ་འཛིན་པ་མེད་པ།

aparāmarśanatā

g.17 Absence of Joy with Respect to All Happiness and Suffering

bde ba dang sdug bsngal thams cad la mngon par dga' ba med pa

བདེ་བ་དང་སྤྱད་བསྐྱེད་ཐམས་ཅད་ལ་མངོན་པར་དགའ་བ་མེད་པ།

sarvasukhaduḥkhanirabhinandī

Name of the ninety-third meditative stability.

g.18 absolutely existent

yang dag par yongs su grub pa

ཡང་དག་པར་ཡོངས་སུ་གྲུབ་པ།

pariniṣpanna

g.19 absolutely void

shin tu dben pa

ཤིན་ཏུ་དབེན་པ།

atyantavivikta

g.20 absorb

sdud par bgyid

སྤུད་པར་བགྱིད།

parigraharoti

g.21 absorption in cessation

'gog pa'i snyoms par 'jug pa

འགོག་པའི་སྣོམ་པར་འཇུག་པ།

nirodhasamāpatti

g.22 abundant in splendor

dbang 'byor pa

དབང་འབྱོར་པ།

abhujīṣya

g.23 accept

khas len

ཁས་ལེན།

upaiti

g.24 acceptance

bzod pa

བཟོད་པ།

kṣānti

Third of the four aspects of the path of preparation.

Also translated here as “tolerance.”

g.25 acceptance that phenomena are non-arising

mi skye pa'i chos la bzod pa

མི་སྐྱེ་པའི་ཚོས་ལ་བཟོད་པ།

anutapattikadharmakṣānti

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.26 accepted

yongs su zin pa

ཡོངས་སུ་ཟེན་པ།

parigrhīta

Also translated here as “favored.”

g.27 accommodate

go 'byed

གོ་འབྱེད།

avakāśa bhavati

g.28 Accumulation of All Attributes

yon tan thams cad kyi tshogs su gyur pa

ཡོན་ཏན་ཐམས་ཅད་ཀྱི་ཚོགས་སུ་གྱུར་པ།

sarvagunasaṃcaya

Name of the seventy-second meditative stability.

g.29 acquire the precepts on the basis of actual reality

chos nyid kyis thob pa

ཚོས་ཉིད་ཀྱིས་ཐོབ་པ།

dharmatāpratīlambhika

The acquisition of vows through direct insight into the nature of reality rather than through formal ceremony.

g.30 acquisitiveness

kun tu 'dzin pa'i sems · yongs su 'dzin pa

ཀུན་ཏུ་འཛིན་པའི་སེམས། · ཡོངས་སུ་འཛིན་པ།

āgrahacitta · udgrahacitta · parigraha

g.31 actions (physical, verbal and mental) that are tainted with the inadmissible transgressions

(lus kyi las dang ngag gi las dang yid kyi) las kha na ma tho ba dang bcas pa

༼ ལུས་ཀྱི་ལས་དང་ངག་གི་ལས་དང་ཡིད་ཀྱི་༽ ལས་ཁ་ན་མ་ཐོབ་དང་བཅས་པ།

sāvadyasya kāyavāgmanaskarma

g.32 actor

byed pa po

བྱེད་པ་པོ།

kartṛ

g.33 actual birth

skye ba

སྐྱེ་བ།

jāti

Eleventh of the twelve links of dependent origination.

- g.34 actualize
mngon sum du byed · mngon par grub
 མངོན་སུམ་དུ་བྱེད། ་ མངོན་པར་གྲུབ།
sākṣātkaroti · abhinirvartate · abhinirharati
- g.35 actualize formative predispositions
'du byed rnams mngon par 'du byed
 འདུ་བྱེད་རྣམས་མངོན་པར་འདུ་བྱེད།
abhisamṣkāṛān abhisamṣkaroti
- g.36 Adamantine
rdo rje lta bu
 རོ་རྩེ་ལྷ་བུ།
vajropama
 Name of the tenth meditative stability.
- g.37 adamantine gnosis
rdo rje lta bu'i ye shes
 རོ་རྩེ་ལྷ་བུའི་ཡེ་ཤེས།
vajropamajñāna
- g.38 adamantine meditative stability
rdo rje lta bu'i ting nge 'dzin
 རོ་རྩེ་ལྷ་བུའི་ཉིང་ངེ་འཛིན།
vajropamasamādhi
- g.39 adopt the precepts
yang dag pa blang
 ཡང་དག་པ་སླང།
samādānavirati
- g.40 advance courageously
gnon
 གནོན།
parākramate
- g.41 advantage

phan yon

ཕན་ཡོན།

anuśaṃsā

g.42 afflicted

kun nas nyon mongs pa · nyon mongs

ཀུན་ནས་ཉོན་མོངས་པ། · ཉོན་མོངས།

saṃkleśika · vihanyati

See “afflicted mental state.”

g.43 afflicted mental state

nyon mongs · kun nas nyong mongs pa · sems las byung ba'i nye ba'i nyon mongs pa

ཉོན་མོངས། · ཀུན་ནས་ཉོང་མོངས་པ། · སེམས་ལས་བྱུང་བའི་ཉོན་མོངས་པ།

kleśa · saṃkleśa · caitasikopakleśa

The essentially pure nature of mind is obscured and afflicted by various psychological defilements known as the afflicted mental states, which destroy the mind’s peace and composure. Included among them are the primary afflictions of fundamental ignorance, attachment, aversion, pride, doubt, and twenty subsidiary afflictions.

g.44 afraid and terrified (be)

dngang la dngang bar 'gyur

དངང་ལ་དངང་བར་འགྱུར།

saṃtrāsamāpatsyate

g.45 afraid (be)

dngang

དངང།

saṃtrāsam apadyate

g.46 afraid (will be)

dngang bar 'gyur

དངང་བར་འགྱུར།

saṃtrāsam āpatsyate

g.47 agent

byed du 'jug pa po · byed pa po

བྱིད་དུ་འཇུག་པ་པོ། ་ བྱིད་པ་པོ།

kārāpaka · karṭṛ

g.48 aggregate of consciousness

rnam par shes pa'i phung po

རྣམ་པར་ཤེས་པའི་སྣང་པོ།

vijñānaskandha

Fifth of the five psycho-physical aggregates.

g.49 aggregate of ethical discipline

tshul khrims kyi phung po

ཚུལ་ཁྲིམས་ཀྱི་སྣང་པོ།

śīlaskandha

First of the five definitive aggregates.

g.50 aggregate of feelings

tshor ba'i phung po

ཚོར་བའི་སྣང་པོ།

vedanāskandha

Second of the five psycho-physical aggregates.

g.51 aggregate of formative predispositions

'du byed kyi phung po

འདུ་བྱིད་ཀྱི་སྣང་པོ།

saṃskāraskandha

Fourth of the five psycho-physical aggregates.

g.52 aggregate of liberation

rnam par grol ba'i phung po

རྣམ་པར་གྲོལ་བའི་སྣང་པོ།

vimuktiskandha

Fourth of the five definitive aggregates.

g.53 aggregate of meditative stability

ting nge 'dzin gyi phung po

ཉིང་ངེ་འཛིན་གྱི་སྣང་པོ།

samādhiskandha

Second of the five definitive aggregates.

g.54 aggregate of perceptions

'du shes kyi phung po

འདུ་ཤེས་ཀྱི་ཕུང་པོ།

saṃjñāskandha

Third of the five psycho-physical aggregates.

g.55 aggregate of physical forms

gzugs kyi phung po

གཟུགས་ཀྱི་ཕུང་པོ།

rūpaskandha

First of the five psycho-physical aggregates.

g.56 aggregate of the perception of liberating gnosis

rnam par grol ba'i ye shes mthong ba'i phung po

རྣམ་པར་གྲོལ་བའི་ཡེ་ཤེས་མཐོང་བའི་ཕུང་པོ།

vimuktijñānadarśanaskandha

Fifth of the five definitive aggregates.

g.57 aggregate of wisdom

shes rab kyi phung po

ཤེས་རབ་ཀྱི་ཕུང་པོ།

prajñāskandha

Third of the five definitive aggregates.

g.58 aging and death

rga shi

ག་ཤི།

jarāmaraṇa

Twelfth of the twelve links of dependent origination.

g.59 agitation

'khrugs pa

འཁྲུགས་པ།

kṣobhaṇa

g.60 agitation and regret

rgod pa dang 'gyod pa

སོད་པ་དང་འགྲོད་པ།

auddhatyakaukrtya

One of the five obscurations.

g.61 Akaniṣṭha

'og min

འོག་མིན།

akaniṣṭha

Fifth of the pure abodes, meaning “highest.”

g.62 Akṣobhya

mi 'khrugs pa

མི་འཁྲུགས་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.63 alert

shes bzhin can

ཤེས་བཞིན་ཅན།

saṃprajāna

g.64 alertness

shes bzhin

ཤེས་བཞིན།

samprajanya

g.65 alien

'gyes pa

འགྲེས་པ།

parataḥ

g.66 alienated (be)

sems gzhan du 'gyur · gzhan nyid du 'gyur

སེམས་གཞན་དུ་འགྱུར། ་གཞན་ཉིད་དུ་འགྱུར།

cittasyānyathā bhavati · anyatvamāpadyate

g.67 all the activities of their bodies are preceded by gnosis and followed by gnosis

lus kyi las thams cad ye shes sngon du 'gro zhing ye shes kyi rjes su 'brang ba

ལུས་ཀྱི་ལས་ཐམས་ཅད་ཡི་ཤེས་སྡོན་དུ་འགོ་ཞིང་ཡི་ཤེས་ཀྱི་རྗེས་སུ་འབྲང་བ།

sarvākāyakarmajñānapūrvagamaṃ jñānānuparivarti

Thirteenth or sixteenth of the eighteen distinct qualities of the buddhas.

g.68 all the activities of their minds are preceded by gnosis and followed by gnosis

yid kyi las thams cad ye shes sngon du 'gro zhing ye shes kyi rjes su 'brang ba

ཡིད་ཀྱི་ལས་ཐམས་ཅད་ཡི་ཤེས་སྡོན་དུ་འགོ་ཞིང་ཡི་ཤེས་ཀྱི་རྗེས་སུ་འབྲང་བ།

sarvamanahkarmajñānapūrvagamaṃ jñānānuparivarti

Fifteenth or eighteenth of the eighteen distinct qualities of the buddhas.

g.69 all the activities of their speech are preceded by gnosis and followed by gnosis

ngag gi las thams cad ye shes sngon du 'gro zhing ye shes kyi rjes su 'brang ba

ངག་གི་ལས་ཐམས་ཅད་ཡི་ཤེས་སྡོན་དུ་འགོ་ཞིང་ཡི་ཤེས་ཀྱི་རྗེས་སུ་འབྲང་བ།

sarvavākkarmajñānapūrvagamaṃ jñānānuparivarti

Fourteenth of the eighteen distinct qualities of the buddhas.

g.70 ally

dpung gnyen

དཔུང་གཉེན།

parāyaṇa

g.71 alms bowl

lhung bzed

ལྷུང་བཟེད།

paṭapātra

g.72 already

phyis

ཕྱིས།

eva

g.73 alteration

gzhan du 'gyur ba

གཞན་དུ་འགྱུར་བ།

anyathāva

g.74 Amoghadarśin

mthong ba don yod

མཐོང་བ་དོན་ཡོད།

amoghadarśin

Name of a bodhisattva.

g.75 amply curved shoulders

dpung mgo shin tu zlum po

དཔུང་མགོ་ཤིན་ཏུ་རྒྱུ་པོ།

susamvṛtaskandhatā

Sixteenth of the thirty-two major marks.

g.76 Anabhraka

sprin med · mi che ba

སྤྲིན་མེད། · མི་ཚེབ།

anabhraka

Tenth god realm of form, meaning “cloudless.”

g.77 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.78 anger

khro ba

ཐོབ།

krodha

g.79 Anikṣiptadhura

brtson pa mi gtong ba

བརྩོན་པ་མི་གཏོང་བ།

anikṣiptadhura

Name of a bodhisattva.

g.80 animal realm

dud 'gro

དུད་འགྲོ།

tīryag

g.81 animalcule

srin bu

སྲིན་བུ།

krimi

g.82 ankles are inconspicuous

long bu rnams mi mngon pa

ལོང་བུ་རྣམས་མི་མངོན་པ།

gūḍhagulphatā

Thirteenth of the eighty minor marks.

g.83 annoyance

'tshig pa

འཚིག་པ།

pradāśa

g.84 antigod

lha ma yin

ལྷ་མ་ཡིན།

asura

A class of superhuman beings or demigods engendered and dominated by envy, ambition, and hostility, who are metaphorically described as being incessantly embroiled in a dispute with the gods over the possession of a magical tree.

g.85 Anupamacintin

blo gros dpe med

བློ་གྲོས་དཔེ་མེད།

anupamacintin

Name of a bodhisattva.

g.86 Aparagodānīya

ba glang spyod

བ་གླང་སྟོད།

aparagodānīya

The western continent of the human world according to traditional Indian cosmology, characterized as “rich in the resources of cattle.”

g.87 apathy

mngon par mi brtson pa

མངོན་པར་མི་བརྩོན་པ།

nirabhiyoga

g.88 aphorisms

ched du brjod pa'i sde

ཚེད་དུ་བརྗོད་པའི་སྡེ།

udāna

Fifth of the twelve branches of the scriptures.

g.89 Appeasing of All Deviations and Obstacles

'gal ba dang 'gog pa med pa

འགལ་བ་དང་འགོག་པ་མེད་པ།

sarvoanirodhavirodhasaṃpraśamana

Name of the ninety-eighth meditative stability.

g.90 apperception

rnam par rig pa

རྣམ་པར་རིག་པ།

vijñāpti

g.91 application of mindfulness which, with regard to feelings, observes feelings

tshor ba'i rjes su lta ba'i dran pa nye bar gzhag pa

ཚོར་བའི་རྗེས་སུ་ལྟ་བའི་དྲན་པ་ཉེ་བར་གཞག་པ།

vedanānupaśyīsmṛtyupasthāna

Second of the four applications of mindfulness. For a description see [8.14](#).

g.92 application of mindfulness which, with regard to phenomena, observes phenomena

chos kyi rjes su lta ba'i dran pa nye bar gzhag pa

ཚོས་ཀྱི་རྗེས་སུ་ལྟ་བའི་དྲན་པ་ཉེ་བར་གཞག་པ།

dharmānupaśyīsmṛtyupasthāna

Fourth of the four applications of mindfulness. For a description, see [8.16](#).

g.93 application of mindfulness which, with regard to the mind, observes the mind

sems kyi rjes su lta ba'i dran pa nye bar gzhag pa

སེམས་ཀྱི་རྗེས་སུ་ལྟ་བའི་དྲན་པ་ཉེ་བར་གཞག་པ།

cittānupaśyīsmṛtyupasthāna

Third of the four applications of mindfulness. For a description, see [8.15](#).

g.94 application of mindfulness which, with regard to the physical body, observes the physical body

lus kyi rjes su lta ba'i dran pa nye bar gzhag pa

ལུས་ཀྱི་རྗེས་སུ་ལྟ་བའི་དྲན་པ་ཉེ་བར་གཞག་པ།

kāyānupaśyīsmṛtyupasthāna

First of the four applications of mindfulness. For a description, see [8.13](#).

g.95 applications of mindfulness

dran pa nye bar gzhag pa

སྒྲུབ་པ་ཉེ་བར་གཞག་པ།

smṛtyupasthāna

See “four applications of mindfulness.”

g.96 apprehend

dmigs

དམིགས།

upalabhate

Also translated here as “focus on.”

g.97 apprehended

dmigs su yod pa

དམིགས་སུ་ཡོད་པ།

upalabdhya · upalabdha

g.98 apprehensible

dmigs su yod pa

དམིགས་སུ་ཡོད་པ།

upalabdhya · upalabdha

g.99 apprehension

dmigs pa

དམིགས་པ།

upalambha

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.100 appropriate

yongs su ’dzin

ཡོངས་སུ་འཛིན།

parigrhṇāti

g.101 Apramāṇābha

tshad med 'od

ཚད་མེད་འོད།

apramāṇābha

Fifth god realm of form, meaning “immeasurable radiance.”

g.102 Apramāṇasubha

tshad med dge

ཚད་མེད་དགེ།

apramāṇasubha

Eighth god realm of form, meaning “immeasurable virtue.”

g.103 Arapacana alphabet

a ra pa tsa na

ཨ་ར་པ་ཙ་ན།

arapacana

The alphabet of the Kharoṣṭhī script, forming an important dhāraṇī.

g.104 arhat

dgra bcom pa

དགའ་བཅོམ་པ།

arhat

Fourth of the four fruits attainable by śrāvakas. One who has eliminated all afflicted mental states and personally ended the cycle of rebirth.

g.105 arising

skye ba

སྐྱེ་བ།

utpādita

g.106 armor-like attainment

go cha'i sgrub pa

གོ་ཚའི་སྐྱུབ་པ།

sannāhapratipatti

g.107 arms and legs are compact

phyag dang zhabs yongs su rgyas pa

ཕྱག་དང་ཞབས་ཡོངས་སུ་རྒྱས་པ།

utsadagātrata

Twenty-ninth of the eighty minor marks.

g.108 arms and legs, as intended

phyag dang zhabs ji ltar dgongs pa bzhin dang ldan pa

ཕྱག་དང་ཞབས་ཇི་ལྟར་དགོངས་པ་བཞིན་དང་ལྷན་པ།

yathepsitapāṇipādatā

Thirtieth of the eighty minor marks.

g.109 arms that reach down to his knees when standing, without bending down

bzhengs bzhin du ma btud par phyag pus mor sleb pa

བཞེངས་བཞིན་དུ་མ་བཏུད་པར་ཕྱག་ཕུས་མོར་སྐྱེབ་པ།

paṭūrubāhata

Ninth of the thirty-two major marks.

g.110 army

dpung gi tshogs

དཔུང་གི་ཚོགས།

balakāya

g.111 aromatic jar

phog phor

ཕོག་ཕོར།

dhūpaghaṭikā

g.112 Asaṅga

thogs med

ཐོགས་མེད།

asaṅga

Indian commentator (fl. late fourth–early fifth centuries).

g.113 Ascertainment of Names

ming nges par 'jug pa

མིང་ངེས་པར་འཇུག་པ།

nāmaniyatapraveśa

Name of the sixty-sixth meditative stability.

g.114 ascetic supremacy

brtul zhugs mchog 'dzin

བརྟུལ་ཞུགས་མཚོག་འཛིན།

vrataparāmarśa

Fourth of the four knots.

g.115 Aśoka

mya ngan med

མྱ་ངན་མེད།

aśoka

Mauryan emperor (304–232 BCE).

g.116 aspect of liberation

rnam par thar pa

རྣམ་པར་ཐར་པ།

vimokṣa

See “eight aspects of liberation.”

g.117 aspirationlessness

smon pa med pa

སློན་པ་མེད་པ།

apraṇihita

Third of the three gateways to liberation.

g.118 assembly

g.yog 'khor

གཡོག་འཁོར།

parivāra

Also translated here as “retinue.”

g.119 associate

sbyor

སྟོན།

yojayati

To associate something with something.

g.120 asylum

rten

རྟེན།

upāśraya

g.121 at will

'dod na

འདོད་ན།

ākāṅkṣamāṇa

g.122 Atapa

mi gdung ba

མི་གདུང་བ།

atapa

Second of the pure abodes, meaning “painless.”

g.123 attach importance to

lhur len

ལུར་ལེན།

guruko bhavati

g.124 attached to

chags

ཆགས།

sajjati

g.125 attachment to the world system of form

gzugs kyi 'dod chags

གཟུགས་ཀྱི་འདོད་ཆགས།

ruparāga

First of the five fetters associated with the higher realms.

g.126 attachment to the world system of formlessness

gzugs med pa'i 'dod chags

གཟུགས་མེད་པའི་འདོད་ཆགས།

ārūpyarāga

Second of the five fetters associated with the higher realms.

g.127 attainment

thob pa

ཐོབ་པ།

prāpti

g.128 attainment of manifest enlightenment

mngon par byang chub pa

མངོན་པར་བྱང་ཆུབ་པ།

abhibodhana

g.129 attention

yid la byed pa

ཡིད་ལ་བྱེད་པ།

manaskāra

Also translated here as “attentiveness.”

(See also [n.157](#)).

g.130 attentiveness

yid la byed pa

ཡིད་ལ་བྱེད་པ།

manaskāra

Also translated here as “attention.”

(See also [n.157](#)).

g.131 attitude free from hostility

zhe 'gras pa med pa'i sems

ཞེ་འགས་པ་མེད་པའི་སེམས།

apratihatacitta

g.132 attract

sdud par byed pa · yongs su sdud

སྤུད་པར་བྱེད་པ། · ཡོངས་སུ་སྤུད།

saṃgr̥hṇati · anughṛ̥hṇāti

g.133 attractive

sdug pa

སྤུག་པ།

śubha

g.134 aureole

'od

འོད།

prabhā

Also translated here as “light.”

g.135 aureole of light, extending a full arm span

'od 'dom gang ba

འོད་འདོམ་གང་བ།

vyāmaprabhatā

Either the thirtieth of, or a supplement to, the thirty-two major marks.

g.136 auspicious ceremonies

bkra shis

བརྟ་ཤིས།

maṅgala

g.137 Auspicious Eon

bskal pa bzang po

བསྐྱལ་པ་བཟང་པོ།

bhadrakalpa

Name of the present eon of time, during which one thousand buddhas appear in succession, Śākyamuni being the fourth and Maitreya the fifth.

g.138 Avalokiteśvara

spyān ras gzigs dbang phyug

སྤྱལ་རས་གཟིགས་དབང་ཕྱུག

avalokiteśvara

Name of a bodhisattva.

g.139 Avṛha

mi che ba

མི་ཚེ་བ།

avṛha

First of the pure abodes, meaning “slightest.”

g.140 awareness

rig pa

རིག་པ།

vidyā

This term may generally be synonymous with intelligence or mental aptitude, but it also conveys the meaning of science or branches of knowledge, and of pure awareness. In this last sense, it denotes the fundamental innate mind in its natural state of spontaneity and purity, beyond alternating states of motion and rest and the subject-object dichotomy.

g.141 barley

nas

ནས།

yava

g.142 basic syllable

yi ge'i phyi mo

ཡི་གེ་འི་ཕྱི་མོ།

matrkā

g.143 basis of delusion

gti mug gi gzhi

གཏི་མུག་གི་གཞི།

mohagatika

g.144 basis of desire (have the)

'dod chags kyi gzhi can

འདོད་ཚགས་ཀྱི་གཞི་ཅན།

rāgagatika

g.145 basis of hatred (have the)

zhe sdang gi gzhi can

ཞེ་སྡང་གི་གཞི་ཅན།

doṣagatika

g.146 basis of the variety of false views (have the)

lta ba'i rnam pa'i gzhi can

ལྷ་བའི་རྣམ་པའི་གཞི་ཅན།

dṛṣṭigatika

g.147 basket

za ma tog

ཟ་མ་ཏོག

karaṇḍaka

g.148 beans

mon sran sde'u

མོན་སྲན་སྡེ་ལྷ།

mudga

g.149 Beautiful Moon

zla ba bzang po

ལྷ་བ་བཟང་པོ།

sucandra

Name of the fourth meditative stability.

g.150 beauty

bya ba mdzes pa

བྱ་བ་མཛེས་པ།

śobhana

g.151 bedding

mal cha

མལ་ཇ།

śayana

g.152 beginner bodhisattva

byang chub sems dpa' dang po ba

བྱང་ལྷུབ་སེམས་དཔའ་དང་པོ་བ།

prathamabodhisattva

- g.153 behavior is perfect
spyod lam phun sum tshogs pa
 སྟོད་ལམ་ཕུན་སུམ་ཚོགས་པ།
śucisamudācāratā
 Eighteenth of the eighty minor marks.
- g.154 benediction
gtam 'dre ba
 གཏམ་འདྲེ་བ།
ālapana
- g.155 bestow
sbyin par byed
 སྤྱིན་པར་བྱེད།
dāyikā karoti
- g.156 bewilderment
'khrul pa
 འཁྲུལ་པ།
bhrānti
 Bewilderment is the confusion arising from the subject-object dichotomy and fundamental ignorance, on the basis of which rebirth in cyclic existence is perpetuated.
- g.157 Bhadrapāla
bzang skyong
 བཟང་སྐྱོང་།
bhadrapāla
 Name of a bodhisattva.
- g.158 bile disorders
mkhris pa las gyur pa'i nad
 མཁྲིས་པ་ལས་གྱུར་པའི་ནད།
paittikāvyādhi
 Second of the four kinds of disease.
- g.159 birth

skyes pa

སྐྱེས་པ།

jāti

g.160 birth from heat and moisture

drod gsher las skyes

དྲོད་གཤེར་ལས་སྐྱེས།

saṃsvedaja

Third of the four modes of birth.

g.161 biting insect

sha sbrang

ཤ་སྐྱང།

maśaka

g.162 black agar wood

a ka ru nag po

ཨ་ཀ་རུ་ནག་པོ།

kālāgaru

g.163 blessed one

bcom ldan 'das

བཅོམ་ལྡན་འདས།

bhagavat

While the Sanskrit term simply means “fortunate,” “illustrious,” or “revered,” Tibetan hermeneutics defines the term as denoting a teacher or buddha who primordially subdues (*bcom*) the four demonic forces, possesses (*ldan*) the six attributes of greatness (*che ba'i yon tan drug*, viz: lordship, noble form, glory, fame, gnosis, and perseverance), and transcends (*'das*) all sorrow, without abiding in the extremes of existence and quiescence. Used in this text to refer to the Buddha Śākyamuni.

Also translated here as “Lord” (See also [n.19](#)).

g.164 bliss

bde ba

བདེ་བ།

sukha

Also translated here as “happiness.”

g.165 blood vessels and nerves are inconspicuous

rtsa rnams mi mngon pa

རྩ་རྣམས་མི་མངོན་པ།

gūḍhaśiratā

Twelfth of the eighty minor marks.

g.166 Blossoming and Purity of the Flowers of Virtue

dge ba'i me tog rgyas shing dag pa

དགེ་བའི་མེ་ཏོག་རྒྱས་ཤིང་དག་པ།

śubhapuṣpitaśuddha

Name of the seventy-fourth meditative stability. “Purity” here could also be rendered “vibrance.”

g.167 blue appearance

sngon por lta bur ston pa

སྔོན་པོར་ལྷ་བུར་སྟོན་པ།

nīlanidarśana

g.168 blue lotus

ut pa la

ུཏ་པ་ལ།

utpala

g.169 blue reflection

'od sngon po'i 'byung ba

འོད་སྔོན་པོའི་འབྱུང་བ།

nīlanirbhāsa

g.170 bodhisattva

byang chub sems dpa'

བྱང་ཆུབ་སེམས་དཔལ།

bodhisattva

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain manifestly perfect buddhahood, traversing the five bodhisattva paths and ten bodhisattva levels. Bodhisattvas purposely opt to remain within cyclic existence in order to liberate all sentient beings, instead

of simply seeking personal freedom from suffering. Philosophically, they realize the two aspects of selflessness, with respect to afflicted mental states and the nature of all phenomena.

(See also [n.27](#).)

g.171 body hairs are bluish black

spu mthon ting can

སྤྱ་མཐོན་ཉིང་ཅན།

abhinīlaromatā

Fifty-first of the eighty minor marks.

g.172 body hairs are clean

spu gtsang ba

སྤྱ་གཙང་བ།

suciromatā

Fifty-second of the eighty minor marks.

g.173 body hairs that point upwards

sku'i spu gyen du phyogs pa

སྤྱའི་སྤྱ་གྱེན་དུ་ཕྱོགས་པ།

ūrdhvāgraromatā

Twelfth of the thirty-two major marks.

g.174 body is clean

sku gtsang ba

སྤྱ་གཙང་བ།

śucigātratā

Fourth of the eighty minor marks.

g.175 body is firm, like that of Nārāyaṇa

sred med kyi bu'i ltar sku grims pa

སྤྱེད་མེད་གྱི་བུའི་ལྷར་སྤྱ་གྲིམས་པ།

nārāyaṇat susaṃhatagātratā

Second of the eighty minor marks. See “Nārāyaṇa.”

g.176 body is immaculate and without unpleasant odors

sku la dri ma med cing dri mi zhim pa med pa

སྐྱལ་རྩི་མ་མེད་ཅིང་རྩི་མི་ཞེས་པ་མེད་པ།

vyapagatatilakagātratā

Thirty-fourth of the eighty minor marks.

g.177 body is lustrous

sku snum bag can

སྐྱ་སྐྱུ་བག་ཅན།

snigdhagātratā · mṛṣṭagātratā

Seventh of the eighty minor marks.

g.178 body is not slouched

sku ma btud pa

སྐྱ་མ་བརྟུད་པ།

ajihmagātratā

Eighth of the eighty minor marks.

g.179 body is soft

sku 'jam pa

སྐྱ་འངས་པ།

mṛdugātratā

Fifth of the eighty minor marks.

g.180 body is supple

sku mnyen pa

སྐྱ་མཉེན་པ།

sukumāragātratā

Sixth of the eighty minor marks.

g.181 body is well formed

sku dbyibs legs pa

སྐྱ་དབྱིབས་ལེགས་པ།

vṛttagātratā

Fourteenth of the eighty minor marks.

g.182 body is well proportioned

sku shin tu legs par 'brel pa

སྐྱ་ཤིན་ཏུ་ལེགས་པར་འབྲེལ་པ།

mṛṣṭaḡātrātā

Fifteenth of the eighty minor marks.

g.183 Boundless Inspiration

spobs pa mtha' yas

སྤྲོབས་པ་མཐའ་ཡས།

anantaprabhā

Name of the seventy-sixth meditative stability.

g.184 Boundless Light

snang ba mtha' yas pa

སྣང་བ་མཐའ་ཡས་པ།

anantaprabhā

Name of the thirty-fifth meditative stability.

g.185 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 (*Mahābrahmā*).

g.186 Brahmakāyika

tshangs ris

ཚངས་རིས།

brahmakāyika

First god realm of form, meaning “stratum of Brahmā.”

g.187 Brahmaṃpariṣadya

tshangs 'khor

ཚངས་འཁོར།

brahmapariṣadya

Second god realm of form, meaning “retinue of Brahmā.” Also called “Brahmapurohita.”

g.188 Brahmapurohita

tshangs pa'i mdun na 'don

ཚངས་པའི་མདུན་ན་འདོན།

brahmapurohita

Second god realm of form, meaning “priest Brahmā.” Also called “Brahmapariṣadya.”

g.189 brāhmin priest

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.190 brain tissue

klad pa

ཀླད་པ།

mastaka

g.191 branches of enlightenment

byang chub kyi yan lag

བྱང་ཚུབ་གྱི་ཡན་ལག།

bodhyaṅga

Also rendered here as “branches of genuine enlightenment.” See “seven branches of enlightenment.”

g.192 Br̥hatphala

'bras bu che

འབྲས་བུ་ཆེ།

br̥hatphala

Twelfth god realm of form, meaning “great fruition.”

g.193 Bringer of Joy

dga' ba byed pa

དགའ་བ་བྱེད་པ།

ratikara

Name of the thirty-ninth meditative stability.

g.194 brittle

rab tu 'jig pa

རབ་དུ་འཇིག་པ།

prabhaṅgurataḥ

g.195 broad heels

rting pa yangs pa

རྟིང་པ་ཡངས་པ།

āyatapārṣṇitā

Sixth of the thirty-two major marks.

g.196 buddha

sangs rgyas

སངས་རྒྱལ།

buddha

Epithet of Buddha Śākyamuni and general way of addressing the enlightened ones.

g.197 buddha body of emanation

sprul pa'i sku

སྤྱུལ་པའི་སྐུ།

nirmāṇakaya

The buddha body of emanation is the visible and usually physical manifestation of fully enlightened beings which arises spontaneously from the expanse of the buddha body of reality, whenever appropriate, in accordance with the diverse dispositions of sentient beings.

g.198 buddha body of essentiality

ngo bo nyid sku

ངོ་བོ་ཉིད་སྐུ།

svābhāvīkākāya

This indicates either an active or a passive distinction in the buddha body of reality, or the underlying indivisible essence of the three buddha bodies.

g.199 buddha body of form

gzugs kyi sku

གཟུགས་ཀྱི་སྐུ།

rūpakāya

According to the Lesser Vehicle, the buddha body of form refers to the thousand buddhas of the Auspicious Eon, including Śākyamuni. In the Great Vehicle, however, the term includes both the buddha body of perfect resource which appears in a pure light form to tenth level bodhisattvas and the buddha body of emanation which manifests physically for the sake of all beings.

g.200 buddha body of gnosis and reality

ye shes chos sku

ཡེ་ཤེས་ཚོས་སྐུ།

jñānadharmakāya

g.201 buddha body of perfect resource

longs spyod rdzogs pa'i sku

ལོངས་སྤྱོད་རྫོགས་པའི་སྐུ།

sambhogakāya

The buddha body of perfect resource denotes the luminous, immaterial, and unimpeded reflection-like forms of enlightened mind, which become spontaneously present and naturally manifest to tenth level bodhisattvas.

g.202 buddha body of reality

chos kyi sku

ཚོས་ཀྱི་སྐུ།

dharmakāya

The ultimate nature or essence of the fruitional enlightened mind of the buddhas, which is non-arising, free from the limits of conceptual elaboration, empty of inherent existence, naturally radiant, beyond duality, and spacious.

g.203 buddhafiield

zhing khams

ཞིང་ཁམས།

kṣetra

This term denotes the operational field of a specific buddha, spontaneously arising as a result of their altruistic aspirations. (See also [n.18](#)).

g.204 Burning Lamp

sgron ma 'bar ba

སྒྲོན་མ་འབར་བ།

jvalanolkā

Name of the eighty-ninth meditative stability.

g.205 burning tree stump

sdong dum tshig pa

སྒོང་དུམ་ཚིག་པ།

dagdhasthūṇākṛti

g.206 calamitous

rnam par gnod par byed pa

རྣམ་པར་གཞོན་པར་བྱེད་པ།

upadravataḥ

g.207 calm

zhi ba

ཞི་བ།

śānti

Also translated here as “calmness” and “peace.”

g.208 calmness

zhi ba

ཞི་བ།

śānti

Also translated here as “calm” and “peace.”

g.209 calves resembling those of an antelope

byin pa ri dags e ne ya'i lta bu dang ldan pa

བྱིན་པ་རི་དགས་ཨོ་ནེ་ཡའི་ལྷ་བུ་དང་ལྡན་པ།

eṇeyajāṅghatā

Eighth of the thirty-two major marks.

g.210 Candragarbha

zla ba'i snying po

ཟླ་བའི་སྤྱིང་པོ།

candragarbha

Name of a bodhisattva.

g.211 capable of assuming material form

gzugs su rung ba

གཟུགས་སུ་རུང་བ།

rūpya

g.212 captivating speech

gzung ba'i tshig

གཟུང་བའི་ཚིག།

grahaṇapada

This term can also mean “comprehensible speech,” in contrast to *gzung ba med pa'i tshig (agrahaṇapada)* or “incomprehensible speech.” See Negi (1993-2005): 5505.

g.213 carefree inaction

phrin las chung ba

ཕྱིན་ལས་རྩུང་བ།

alposukatā

g.214 carelessness

bag med pa

བག་མེད་པ།

pramāda

g.215 carried out their duties

lhag par bya ba byed

ལྷག་པར་བྱ་བ་བྱེད།

kṛtādhikaroti

g.216 Caturmahārājakāyika

rgyal chen bzhi'i ris

སྐྱལ་ཚེན་བཞིའི་རིས།

caturmahārājakāyika

First god realm of desire, meaning “abode of the four great kings.”

g.217 cause one to know

shes pa 'jug

ཤེས་པ་འཇུག།

jñānaṃ pravartate

g.218 ceasing

'gag pa

འགག་པ།

nirodha

g.219 cerebral secretion

klad rgyas

ལྷན་རྒྱུས།

gūthaka

g.220 Certainty in the Expanse of Reality

dbyings su nges pa

དབྱིངས་སུ་ངེས་པ།

dharmādhātunīyata

Name of the eighth meditative stability.

g.221 cessation of contaminants

zag pa zad pa

ཟག་པ་ཟད་པ།

kṣīnāsrava · āsravaḥṣaya

g.222 cessation of delusion

gti mug zad pa

གཏི་མུག་ཟད་པ།

mohakṣaya

g.223 cessation of desire

'dod chags zad pa

- འདོད་ཆགས་ཟད་པ།
rāgakṣaya
- g.224 cessation of hatred
zhe sdang zad pa
- ཞེ་སྤང་ཟད་པ།
dveṣakṣaya
- g.225 chapter
le'u
- ལེ་བུ།
parivarta
- g.226 chiliocosm
stong chung ngu'i 'jig rten gyi khams
- སྟོང་ཆུང་རུ་འི་འཇིག་རྟེན་གྱི་ལམ་ས།
sāhasralokadhātu
- A series of one thousand parallel human worlds, according to traditional Indian cosmology.
- g.227 clear realization
mngon par rtogs pa
- མངོན་པར་རྟོགས་པ།
abhisamaya
- g.228 clear realization of all phenomena
rnam kun mngon rdzogs rtogs pa
- རྣམ་ཀུན་མངོན་རྟོགས་རྟོགས་པ།
sarvākārābhisambodha
- Fourth of the eight progressive sections of clear realization.
- g.229 close-fitting teeth
tshems thags bzung
- ཚེམས་ཐགས་བབས།
aviraladantatā
- Twenty-second of the thirty-two major marks.
- g.230 clothing

na bza'

ན་བཟའ།

vastra

g.231 cognition

shes pa

ཤེས་པ།

jñāna

Also translated as “knowledge.”

g.232 cognizance

rnam par shes par byed pa

རྣམ་པར་ཤེས་པར་བྱེད་པ།

vijñāpanī

g.233 collarbones that are well covered

thal gong rgyas pa

ཐལ་གོང་རྒྱས་པ།

citāntarāṃsatā

Seventeenth of the thirty-two major marks.

g.234 combined humoral disorders

'dus pa las gyur pa'i nad

འདུས་པ་ལས་གྱུར་པའི་ནད།

sāṃnipātikāvvyādhi

Fourth of the four kinds of disease.

g.235 come to be styled

grangs su 'gro

གྲངས་སུ་འགྲོ།

sāṃkhyāṃ gacchati

g.236 commencing from the reality of illusion

sgyu ma'i chos nyid nye bar bzung na

སྐྱུ་མའི་ཚོས་ཉིད་ཉེབར་བཟུང་ན།

māyādharmatāmupādāya

g.237 commit them to

sbyor bar byed

སྒྱུར་བར་བྱེད།

niyojayati

g.238 commit to writing

glegs bam du chud par byed pa · yi ger 'bri

གླེགས་བམ་དུ་ཚུད་པར་བྱེད་པ། · ཡི་གེར་འབྲི།

pustakagatāṃ karoti · likhati

g.239 common phenomena

thun mong gi chos

ཐུན་མོང་གི་ཚོས།

sādhāraṇadharmā

Common phenomena from the perspective of ordinary persons, as described in [2.83](#), include the following: the four meditative concentrations, the four immeasurable aspirations, the four formless meditative absorptions, and the [first] five extrasensory powers.

(See also [n.141](#)).

g.240 compassion

snying rje

སྙིང་རྗེ།

karuṇā

Second of the four immeasurable aspirations.

g.241 Complete Elimination of Right and Wrong

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།

sarva-samyaktvamithyātvasaṃgrasana · samyaktvamithyātvasaṃgrasana

Name of the ninety-sixth meditative stability.

g.242 completely perfect buddha

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས།

samyaksambuddha · samyaksambuddhatva

See “genuinely perfect buddha.”

- g.243 completely perfect eyeballs
spyān gyi tshogs yongs su rdzogs pa
 སྤྱན་གྱི་ཚོགས་ཡོངས་སུ་རྫོགས་པ།
netraṅaṅaparipūrṇatā
 Twenty-ninth of the thirty-two major marks.
- g.244 complexion is radiant
mdog gsal ba dag
 མདོག་གསལ་བ་དག
bhāsvavaravṛṇatā
 Thirty-fifth of the eighty minor marks.
- g.245 comprehend
yongs su shes
 ཡོངས་སུ་ཤེས།
parijānāti
- g.246 comprehensibility
'dzin pa
 འཇོན་པ།
nimittodgrahaṇa · udgrahaṇa
- g.247 conceive of
rtog par byed
 རྟོག་པར་བྱེད།
kalpayati
- g.248 conceived
gdags pa yod
 གདགས་པ་ཡོད།
prajñaptir bhaviṣyati
- g.249 conceptual elaboration
spros pa
 སྒྲིས་པ།
prapañca

This term denotes the presence of discursive or conceptual thought processes. Their absence or deconstruction is characteristic of the realization of emptiness or actual reality.

g.250 conceptual notion

rnam par rtog pa

རྣམ་པར་རྟོག་པ།

vikalpa

Also translated here as “false imagination.”

g.251 conceptualize

mtshan mar byed · mtshan mar 'dzin

མཚན་མར་བྱེད། · མཚན་མར་འཛིན།

nimittī karoti

g.252 conceptualized as names and symbols

ming gi brdar btags pa

མིང་གི་བདར་བཏགས་པ།

nāmasāṃketikī

g.253 conclusion

mjug sdud

མཇུག་སྟུང།

nigamana

g.254 concomitance

mtshungs ldan

མཚུངས་ལྡན།

samprayuktaka

This denotes the five aspects of concomitance between mind and its mental states, which may concern (1) location or support (*gnas sam rten*), (2) objective referent (*dmigs pa*), (3) sensum (*rnam pa*), (4) time (*dus*), or (5) substance (*rdzas*).

(See also [n.370](#)).

g.255 condition (something)

mngon par 'du byed

མངོན་པར་འདུ་བྱེད།

abhisam̐skaroti

g.256 conditioned

'dus byas

འདུས་བྱས།

saṃskṛta

g.257 conditioned element

'dus byas kyi khams

འདུས་བྱས་ཀྱི་ཁམས།

saṃskṛtadhātu

g.258 conditioned phenomena

'dus byas kyi chos

འདུས་བྱས་ཀྱི་ཚོས།

saṃskṛtadharmā

Conditioned phenomena, as described in [2.81](#), include the following: the world system of desire, the world system of form, the world system of formlessness, and likewise, the five psycho-physical aggregates, the four meditative concentrations, the four immeasurable aspirations, the four formless meditative absorptions, and similarly, all those [aforementioned] attributes extending from the four applications of mindfulness, up to and including the eighteen distinct qualities of the buddhas.

(See also [n.141](#)).

g.259 conditioning

mngon par 'du byed pa

མངོན་པར་འདུ་བྱེད་པ།

abhisam̐skāra

g.260 conducive to emancipation

nges par 'byin pa

ངེས་པར་འབྱེད་པ།

nairyāṇika

g.261 conduct

spyod pa

སྐྱོད་པ།

caryā

g.262 confess

bshags par bgyi

བཤགས་པར་བགྱི།

deśayati

g.263 confidence

mngon par yid ches pa

མངོན་པར་ཡིད་ཆེས་པ།

abhisampratyaaya

g.264 confidence

dang ba

དང་བ།

prasāda

g.265 conjoined

ldan pa

ལྷན་པ།

saṃyukta

g.266 connected with

lhan cig tu yang dag par 'du

ལྷན་ཅིག་ཏུ་ཡང་དག་པར་འདུ།

samavasarati

g.267 consciousness

rnam par shes pa

རྣམ་པར་ཤེས་པ།

vijñāna

Third of the twelve links of dependent origination. Consciousness is defined as “an awareness which is knowing and luminous.” Not being physical, it lacks resistance to obstruction. It has neither shape nor color, and it can be experienced but not externally perceived as an object. A distinction is made between the mundane consciousness of sentient beings, and the gnosis of the buddhas. In the context of the present discourse, the former includes six

aspects of consciousness, namely, visual consciousness, auditory consciousness, olfactory consciousness, tactile consciousness, and mental consciousness, the last of which objectively refers to mental phenomena.

g.268 consciousness element

rnam par she spa'i kham

རྣམ་པར་ཤེ་སྒྲིའི་ཁམས།

vijñānadhātu

g.269 Consecrated

rab tu gnas pa

རབ་ཏུ་གནས་པ།

supraṭiṣṭhita

Name of the fifty-fourth meditative stability.

g.270 Consecrated as a King of Meditative Stability

ting nge 'dzin gyi rgyal po ltar rab tu gnas pa

ཉིང་ངེ་འཛིན་གྱི་རྒྱལ་པོ་ལྟར་རབ་ཏུ་གནས་པ།

samādhirājasupraṭiṣṭhita

Name of the twelfth meditative stability.

g.271 consider

mos par byed

མོས་པར་བྱེད།

adhimucyate

g.272 consider

yang dag par rjes su lta ba · yang dag par rjes su mthong ba

ཡང་དག་པར་རྗེས་སུ་ལྟ་བུ། · ཡང་དག་པར་རྗེས་སུ་མཐོང་བ།

samanupaśyati

g.273 construe

rnam par rtog par 'gyur

རྣམ་པར་རྟོག་པར་འགྱུར།

vikalpiśyati

g.274 contaminated phenomena

zag pa dang bcas pa'i chos

ཟག་པ་དང་བཅས་པའི་ཚོས།

sāsravadharma

Contaminated phenomena, as found in 2.79, include the following: the five psycho-physical aggregates which are encompassed in the three world systems, the twelve sense fields, the eighteen sensory elements, the four meditative concentrations, the four immeasurable aspirations, and the four formless meditative absorptions.

(See also n.141).

g.275 contemplation

nges par sems pa

ངེས་པར་སེམས་པ།

upanidhyāpana

g.276 contemplation of a bloated corpse

rnam par bam pa'i 'du shes

རྣམ་པར་བམ་པའི་འདུ་ཤེས།

vyādhmātakasaṃjñā

First of the nine contemplations of impurity.

g.277 contemplation of a bloody corpse

rnam par dmar ba'i 'du shes

རྣམ་པར་དམར་བའི་འདུ་ཤེས།

vilohitakasaṃjñā

Third of the nine contemplations of impurity.

g.278 contemplation of a blue-black corpse

rnam par sngos pa'i 'du shes

རྣམ་པར་སྔོས་པའི་འདུ་ཤེས།

vinīlakasaṃjñā

Fifth of the nine contemplations of impurity.

g.279 contemplation of a devoured corpse

rnam par zos pa'i 'du shes

རྣམ་པར་ཚོས་པའི་འདུ་ཤེས།

vikhāditakasaṃjñā

Sixth of the nine contemplations of impurity.

g.280 contemplation of a dismembered corpse

rnam par 'thor ba'i 'du shes

རྣམ་པར་འཐོར་བའི་འདུ་ཤེས།

vikṣiptakasaṃjñā

Seventh of the nine contemplations of impurity.

g.281 contemplation of a putrefied corpse

rnam par rnags pa'i 'du shes

རྣམ་པར་རྣགས་པའི་འདུ་ཤེས།

vipūyakasaṃjñā

Fourth of the nine contemplations of impurity.

g.282 contemplation of a skeleton

rus gong gi 'du shes

རུས་གོང་གི་འདུ་ཤེས།

asthisamjñā

Eighth of the nine contemplations of impurity.

g.283 contemplation of a worm-infested corpse

rnam par 'bus gzhiḡs pa'i 'du shes

རྣམ་པར་འབུས་གཞིགས་པའི་འདུ་ཤེས།

vipadumakasaṃjñā

Second of the nine contemplations of impurity.

g.284 contemplation of an immolated corpse

rnam par tshig pa'i 'du shes

རྣམ་པར་ཚིག་པའི་འདུ་ཤེས།

vidagdhakasaṃjñā

Ninth of the nine contemplations of impurity.

g.285 context

gleng gzhi

གླེང་གཞི།

nidāna

g.286 contexts

gleng gzhi'i sde

སྒྲིབ་གཞིའི་སྒྲེ།

nidāna

Sixth of the twelve branches of the scriptures.

g.287 contoured

gshong

གཤོང།

nimna

g.288 contract

dog par bgyid

དོག་པར་བགྱིད།

parittikaroti

g.289 contracted male organ

'doms kyi sba ba sbubs su nub pa

འདོམས་ཀྱི་སྐ་བ་སྐྱབས་སུ་རྒྱབ་པ།

kośāvahitavastiguhyatā

Tenth of the thirty-two major marks.

g.290 conventional ethical discipline

brda can gyi tshul khrims

བར་ཅན་གྱི་རྒྱུ་ལ་སྦྱིམ་ས།

sāṅketikaśīla

g.291 conventionally designated

tha snyad du 'dogs pa

ཐ་སྐད་དུ་འདོགས་པ།

vyavahriyate

g.292 Convergence of All Mental Afflictions in Non-affliction

nyon mongs pa med pa nyon mongs pa dang bcas pa thams cad yang dag par 'du ba

ཉོན་མོངས་པ་མེད་པ་ཉོན་མོངས་པ་དང་བཅས་པ་ཐམས་ཅད་ཡང་དག་པར་འདུ་བ།

anusaraṇasarvasamavasaraṇa

Name of the 106th meditative stability.

g.293 cooked food

zan

ཟན།

bhakta

g.294 copper-colored nails

sen mo zangs kyi mdog lta bu dang ldan pa

སེན་མོ་ཟངས་ཀྱི་མདོག་ལྷ་སུ་དང་ལྷན་པ།

tāmranakhatā

First of the eighty minor marks.

g.295 coral tree flower

man dA ra ba

མན་དྲ་བ།

mandāra

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.296 correct

rigs

རིགས།

yukta

g.297 correct action

yang dag pa’i las kyi mtha’

ཡང་དག་པའི་ལས་ཀྱི་མཐའ།

samyakkarmānta

Fourth of the noble eightfold path.

- g.298 correct delight
dga' ba yang dag · dga' ba yang dag byang chub kyi yan lag
 དགའ་བ་ཡང་དག་པོ་དགའ་བ་ཡང་དག་བྱང་ཚུབ་ཀྱི་ཡན་ལག
prīti · prītibodhyaṅga
 Fourth of the seven branches of enlightenment.
- g.299 correct doctrinal analysis
chos rab tu rnam par 'byed pa
 · *chos rab tu rnam par 'byed pa yang dag byang chub kyi yan lag*
 ཚོས་རབ་ཏུ་རྣམ་པར་འབྱེད་པ། ཚོས་རབ་ཏུ་རྣམ་པར་འབྱེད་པ་ཡང་དག་བྱང་ཚུབ་ཀྱི་ཡན་ལག
dharmapraṛvicaya · dharmapraṛvicayabodhyaṅga
 Second of the seven branches of enlightenment.
- g.300 correct effort
yang dag pa'i rtsol ba
 ཡང་དག་པའི་རྩོལ་བ།
samyagvyāyāma
 Sixth of the noble eightfold path.
- g.301 correct equanimity
btang snyoms yang dag · btang snyoms yang dag byang chub kyi yan lag
 བཏང་སྟོམས་ཡང་དག་པོ་བཏང་སྟོམས་ཡང་དག་བྱང་ཚུབ་ཀྱི་ཡན་ལག
upekṣā · upekṣābodhyaṅga
 Seventh of the seven branches of enlightenment.
- g.302 correct exertion
yang dag par spong ba
 ཡང་དག་པར་སྦྲོང་བ།
prahāṇa
 See [1.21](#) and [8.22](#).
- g.303 correct ideation
yang dag pa'i rtog pa
 ཡང་དག་པའི་རྟོག་པ།
samyaksaṃkalpa
 Second of the noble eightfold path. Also translated as “correct thought.”

- g.304 correct livelihood
yang dag pa'i 'tsho ba
 ཡང་དག་པའི་འཚོ་བ།
samyagājīva
 Fifth of the noble eightfold path.
- g.305 correct meditative stability
ting nge 'dzin yang dag · ting nge 'dzin yang dag byang chub kyi yan lag
 ཉིང་ངེ་འཛིན་ཡང་དག་། ཉིང་ངེ་འཛིན་ཡང་དག་བྱང་ཚུབ་ཀྱི་ཡན་ལག
samādhi · samādhībodhyaṅga
 Sixth of the seven branches of enlightenment.
- g.306 correct meditative stability
yang dag pa'i ting nge 'dzin
 ཡང་དག་པའི་ཉིང་ངེ་འཛིན།
samyaksamādhi
 Eighth of the noble eightfold path.
- g.307 Correct mental and physical refinement
shin tu sbyangs pa
 ཤིན་ཏུ་སྤྲངས་པ།
praśrabdhi
 Fifth of the seven branches of enlightenment.
- g.308 correct perseverance
brtson 'grus yang dag byang chub kyi yan lag · brtson 'grus yang dag
 བརྩོན་འགྲུས་ཡང་དག་བྱང་ཚུབ་ཀྱི་ཡན་ལག་། བརྩོན་འགྲུས་ཡང་དག
vīryabodhyaṅga · vīrya
 Third of the seven branches of enlightenment.
- g.309 correct recollection
dran pa yang dag · dran pa yang dag byang chub kyi yan lag
 རྣམ་པ་ཡང་དག་། རྣམ་པ་ཡང་དག་བྱང་ཚུབ་ཀྱི་ཡན་ལག
smṛti · smṛtibodhyaṅga
 First of the seven branches of enlightenment.
- g.310 correct recollection

yang dag pa'i dran pa

ཡང་དག་པའི་དྲན་པ།

samyaksmṛti

Seventh of the noble eightfold path.

g.311 correct speech

yang dag pa'i ngag

ཡང་དག་པའི་ངག།

samyagvāg

Third of the noble eightfold path.

g.312 correct view

yang dag pa'i lta ba

ཡང་དག་པའི་ལྟ་བ།

samyagdr̥ṣṭi

First of the noble eightfold path.

g.313 correctly disregard

yang dag par rjes su mi mthong ba

ཡང་དག་པར་རྗེས་སུ་མི་མཐོང་བ།

na samanupaśyati

Also translated here as “do not consider.”

g.314 cotton robe

ras bcos bu

རས་བཙོས་བུ།

dūṣya

g.315 counter-question

yongs su zhu

ཡོངས་སུ་བྱ།

paripraśnikaroti

g.316 counter-questioned

yongs su zhus pa

ཡོངས་སུ་བྱས་པ།

paripraśnikṛta

g.317 counterfeit path

lam ltar bcos pa

ལམ་ལྷན་བཅོས་པ།

mārgapratirūpaka

g.318 courage

spobs pa

སྲོབས་པ།

pratibhāna

Also translated here as “inspired eloquence.”

g.319 courageous

rtul phod

རུལ་ཕོད།

parākrama

g.320 covetousness

brnab sems

བརྒྱབ་སེམས།

abhidhyā · abhidhyā granthā

Eighth of ten non-virtuous actions; first of the four knots.

g.321 craving

sred pa

སྲེད་པ།

trṣṇā

Eighth of the twelve links of dependent origination; fourth of the four torrents.

g.322 craving for the sacred doctrine

chos la sred pa

ཚོས་ལ་སྲེད་པ།

dharmatrṣṇā

g.323 creator

byed pa po nyid

བྱེད་པ་པོ་ཉིད།

kartytoa

g.324 Crest of Gnosis

ye shes tog

ཡེ་ཤེས་རྟོག་

jñānaketu

Name of the fifty-first meditative stability.

g.325 Crest of Power

dbang po'i tog

དབང་པོའི་རྟོག་

indraketu

Name of the twenty-fifth meditative stability.

g.326 Crest of the Victory Banner of Certainty

nges pa'i rgyal mtshan tog

ངེས་པའི་རྒྱལ་མཚན་རྟོག་

niyatadhvajaketu

Name of the ninth meditative stability.

g.327 Crest of the Victory Banner of the Moon

zla ba'i rgyal mtshan tog

ཟླ་བའི་རྒྱལ་མཚན་རྟོག་

candradhvajaketu

Name of fifth meditative stability.

g.328 crimson

btsod ka

བཙོད་ཀ

mañjiṣṭha

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.329 crookedness

gya gyu

གུ་གྲུ།

kautiliyatā

g.330 crown extension

spyi gtsug · dbu gtsug tor dang ldan pa

སྤྱི་གཙུག་ · དབུ་གཙུག་ཏོར་དང་ལྷན་པ།

śikha · uṣṇīṣaśiraskatā

This is listed on 29.24 as the last (33rd) of the major marks.

g.331 culminating clear realization

rtse mor phyin pa'i mngon rtogs

རྩེ་མོར་ཕྱིན་པའི་མངོན་རྟོགས།

mūrdhābhisamaya

Fifth of the eight progressive sections of clear realization.

g.332 cultivate

sgom

སྦྱོམ།

bhāvayati

g.333 cultivation

bsgom pa

བསྦྱོམ་པ།

bhāvanā

g.334 cyclic existence

'khor ba

འཁོར་བ།

saṃsāra

A state of involuntary existence conditioned by afflicted mental states and the imprint of past actions, characterised 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.335 cymbal

sil snyan

སིལ་སྒྲན།

vādyā

g.336 daughter of enlightened heritage

rigs kyi bu mo

རིགས་ཀྱི་བུ་མོ།

kuladuhitā · kulaputrī

A term of endearment, used by a teacher when addressing a female follower of the bodhisattva path.

g.337 daughter-in-law

bu smad

བུ་སྐད།

putradārā

g.338 day lotus

pad ma

པད་མ།

padma

g.339 death and transmigration

'chi 'pho

འཆི་འཕོ།

upapatti

g.340 debased in virtue

dge bas smad pa

དགེ་བས་སྐད་པ།

nihīnavṛttīn

g.341 decrease

'grib pa

འགྲིབ་པ།

hāṇi

g.342 dedication

bsngo ba · yongs su bsngo ba

བསྐྱོ་བ། . ཡོངས་སུ་བསྐྱོ་བ།

pariṇāma

The establishment of the correct motivation at the beginning of any practice or endeavor and the altruistic dedication at the end are regarded as highly significant. The most popular objects of the dedication are the flourishing of the sacred teachings of Buddhism throughout the universe and the attainment of full enlightenment by all sentient beings.

g.343 deep blue eyes

spyan mthon ting lta bu

སྤྱན་མཐོན་ཉིང་ལྷ་བྱ།

abhinīlanetratā

Twenty-eighth of the thirty-two major marks.

g.344 defining characteristic

mtshan nyid

མཚན་ཉིད།

lakṣaṇa

g.345 defining characteristics of the essential nature

ngo bo nyid kyi mtshan nyid

ངོ་བོ་ཉིད་ཀྱི་མཚན་ཉིད།

svabhāvalakṣaṇa

g.346 Definitive Engagement in Precise Lexical Explanation

nges pa'i tshig la gdon mi za bar 'jug pa

ངེས་པའི་ཚིག་ལ་གདོན་མི་བཟང་འཇུག་པ།

niruktiniyatapraveśa

Name of the sixteenth meditative stability.

g.347 definitive knowledge of all the afflicted and purified mental states and their emergence, with respect to the faculties, powers, branches of enlightenment, aspects of liberation, meditative concentrations, meditative stabilities, and formless absorption

dbang po dang stobs dang byang chub kyi yan lag dang rnam par thar pa dang bsam

gtan dang ting nge 'dzin dang snyoms par 'jug pa'i kun nas nyon mongs pa dang

rnam par byang ba dang ldang pa shes pa yang dag pa ji lta ba bzhin du rab tu shes pa

དབང་པོ་དང་སྟོབས་དང་བྱང་ཆུབ་ཀྱི་ཡན་ལག་དང་རྣམ་པར་གྲུབ་པ་དང་བསམ་གཏན་དང་ཉིང་དེ་འཛིན་དང་སྟོམས་

པར་འཇུག་པའི་ཀྱན་ནས་ཉོན་མོངས་པ་དང་རྣམ་པར་བྱང་བ་དང་ལྷན་པ་ཤེས་པ་ཡང་དག་པ་ཇི་ལྟ་བུ་བཞིན་དུ་རབ་ཏུ་

ཤེས་པ།

*sarvendriyabalabodhyaṅgavimokṣadhyaṅgasamādhisamāpattisaṃkleśavyavadāna-
vyuthānayaṭhābhūtaprajñāna*

Eighth of the ten powers of the tathāgatas.

- g.348 definitive knowledge of multiple world systems and diverse dispositions

*'jig rten kyi khams du ma pa khams sna tshogs pa yang dag pa ji lta ba bzhin du rab tu
shes pa*

འཇིག་རྟེན་གྱི་ཁམས་དུ་མ་པ་ཁམས་སྣ་ཚོགས་པ་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་རབ་ཏུ་ཤེས་པ།

nānalokadhātunānadhātuyathābhūtaprajñāna

Fourth of the ten powers of the tathāgatas.

- g.349 definitive knowledge of the diversity of inclinations and the multiplicity of inclinations that other sentient beings and other individuals have

*sems can gzhan dag dang gang zag gzhan rnams kyi mos pa sna tshogs nyid dang mos
pa du ma nyid yang dag pa ji lta ba bzhin du rab tu shes pa*

སེམས་ཅན་གཞན་དག་དང་གང་ཟག་གཞན་རྣམས་ཀྱི་ཚོས་པ་སྣ་ཚོགས་ཉིད་དང་ཚོས་པ་དུ་མ་ཉིད་ཡང་དག་པ་ཇི་
ལྟ་བ་བཞིན་དུ་རབ་ཏུ་ཤེས་པ།

anyasattvapudgala-nānādhimuktyanekādhimuktivyathābhūtaprajñāna

Fifth or sixth of the ten powers of the tathāgatas.

- g.350 definitive knowledge of the paths that lead anywhere

thams cad du 'gro ba'i lam yang dag pa ji lta ba bzhin du rab tu shes pa

ཐམས་ཅད་དུ་འགྲོ་བའི་ལམ་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་རབ་ཏུ་ཤེས་པ།

sarvatragāmanī-pratipadyathābhūtaprajñāna

Seventh of the ten powers of the tathāgatas.

- g.351 definitive knowledge of the recollection of multiple past abodes, and of the transference of consciousness at the death and birth of all sentient beings

*sngon gyi gnas rnam pa du ma rjes su dran pa dang sems can rnams kyi 'chi 'pho dang
skye ba yang dag pa ji lta ba bzhin du rab tu shes pa*

སྔོན་གྱི་གནས་རྣམས་པ་དུ་མ་རྗེས་སུ་བྲན་པ་དང་སེམས་ཅན་རྣམས་ཀྱི་འཚི་འཕོ་དང་སྐྱེ་བ་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་
དུ་རབ་ཏུ་ཤེས་པ།

anekapūrvanivāsānusmṛticyutyutpattiyathābhūtaprajñāna

Ninth of the ten powers of the tathāgatas.

g.352 definitive knowledge of whether the acumen of other sentient beings and other individuals is supreme or not

sems can gzhan dag dang gang zag gzhan rnams kyi dbang po mchog dang mchog ma yin pa nyid yang dag pa ji lta ba bzhin du rab tu shes pa

སེམས་ཅན་གཞན་དག་དང་གང་ཟག་གཞན་རྣམས་ཀྱི་དབང་པོ་མཚོག་དང་མཚོག་མ་ཡིན་པ་ཉིད་ཡང་དག་པ་ཇི་ལྟ་
བ་བཞིན་དུ་རབ་ཏུ་ཤེས་པ།

anyasattoapudgalendriyavarāvara-yathābhūtaprajñāna

Sixth or fifth of the ten powers of the tathāgatas.

g.353 definitive knowledge that things which are impossible are indeed impossible

gnas ma yin pa la yang gnas ma yin par yang dag pa ji lta ba bzhin du rab tu shes pa

གནས་མ་ཡིན་པ་ལ་ཡང་གནས་མ་ཡིན་པར་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་རབ་ཏུ་ཤེས་པ།

asthānāsthānayathābhūtaprajñāna

Second of the ten powers of the tathāgatas.

g.354 definitive knowledge that things which are possible are indeed possible

gnas la yang gnas su yang dag pa ji lta ba bzhin du rab tu shes pa

གནས་ལ་ཡང་གནས་སུ་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་རབ་ཏུ་ཤེས་པ།

sthānasthānayathābhūtaprajñāna

First of the ten powers of the tathāgatas.

g.355 definitive knowledge that through one's own extrasensory powers one has actualized, achieved, and maintained in this very lifetime the liberation of mind and the liberation of wisdom in the state that is free from contaminants because all contaminants have ceased

zag pa zad pa yang dag pa ji lta ba bzhin du rab tu shes pa · zag pa zad pa

ཟག་པ་ཟད་པ་ཡང་དག་པ་ཇི་ལྟ་བ་བཞིན་དུ་རབ་ཏུ་ཤེས་པ། · ཟག་པ་ཟད་པ།

āsrava-kṣayayathābhūtaprajñāna · āsrava-kṣaya

Tenth of the ten powers of the tathāgatas.

g.356 definitive knowledge, through possibilities and causes, of the maturation of past, future, and present actions, and of those who undertake such actions

'das pa dang ma 'ongs pa dang da ltar byung ba'i las rnams dang las yang dag par len pa rnams kyi rnam par smin pa gnas kyi sgo dang rgyu'i sgo nas yang dag pa ji lta ba bzhin du rab tu shes pa

འདས་པ་དང་མ་འོངས་པ་དང་དུལ་རྒྱུང་བའི་ལས་རྣམས་དང་ལས་ཡང་དག་པར་ལེན་པ་རྣམས་ཀྱི་རྣམ་པར་སྤྲིན་པ་གནས་ཀྱི་སྒོ་དང་རྒྱུ་འོས་ལྡན་ཡང་དག་པ་ཇི་ལྟ་བུ་བཞིན་དུ་རབ་དུ་ཤེས་པ།

atitānāgatapratyutpannasarvokarmasamādānahetu vipākayathābhūta-prajñāna

Third of the ten powers of the tathāgatas.

g.357 degenerate morality

'chal ba'i tshul khrims

འཚལ་བའི་ཚུལ་སྤྲིམས།

dauḥśīlya

g.358 delicacies

bca' ba

བཅའ་བ།

khādanīya

g.359 delicate, soft, and lustrous skin

pags pa srab cing 'jam la snum pa

པགས་པ་སྲབ་ཅིང་འཇམ་ལ་སྤྱུམ་པ།

ślakṣṇamṛdusnehacchavitā

Thirteenth of the thirty-two major marks.

g.360 deluded

rnam par rmongs pa

རྣམ་པར་ཚོད་སེལ་པ།

vimūḍha

g.361 delusion

gti mug

གཏི་མུག

moha

One of the three poisons (*dug gsum*) along with hatred and desire which perpetuate the sufferings of cyclic existence. Delusion is the obfuscating mental state which obstructs an individual from generating knowledge or insight, and it is said to be characteristic of the animal world in general.

g.362 demonic force

bdud

བདུད།

māra

Buddhist literature speaks of four kinds of malign or demonic influences which may impede the course of spiritual transformation. These include the impure psycho-physical aggregates; the afflicted mental states; desires and temptations; and submission to the “Lord of death,” at which point involuntary rebirth is perpetuated in cyclic existence. Also rendered here as “Māra.”

g.363 denial of opportunity

skabs mi 'byed pa

སྐབས་མི་འབྱེད་པ།

navakāsadānatā

g.364 description

brjod pa

བརྗོད་པ།

pravyāhāra · abhidhāna

Also translated here as “statement.”

g.365 designated

btags pa

བཏགས་པ།

prajñāpta

g.366 designation

tshig bla dags

ཚིག་བླ་དགས།

adhivacana

g.367 desire

'dod chags

འདོད་ཆགས།

rāga

First of the five fetters associated with the lower realms.

- g.368 despise
brnyas pa
 བརྟམ་པ།
avamardana janayati
- g.369 destitute of the sacred doctrine
chos kyis spongs pa
 ཚོས་ཀྱིས་སྦྱངས་པ།
dharmavyasana
- g.370 detailed
bye brag tu byas pa
 བྱི་བྲག་ཏུ་བྱས་པ།
prabhedakṛta
- g.371 determine
so sor brtag
 སོ་སོར་བརྟག།
pratyavekṣate
 Also translated here as “investigate.”
- g.372 Devoid of Darkness
rab rib med pa
 རབ་རིབ་མེད་པ།
vitimirāpagata
 Name of the sixty-eighth meditative stability.
- g.373 Devoid of Letters
yi ge dang bral ba
 ཡི་གེ་དང་བྲལ་བ།
akṣarāpagata
 Name of the sixty-third meditative stability.
- g.374 Devoid of Vocalic Syllables
sgra dbyangs kyi yi ge dang bral ba
 སྐྱ་དབྱངས་ཀྱི་ཡི་གེ་དང་བྲལ་བ།
nirakṣaramukti

Name of the eighty-eighth meditative stability.

g.375 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

See n.21.

g.376 dhāraṇī gateways

gzungs kyi sgo

གཟུངས་ཀྱི་སྒོ།

dhāraṇīmukha

g.377 Dharma

chos

ཚོས།

dharma

The term *dharma* (*chos*) conveys ten different meanings, according to Vasubandhu's *Vyākhyāyukti*. In the context of the present work, it may mean "sacred doctrine" (also rendered "Dharma" in this translation), the "attributes" which buddhas and bodhisattvas acquire, "phenomena" or "things" in general, and, more specifically, "mental phenomena" which are the object of the mental faculty (*manas, yid*).

g.378 dichiliocosm

stong gnyis pa bar ma'i 'jig rten gyi khams

སྟོང་གཉིས་པ་བར་མའི་འཇིག་རྟེན་གྱི་ཁམས།

dvisāharsamadhyamalokadhātu

A series parallel worlds comprising one thousand chiliocosms, according to traditional Indian cosmology.

g.379 different from one another

phan tshun tha dad pa

ཕན་ཚུན་ཐ་དད་པ།

parasparavibhinna

g.380 different realms of sentient beings

'gro ba tha dad pa

- འགྲོ་བ་ཐ་དད་པ།
gatisambheda
- g.381 diffuse
'phro bar bgyid
འཕྲོ་བར་བགྱིད།
spharaṇakaroti
- g.382 diligent
rtun pa
རྟུན་པ།
ātāpin
- g.383 diminish
chung ngur bgyid
ཚུང་ངུར་བགྱིད།
alpīkaroti
- g.384 diminished
bri ba
བྲི་བ།
ūnatva
- g.385 diminution
yongs su 'bri ba
ཡོངས་སུ་འབྲི་བ།
parihīṇa
- g.386 Dīpaṃkara
mar me mdzad
མར་མེ་མཛད།
dīpaṃkara
Name of a buddha of the past.
- g.387 direct their enlightened intention
dgongs par mdzad
དགོངས་པར་མཛད།

- samanvāharati*
- g.388 disassociate
'byed pa
 འབྱེད་པ།
viyojayati
- g.389 discouraged
zhum
 ལུམ།
avalīyate
- g.390 discriminative awareness
shes rab
 །ཤེས་རབ།
prajñā
 Also translated here as “wisdom.” See glossary entry.
- g.391 disintegrate
'jig par 'gyur
 འཇིག་པར་འགྱུར།
vinaśyati
- g.392 disjoined
mi ldan pa
 མི་ལྡན་པ།
viśaṃyukta
- g.393 Dispelling of Doubt
nem nur rnam par sel ba
 རྗེས་ལྷུང་རྣམ་པར་སེལ་བ།
vimativikirāṇa
 Name of the eightieth meditative stability.
- g.394 Dispelling the Misery of Corporeality
lus kyi yang dag par sel ba
 ལུས་ཀྱི་ཡང་དག་པར་སེལ་བ།

kāyakalisampramathana

Name of the 109th meditative stability.

g.395 Dispersal

rnam par 'thor ba

རྣམ་པར་འཐོར་བ།

vikiraṇa

Name of the sixtieth meditative stability.

g.396 Dispersal of All Bases of Rebirth [through Realization]

srid pa'i 'dam bu thams cad phung po med par rnam par 'thor ba

སྲིད་པའི་འདམ་བུ་ཐམས་ཅད་ཕུང་པོ་མེད་པར་རྣམ་པར་འཐོར་བ།

sarvabhavatalavikiraṇa

Name of the eighty-sixth meditative stability.

g.397 disrupt

rnam par 'khrugs par byed

རྣམ་པར་འཁྲུགས་པར་བྱེད།

vikopayati

g.398 dissimilar defining characteristics

mtshan nyid mi 'dra ba

མཚན་ཉིད་མི་འདྲ་བ།

vilakṣaṇa

g.399 distinguished

rab tu phye

རབ་ཏུ་ཕྱི།

prabhāvyati

g.400 Distinguishing the Terms Associated with All Phenomena

tshig thams cad rab tu 'byed pa

ཚིག་ཐམས་ཅད་རབ་ཏུ་འབྱེད་པ།

sarvadharmapadaprabheda

Name of the sixty-first meditative stability.

g.401 distraction

rnam par g.yengs ba

རྣམ་པར་གཡོངས་བ།

vikṣepa

g.402 distressed

log par lhung ba · yid byung ba

ལོག་པར་ལྷུང་བ། · ཡིད་བྱུང་བ།

vinipāta · amī

g.403 disturbed

g.yo ba

གཡོ་བ།

calataḥ

g.404 divine voice of Brahmā

tshangs pa'i dbyangs

ཚངས་པའི་དབྱངས།

brahmasvaratā

Twenty-sixth of the thirty-two major marks.

g.405 do not consider

yang dag par rjes su mi mthong ba

ཡང་དག་པར་རྗེས་སུ་མི་མཐོང་བ།

na samanupaśyati

Also translated here as “disregard.”

g.406 do not degenerate in their liberation, nor in their perception of liberating gnosis

rnam par grol ba nyams pa med pa'am rnam par grol ba'i ye shes mthong ba nyams pa med pa

རྣམ་པར་གྲོལ་བ་ཉམས་པ་མེད་པའམ་རྣམ་པར་གྲོལ་བའི་ཡེ་ཤེས་མཐོང་བ་ཉམས་པ་མེད་པ།

nāsti vimuktiḥāniḥ nāsti vimuktijñānadarśanahāniḥ

Twelfth of the eighteen distinct qualities of the buddhas.

g.407 do not degenerate in their meditative stability

ting nge 'dzin nyams pa med pa

ཉིང་ངེ་འཛིན་ཉམས་པ་མེད་པ།

nāsti samādhīhāniḥ

Tenth of the eighteen distinct qualities of the buddhas.

g.408 do not degenerate in their perseverance

brtson 'grus nyams pa med pa

བརྩོན་འགྲུས་ཉམས་པ་མེད་པ།

nāsti viryahāniḥ

Eighth of the eighteen distinct qualities of the buddhas.

g.409 do not degenerate in their recollection

dran pa nyams pa med pa

དྲན་པ་ཉམས་པ་མེད་པ།

nāsti smṛtihāniḥ

Ninth of the eighteen distinct qualities of the buddhas.

g.410 do not degenerate in their resolution

'dun pa nyams pa med pa

འདུན་པ་ཉམས་པ་མེད་པ།

nāsti cchandahāniḥ

Seventh of the eighteen distinct qualities of the buddhas.

g.411 doctrinal sūtra

chos kyi rnam grangs

ཚོས་ཀྱི་རྣམ་གྲངས།

dharmaparyāya

Also translated here as “scriptural categories.”

g.412 don the great armor

go cha chen po gyon par byed

གོ་ཚལ་ཆེན་པོ་གྱུན་པར་བྱེད།

mahāsaṃnāhaḥ saṃnahyate

g.413 drawback

nyes dmigs

ཉེས་དམིགས།

ādīnava

g.414 dream

rmi lam

སྤྲི་ལམ་མ།

svapna

g.415 dual expression

gnyis brjod pa

གཉིས་བརྗོད་པ།

dvirudāhāra

See [n.202](#).

g.416 dullness and sleepiness

rmugs gnyid

སྤྲི་གས་གཉིད།

styānaniddha

Third of the five obscurations.

g.417 Dunhuang

tun hong

དུན་ཉོང་།

—

Site of the Magao Caves in Gansu Province, China.

g.418 early indication

snga ltas

སྔ་ལྟ་ས།

pūrvānimitta

g.419 earth element

sa'i khams

སའི་ཁམས།

bhūdhātu

g.420 echo

brag ca

བྲག་ཅ།

pratiśabda

g.421 eight aspects of liberation

rnam par thar pa brgyad

རྣམ་པར་ཐར་པ་བརྒྱད།

aṣṭavimokṣa

The eight aspects of liberation ensue: (1) when corporeal beings observe physical forms [in order to compose the mind]; (2) when formless beings endowed with internal perception observe external physical forms; (3) when beings are inclined toward pleasant states; (4) when one achieves and abides in the sense field of infinite space, thinking, 'Space is infinite.' (5) The fifth ensues when one achieves and abides in the sense field of infinite consciousness, thinking, 'Consciousness is infinite.' (6) The sixth is when one achieves and abides in the sense field of nothing-at-all, thinking, 'There is nothing at all.' (7) The seventh is when one achieves and abides in the sense field of neither perception nor non-perception. (8) The eighth is when one achieves and abides in the cessation of all perceptions and feelings.

For a more complete description, see [1.33](#).

g.422 eight great hells

dmial ba chen po brgyad

དུལ་པ་ཆེན་པོ་བརྒྱད།

aṣṭamahāniraya

On the eight great hells, see Patrul Rinpoche's commentary in Padmakara Translation Group (1994): 63–69.

g.423 eight kinds of realized individuals

gang zag brgyad

གང་ཟག་བརྒྱད།

aṣṭapudgalin · aṣṭamakāḥ

See [15.31](#).

g.424 eight sense fields of mastery

zil gyis gnon pa'i skye mched brgyad

ཟིལ་གྱིས་གཞོན་པའི་སླེ་མཆེད་བརྒྱད།

aṣṭābhibhvāyatana

These refer to the miraculous perceptual transformation that ensues when one: (1) regards lesser external forms; (2) regards greater external forms; (3) regards blue external forms; (4) regards yellow external forms; (5) regards red external forms; (6) regards white external forms; (7) abides in the sense field of infinite space; (8) abides in the sense field of infinite consciousness.

For a complete explanation, see [1.55](#).

g.425 eight unfavorable conditions

mi khom pa brgyad

མི་ཁོམ་པ་བརྒྱད།

aṣṭāskṣaṇā

The eight unfavorable conditions for Buddhist practice, which are well known in the context of the preliminary practices (*sngon 'gro*), comprise birth among the denizens of the hells, as anguished spirits, animals, long-lived gods, frontier tribesmen beyond the pale of civilization, those whose sense faculties are incomplete, and those who maintain wrong views. See Padmakara Translation Group (1994): 20–21.

g.426 eighteen aspects of emptiness

stong pa nyid bco brgyad

སྟོང་པ་ཉིད་བཅོ་བརྒྱད།

aṣṭadaśaśūnyatā

The eighteen aspects of emptiness, as listed in [1.57](#), comprise (1) emptiness of internal phenomena, (2) emptiness of external phenomena, (3) emptiness of both external and internal phenomena, (4) emptiness of emptiness, (5) emptiness of great extent, (6) emptiness of ultimate reality, (7) emptiness of conditioned phenomena, (8) emptiness of unconditioned phenomena, (9) emptiness of the unlimited, (10) emptiness of that which has neither beginning nor end, (11) emptiness of non-dispersal, (12) emptiness of inherent existence, (13) emptiness of intrinsic defining characteristics, (14) emptiness of all things, (15) emptiness of non-apprehension, (16) emptiness of non-entities, (17) emptiness of essential nature, and (18) emptiness of the essential nature of non-entities. See also [n.48](#).

g.427 eighteen distinct qualities of the buddhas

sangs rgyas kyi chos ma 'dres pa bco brgyad

སངས་རྒྱས་ཀྱི་ཚོས་མ་འདྲེས་པ་བཅོ་བརྒྱད།

aṣṭādaśāveṇīkabuddhadharma

See [2.8](#).

g.428 eighteen great fields of knowledge

rig pa'i gnas bcwa brgyad · rig gnas chen po bco brgyad

རིག་པའི་གནས་བཅུ་བརྒྱད། · རིག་གནས་ཆེན་པོ་བཅོ་བརྒྱད།

aṣṭādaśavidyāsthāna

The eighteen great fields of knowledge are listed in the *Mahāvvyutpatti* as (1) music (*gandharva, rol mo*), (2) love-making (*vaiśika, 'khrig thabs*), (3) sustenance (*vārtā, 'tsho tshis*), (4) arithmetic (*sāṃkhyā, grangs can*), (5) grammar (*śabda, sgra*), (6) medicine (*cikitsita, gso dpyad*), (7) behavior (*nīti, chos lugs*), (8) fine arts (*śilpa, bzo*), (9) archery (*dhanurveda, 'phongs*), (10) logic (*hetu, gtan tshigs*), (11) yoga (*rnal 'byor*), (12) study (*śruti, thos pa*), (13) recollection (*smṛti, dran pa*), (14) astronomy (*jyotitiṣa, skar ma'i dpyad*), (15) astrology (*gaṇita, rtsis*), (16) optical aberrations (*māyā, mig 'phrul 'khor*), (17) antiquity (*purāṇa, sngon gyi rabs*), and (18) history (*itihāsaka, sngon byung ba*).

On all these and related matters, see Jamgon Kongtrul TOK Book 6, Pt.1: 311–315.

g.429 eighteen requisites of musical performance

rol mo'i bye brag bco brgyad

རོལ་མོ་འི་བྱེ་བྲག་བཅོ་བརྒྱད།

aṣṭadaśavādyaviśeṣa

The eighteen requisites of musical performance, contained in the sixty-four crafts, are (1) the dancer (*nartaka, gar mkhan*); (2) the dance (*nāṭya, bro*); (3) kettledrum (*bherī, rnga bo che*); (4) clay drum (*mṛdaṅga, rdza rnga*); (5) tambour (*muraja, rnga phran*); (6) large kettledrum (*duṇḍubhi, rnga chen po*); (7) small cymbal (*paṇava, 'khar rnga*); (8) single-string lute (*tuṇava, pi vang rgyud gcig pa*); (9) one-sided clay drum (*ekamukhamṛdaṅga, rdza rnga kha gcig pa*); (10) metal bell (*illarī, lcags kyi sil khrol*); (11) bell-metal cymbals (*sampa, mkhar ba'i sil khrol*); (12) three-string lute (*ballarī, pi vang rgyud gsum pa*); (13) mukunda drum (*mukunda, rnga mukunda*); (14) harmony of percussion and singing (*gītopakṣipyatūrya, sil snyan glu dbyangs dang bstun pa*); (15) musical tempo (*tālāvacara, phleg rdob*); (16) instrumentation (*vādyasabda, rol mo'i sgra*); (17) lute (*vīṇā, pi vang*); and (18) flute (*veṇu, gling bu*).

On all these and related matters, see Jamgon Kongtrul TOK Book 6, Pt.1: 311–315.

g.430 eighteen sensory elements

khams bco brgyad

ཁམས་བཅོ་བརྒྱད།

aṣṭadaśadhātu

The eighteen sensory elements, as listed in [1.16](#), comprise (1) the sensory element of the eyes, (2) the sensory element of sights, and (3) the sensory element of visual consciousness; (4) the sensory element of the ears, (5) the sensory element of sounds, and (6) the sensory element of auditory

consciousness; (7) the sensory element of the nose, (8) the sensory element of odors, and (9) the sensory element of olfactory consciousness; (10) the sensory element of the tongue, (11) the sensory element of tastes, and (12) the sensory element of gustatory consciousness; (13) the sensory element of the body, (14) the sensory element of tangibles, and (15) the sensory element of tactile consciousness; and (16) the sensory element of the mental faculty, (17) the sensory element of mental phenomena, and (18) the sensory element of mental consciousness.

g.431 eighth-lowest stage

brgyad pa'i sa · brgyad pa

བརྒྱད་པའི་ས། · བརྒྱད་པ།

aṣṭamakabhūmi · aṣṭamaka

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. *śrotāpanna*; Tib. *rgyun du zhugs pa*), and 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. *sgoms lam*) upon attaining the next stage, that of a stream-enterer (stage 7). 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 set of ten levels (Skt. *daśabhūmi*; Tib. *sa bcu*) found in Mahāyāna sources, where it is the third step out of the ten. Not to be confused with the ten levels of the bodhisattva’s path, these ten levels 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 level a person “on the eighth stage” is similarly one who is on the cusp of becoming a stream-enterer.

g.432 eighty excellent minor marks

dpe byad bzang po brgyad cu

དཔེ་བྱད་བཟང་པོ་བརྒྱད་ཅུ།

asītyānuvyañjana

For their enumeration see [2.33](#) and [29.40](#).

(See also [n.67](#)).

g.433 elder

gnas brtan

གནས་བརྟན།

sthavira

A monk of seniority within the assembly of the śrāvakas.

g.434 element of cessation

*'gog pa'i kham*s

འགོག་པའི་ཁམས།

nirodhadhātu

g.435 element of dispassion

*'dod chags dang bral ba'i kham*s

འདོད་ཚགས་དང་བྲལ་བའི་ཁམས།

virāgadhātu

g.436 element of exertion

*spong ba'i kham*s

སྤྲོད་བའི་ཁམས།

prahāṇadhātu

g.437 eleven aspects of knowledge

shes pa bcu gcig

ཤེས་པ་བརྒྱུག་ཅིག

ekadaśajñāna

g.438 elucidate

lhag par 'jug

ལྷག་པར་འཇུག

adhyāharati

g.439 emanational display

rnam par rtse ba

རྣམ་པར་རྩེ་བ།

vikrīḍana

g.440 emancipation

rnam par grol ba

རྣམ་པར་གྲོལ་བ།

vimoca

This denotes emancipation or withdrawal from worldly life. See [n.4](#).

g.441 emancipation from cyclic existence

nges par 'byung ba

ངེས་པར་འགྲུང་བ།

niḥsarāṇa · niryāṇa

g.442 emerge

'byung bar 'gyur

འགྲུང་བར་འགྲུར།

prādurbhāvo bhavati

Also translated here as “occur.”

g.443 emotional experience

myong ba

མྱོང་བ།

anubhava

g.444 empathetic joy

dga' ba

དགའ་བ།

muditā

Third of the four immeasurable aspirations.

g.445 emptiness

stong pa nyid

སྟོང་པ་ཉིད།

śūnyatā

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 independently from the complex network of factors that gives rise to their 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.446 emptiness in all its finest aspects

rnam pa thams cad kyi mchog dang ldan pa'i stong pa nyid

རྣམ་པ་ཐམས་ཅད་ཀྱི་མཚོག་དང་ལྡན་པའི་སྟོང་པ་ཉིད།

sarvākāraguṇopetaśūnyatā · sarvākāraṅvaropetaśūnyatā

A term which, in the commentaries of the third turning of the doctrinal wheel, is interpreted to mean that consummate buddha attributes are extraneously empty of all imaginary and dependent attributes.

(See also [n.173](#)).

g.447 emptiness of all things

chos thams cad stong pa nyid

ཚོས་ཐམས་ཅད་སྟོང་པ་ཉིད།

sarvadharmasūnyatā

Fourteenth of the eighteen aspects of emptiness.

g.448 emptiness of both external and internal phenomena

phyi nang stong pa nyid

ཕྱི་ནང་སྟོང་པ་ཉིད།

adhyātmabāhirdhāsūnyatā

Third of the eighteen aspects of emptiness.

g.449 emptiness of conditioned phenomena

'dus byas stong pa nyid

འདུས་བྱས་སྟོང་པ་ཉིད།

saṃskṛtaśūnyatā

Seventh of the eighteen aspects of emptiness.

g.450 emptiness of emptiness

stong pa nyid stong pa nyid

སྟོང་པ་ཉིད་སྟོང་པ་ཉིད།

śūnyatāśūnyatā

Fourth of the eighteen aspects of emptiness.

g.451 emptiness of essential nature

ngo bo nyid stong pa nyid

ངོ་བོ་ཉིད་སྟོང་པ་ཉིད།

svabhāvaśūnyatā

Seventeenth of the eighteen aspects of emptiness.

g.452 emptiness of external phenomena

phyi stong pa nyid

ཕྱི་སྟོང་པ་ཉིད།

bahirdhāśūnyatā

Second of the eighteen aspects of emptiness.

g.453 emptiness of great extent

chen po stong pa nyid

ཆེན་པོ་སྟོང་པ་ཉིད།

mahāśūnyatā

Fifth of the eighteen aspects of emptiness.

g.454 emptiness of inherent existence

rang bzhin stong pa nyid

རང་བཞིན་སྟོང་པ་ཉིད།

prakṛtiśūnyatā

Twelfth of the eighteen aspects of emptiness.

g.455 emptiness of internal phenomena

nang stong pa nyid

ནང་སྟོང་པ་ཉིད།

adhyātmaśūnyatā

First of the eighteen aspects of emptiness.

g.456 emptiness of intrinsic defining characteristics

rang gi mtshan nyid stong pa

རང་གི་མཚན་ཉིད་སྟོང་པ།

nyid svalakṣaṇaśūnyatā

Thirteenth of the eighteen aspects of emptiness.

- g.457 emptiness of non-apprehension
mi dmigs pa stong pa nyid
 མི་དམིགས་པ་སྟོང་པ་ཉིད།
anupalambhasūnyatā
 Fifteenth of the eighteen aspects of emptiness.
- g.458 emptiness of non-dispersal
dor ba med pa stong pa nyid
 དོར་བ་མེད་པ་སྟོང་པ་ཉིད།
anavakārasūnyatā
 Eleventh of the eighteen aspects of emptiness.
- g.459 emptiness of non-entities
dngos po med pa stong pa nyid
 དངོས་པོ་མེད་པ་སྟོང་པ་ཉིད།
abhāvaśūnyatā
 Sixteenth of the eighteen aspects of emptiness.
- g.460 emptiness of that which has neither beginning nor end
thog ma dang tha ma med pa stong pa nyid
 ཐོག་མ་དང་མ་མེད་པ་སྟོང་པ་ཉིད།
anavarāgraśūnyatā
 Tenth of the eighteen aspects of emptiness.
- g.461 emptiness of the essential nature of non-entities
dngos po med pa'i ngo bo nyid stong pa nyid
 དངོས་པོ་མེད་པའི་ངོ་བོ་ཉིད་སྟོང་པ་ཉིད།
abhāvasvabhāvaśūnyatā
 Eighteenth of the eighteen aspects of emptiness.
- g.462 emptiness of the unlimited
mtha' las 'das pa stong pa nyid
 མཐའ་ལས་འདས་པ་སྟོང་པ་ཉིད།
atyantaśūnyatā
 Ninth of the eighteen aspects of emptiness.
- g.463 emptiness of ultimate reality

don dam pa stong pa nyid

དོན་དམ་པ་སྟོང་པ་ཉིད།

paramārthaśūnyatā

Sixth of the eighteen aspects of emptiness.

g.464 emptiness of unconditioned phenomena

'dus ma byas stong pa nyid

འདུས་མ་བྱས་སྟོང་པ་ཉིད།

asamskṛtaśūnyatā

Eighth of the eighteen aspects of emptiness.

g.465 empty

stong pa

སྟོང་པ།

śūnya · śūnyataḥ

g.466 empty hut

khang stong

ཁང་སྟོང་།

śūnyāgāra

g.467 empty of inherent existence

rang bzhin gyis stong pa

རང་བཞིན་གྱིས་སྟོང་པ།

prakṛtiśūnya

g.468 empty of notions of “I” and “mine”

bdag dang bdag gis stong pa

བདག་དང་བདག་གིས་སྟོང་པ།

ātmatmīyaśūnya

g.469 emulation

rjes su skyes pa

རྗེས་སུ་སྐྱེས་པ།

anujāta

This term appears in reference to Subhūti who is considered to be an “emulator” of Lord Buddha, in the sense that he appears to imitate him. This is, of course, not to be understood in the sense of rivalry or competition.

g.470 encourage

yang dag par gzengs stod par byed

ཡང་དག་པར་གཟེངས་སྟོན་པར་བྱེད།

samuttejayati

g.471 Endowed with All Finest Aspects

rnam pa thams cad kyi mchog dang ldan pa

རྣམ་པ་ཐམས་ཅད་ཀྱི་མཚོག་དང་ལྷན་པ།

sarvākārāvātāra

Name of the ninety-second meditative stability.

g.472 endowed with knowledge and virtuous conduct

rigs pa dag zhabs su ldan pa

རིགས་པ་དག་ཞབས་སུ་ལྷན་པ།

vidyācarāṇasampanna

g.473 endowed with markings

mtshan dang ldan pa

མཚན་དང་ལྷན་པ།

lakṣaṇatā

Seventy-eighth of the eighty minor marks.

g.474 Endowed with the Essence

snying po dang ldan pa

སྟིང་པོ་དང་ལྷན་པ།

śāravatī

Name of the 100th meditative stability.

g.475 Endowed with the Factors Conducive to Enlightenment

byang chub kyi yan lag yod pa

བྱང་ལྡན་གྱི་ཡན་ལག་ཡོད་པ།

bodhyaṅgavatī

Name of the seventy-fifth meditative stability.

- g.476 endurance
bzod pa
 བཟོད་པ།
kṣamaṇā
 —
- g.477 endure
ther zug tu gnas
 ཐེར་རྩུག་ཏུ་གནས།
kūṭasthā bhavati
- g.478 enduring state
ther zug tu gnas pa
 ཐེར་རྩུག་ཏུ་གནས་པ།
kūṭastha
- g.479 engage in the conditioning of physical forms
gzugs mngon par 'du bgyid pa la spyod
 གཟུགས་མངོན་པར་འདུ་བགྱིད་པ་ལ་སྟོད།
rūpābhisamkāre carati
- g.480 engage in the perception of gnosis which is unobstructed and unimpeded with respect to the future
ma 'ongs pa'i dus la ma chags ma thogs pa'i ye shes gzigs par 'jug go
 མ་འོངས་པའི་དུས་ལ་མ་ཆགས་མ་ཐོགས་པའི་ཡེ་ཤེས་གཟིགས་པར་འཇུག་གོ།
anāgate 'dhvany asaṅgam apratihataṃ jñānadarśanaṃ pravartate
 Seventeenth of the eighteen distinct qualities of the buddhas.
- g.481 engage in the perception of gnosis which is unobstructed and unimpeded with respect to the past
'das pa'i dus la ma chags ma thogs pa'i ye shes gzigs par 'jug go
 འདས་པའི་དུས་ལ་མ་ཆགས་མ་ཐོགས་པའི་ཡེ་ཤེས་གཟིགས་པར་འཇུག་གོ།
atite 'dhvany asaṅgam apratihataṃ jñānadarśanaṃ pravartate
 Sixteenth of the eighteen distinct qualities of the buddhas.
- g.482 engage in the perception of gnosis which is unobstructed and unimpeded with respect to the present

da ltar byung ba'i dus la ma chags ma thogs pa'i ye shes gzigs par 'jug go

དཀྱིལ་བྱུང་བའི་དུས་ལ་མ་ཆགས་མ་ཐོགས་པའི་ཡེ་ཤེས་གཟིགས་པར་འཇུག་གོ།

pratyutpanne 'dhvany asaṅgam apratihataṃ jñānadarśanaṃ pravartate

Eighteenth of the eighteen distinct qualities of the buddhas.

g.483 engage in union

rnal 'byor du byed

རྣལ་འབྱོར་དུ་བྱེད།

yogam āpadati

g.484 engage with mental images

mtshan ma la spyod

མཚན་མ་ལ་སྟོན།

nimittacarati

Also translated here as “engage with signs.”

g.485 engage with signs

mtshan ma la spyod

མཚན་མ་ལ་སྟོན།

nimittacarati

Also translated here as “engage with mental images.”

g.486 engaged in perfection

yongs su rdzogs par byed

ཡོངས་སུ་རྫོགས་པར་བྱེད།

paripūrayati

g.487 engaged in union with

brtson pa

བརྩེན་པ།

yukta

g.488 Engaging in Conduct

spyod pa dang ldan pa

སྟོན་པ་དང་ལྡན་པ།

cāritravatī

Name of sixty-ninth meditative stability.

g.489 Engaging Without Wavering and Without Settled Focus

g.yo ba med cing gnas pa med la dga' ba

གཡོ་བ་མེད་ཅིང་གནས་པ་མེད་ལ་དགའ་བ།

acalāniketarati

Name of the 107th meditative stability.

g.490 enhance

chen por bgyid

ཆེན་པོར་བགྱིད།

mahatkaroti

g.491 enlarge

yangs par bgyid

ཡངས་པར་བགྱིད།

vipulīkaroti

g.492 enlightened attribute

yon tan

ཡོན་ཏན།

guṇa

Enlightened attributes include specific qualities of buddha body, speech, and mind, such as the thirty-two major and eighty minor marks, the sixty intonations of Brahmā-like voice, and the attributes of compassion, omniscience, and power.

g.493 enlightened heritage

rigs

རིགས།

kula

In the context of the present text, this term denotes the heritage or family of bodhisattvas following the Great Vehicle.

When referring a son or daughter enlightened heritage, the expressions *kula-putra* (*rigs kyi bu*) and *kuladuhitā* (*rigs kyi bu mo*) are terms of endearment with which a teacher may address his or her own students. See the definition in Zhang Yisun et al (1975): 2686. In the context of the present sūtra, these terms therefore denote a male or female follower of the Great Vehicle, distinct from the adherents of the lesser vehicles. This may be suggested in

the translation “children of enlightened heritage,” which other interpretative renderings, such as “son of a noble family” or “son of a good family,” would lack.

g.494 enlightenment

byang chub

བྱང་ལྡན།

bodhi

g.495 enmity

'khon du 'dzin pa

འཁོན་དུ་འཛིན་པ།

upanāha

g.496 ensnarement

kun nas dkris pa

ཀུན་ནས་དགྲིས་པ།

paryavasthāna

g.497 entering the stream

rgyun du zhugs pa

རྒྱུན་དུ་ལྷུགས་པ།

śrota'āpanna

First of four stages in the path to nirvāṇa.

g.498 entire universe

thams cad kyi thams cad du thams cad dang ldan pa'i 'jig rten

ཐམས་ཅད་ཀྱི་ཐམས་ཅད་དུ་ཐམས་ཅད་དང་ལྡན་པའི་འཇིག་རྟེན།

sarvāvantaloka

g.499 entity

dnegos po

དངོས་པོ།

bhāva

See n.50.

g.500 Entrance to Symbols and Sounds

brda dang sgra la 'jug pa

བད་དང་སྐྱེ་ལ་འཇུག་པ།

saṃketarutapraveśa

Name of the eighty-seventh meditative stability.

g.501 Entry into Designations and Observation of Spatial Directions

tshig bla dags la 'jug cing phyogs la rnam par lta ba

ཚིག་སྐྱེ་དགས་ལ་འཇུག་ཅིང་ཕྱོགས་ལ་རྣམ་པར་ལྟ་བ།

adhivacanasaṃpraveśadigvilokita

Names of the seventeenth and eighteenth meditative stabilities.

g.502 envied

'dod par bya ba

འདོད་པར་བྱ་བ།

spṛhanīya

In the sense of enviable.

g.503 eon

bskal pa

བསྐྱེ་ལ་བ།

kalpa

According to the traditional Abhidharma understanding of cyclical time, a great eon (*mahākalpa*) is divided into eighty lesser or intervening eons. In the course of one great eon, the external universe and its sentient life takes form and later disappears. During the first twenty of the lesser eons, the universe is in the process of creation and expansion (*vivartakalpa*); during the next twenty it remains created; during the third twenty, it is in the process of destruction or contraction (*samvartakalpa*); and during the last quarter of the cycle, it remains in a state of destruction.

g.504 equal to the unequaled

mi mnyam pa dang mnyam pa

མི་མཉམ་པ་དང་མཉམ་པ།

asamasama

g.505 Equal to the Unequaled

mi mnyam pa dang mnyam pa

མི་མཉམ་པ་དང་མཉམ་པ།

āgamasama

Name of the seventy-seventh meditative stability.

g.506 equanimity

btang snyoms

བཏང་སྟོབས།

upekṣā

Fourth of the four immeasurable aspirations.

g.507 eradication

tshar gcad pa

ཚར་གཅད་པ།

bhāgaccheda

g.508 Eradication of Referents

dmigs pa gcod pa

དམིགས་པ་གཅོད་པ།

ālambanaccheda

Name of the sixty-fourth meditative stability.

g.509 essenceless doctrine

snying po med pa'i chos

སྟིང་པོ་མེད་པའི་ཚོས།

asāradharma

g.510 essenceless nature

ngo bo nyid med pa

ངོ་བོ་ཉིད་མེད་པ།

niḥsvabhāvatā

g.511 essencelessness

snying po med pa

སྟིང་པོ་མེད་པ།

asāraka

g.512 essential doctrine

snying po'i chos

སློང་པོ་ཚེས།

sāradharma

g.513 essential nature

ngo bo nyid

ངོ་བོ་ཉིད།

svabhāva

Definition from the 84000 Glossary of Terms:

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.

g.514 essential nature of non-entity

dngos po ma mchis pa'i ngo bo nyid

དངོས་པོ་མ་མཚིས་པའི་ངོ་བོ་ཉིད།

abhāvasvabhāva

g.515 established instructions

gtan la phab pa bstan pa'i sde

གཏན་ལ་ཕབ་པ་བསྟན་པའི་སྡེ།

upadeśa

Eleventh of the twelve branches of the scriptures.

g.516 Establishing the Sameness of All Letters

yi ge mnyam par 'god pa

ཡི་གེ་མཉམ་པར་འགོད་པ།

samākṣarāvātāra

Name of the sixty-second meditative stability.

g.517 Establishment of the Array

bkod pa bsgrub pa

བཀོད་པ་བསྟར་པ།

vyatāstasamāpatti

Name of the twenty-eighth meditative stability.

g.518 ethical conduct

tshul khrims · tshul

ཚུལ་ཁྲིམས། · ཚུལ།

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.519 ethical discipline associated with mental restraint

sdom pa'i tshul khrims

སྡོམ་པའི་ཚུལ་ཁྲིམས།

saṃvaraśīla

g.520 ethical discipline of habitual conduct

kun tu spyod pa'i tshul khrims

ཀུན་ཏུ་སྟོན་པའི་ཚུལ་ཁྲིམས།

samudācāraśīla

The forms of discipline associated with body and speech, as opposed to mind.

g.521 even provisionally

re zhig

རེ་ཞིག།

eva tāvat

g.522 evil associate

sdig pa'i grogs po

སྡིག་པའི་གྲོགས་པོ།

pāpamitra

g.523 exact knowledge of dharmas

chos so so yang dag par rig pa

ཚོས་སོ་སོ་ཡང་དག་པར་རིག་པ།

dharmapratiṣaṃvid

Second of the four kinds of exact knowledge.

g.524 exact knowledge of eloquent expression

spobs pa so so yang dag par rig pa

སྐྱོབས་པ་སོ་སོ་ཡང་དག་པར་རིག་པ།

pratibhānapratisaṃvid

Fourth of the four kinds of exact knowledge. Eloquent expression here, also translated in the text as “inspired eloquence,” is the means by which the teachings are expressed.

g.525 exact knowledge of language and lexical explanations

nges pa'i tshig so so yang dag par rig pa

ངེས་པའི་རྩོག་སོ་སོ་ཡང་དག་པར་རིག་པ།

niruktapratisaṃvid

Third of the four kinds of exact knowledge. See also “lexical explanations.”

g.526 exact knowledge of meanings

don so so yang dag par rig pa

དོན་སོ་སོ་ཡང་དག་པར་རིག་པ།

arthapratisaṃvid

First of the four kinds of exact knowledge.

g.527 exalted

mchog tu

མཚོག་ཏུ།

agrata

g.528 excellence

phun sum tshogs pa

ཕུན་སུམ་ཚོགས་པ།

saṃpatti

g.529 excellently adopted

shin tu legs par blangs pa

ཤིན་ཏུ་ལེགས་པར་བླངས་པ།

susamāṭṭa

g.530 exertion

- spong ba*
སྤོང་བ།
prahāṇa
- g.531 exhaustion
ngal ba
ངལ་བ།
klama
- g.532 exhaustion of craving
sred pa zad pa
སྲིད་པ་ཟད་པ།
tṛṣṇāksaya
- g.533 expanse of nirvāṇa
mya ngan las 'das pa'i dbyings
མྱ་ངན་ལས་འདས་པའི་དབྱིངས།
nirvāṇadhātu
- g.534 expanse of reality
chos kyi dbyings
ཚོས་ཀྱི་དབྱིངས།
dharmadhātu · dharmaniyāmatā
- g.535 experiencer
tshor ba po
ཚོར་བ་པོ།
vedaka
- g.536 experiencing subject
tshor bar byed pa po
ཚོར་བར་བྱེད་པ་པོ།
vedayitṛka
- g.537 explanation
bsnyad pa
བསྟན་པ།

ākhyāta

g.538 exposed place

bla gab med pa

ལྷ་གཤམ་མེད་པ།

abhyavakāśa

g.539 expressible

brjod du yod pa

བརྗོད་དུ་ཡོད་པ།

pravyāhāra

g.540 extraneous entity

gzhan gyi dngos po

གཞན་གྱི་དངོས་པོ།

parabhāva

This term denotes “anything other than the unconditioned expanse of reality” and so forth. Konow (1941), pp. 36–37, translates this term as “being-something-else.” Lamotte (op. cit. p. 1673) suggests “other existence.”

g.541 extrasensory power

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā

g.542 extrasensory power realizing knowledge of divine clairaudience

lha'i rna ba shes pa mngon sum du bya ba shes pa'i mngon par shes pa

ལྷ་འི་རྣམ་པ་ཤེས་པ་མངོན་སུམ་དུ་བྱ་བ་ཤེས་པ་འི་མངོན་པར་ཤེས་པ།

divyaśrotraññānasākṣātkriyājñānābhijñā

Third of the six extrasensory powers.

g.543 extrasensory power realizing knowledge of divine clairvoyance

lha'i mig shes pa mngon sum du bya ba shes pa'i mngon par shes pa

ལྷ་འི་མིག་ཤེས་པ་མངོན་སུམ་དུ་བྱ་བ་ཤེས་པ་འི་མངོན་པར་ཤེས་པ།

divyacakṣurjñānasākṣātkriyājñānābhijñā

Second of the six extrasensory powers.

g.544 extrasensory power realizing knowledge of [miraculous] activities

bya ba shes pa mngon sum du bya ba shes pa'i mngon par shes pa

བྱ་བ་ཤེས་པ་མངོན་སུམ་དུ་བྱ་བ་ཤེས་པའི་མངོན་པར་ཤེས་པ།

ṛddhividhijñāsākṣātkriyājñānābhijñā · vidhijñāsākṣātkriyājñānābhijñā

First of the six extrasensory powers.

g.545 extrasensory power realizing knowledge of other minds

pha rol gyi sems shes pa mngon sum du bya ba shes pa'i mngon par shes pa

ཕ་རོལ་གྱི་སེམས་ཤེས་པ་མངོན་སུམ་དུ་བྱ་བ་ཤེས་པའི་མངོན་པར་ཤེས་པ།

paracittajñānasākṣātkriyājñānābhijñā

Fourth of the six extrasensory powers.

g.546 extrasensory power realizing knowledge of the cessation of contaminants

zag pa zad pa shes pa mngon sum du bya ba shes pa'i mngon par shes pa

ཟག་པ་ཟད་པ་ཤེས་པ་མངོན་སུམ་དུ་བྱ་བ་ཤེས་པའི་མངོན་པར་ཤེས་པ།

āsravakṣayajñānasākṣātkriyājñānābhijñā

Sixth of the six extrasensory powers.

g.547 extrasensory power realizing knowledge of the recollection of past lives

sngon gyi gnas rjes su dran pa shes pa mngon sum du bya ba shes pa'i mngon par shes pa

སྲོན་གྱི་གནས་རྗེས་སུ་དྲན་པ་ཤེས་པ་མངོན་སུམ་དུ་བྱ་བ་ཤེས་པའི་མངོན་པར་ཤེས་པ།

pūrvanivāsānusmṛtijñānasākṣātkriyājñānābhijñā

Fifth of the six extrasensory powers.

g.548 eye of divine clairvoyance

lha'i mig

ལྷའི་མིག

divyacakṣuḥ

Second of the five eyes. See [11.3](#).

g.549 eye of flesh

sha'i mig

ཤའི་མིག

māṃsacakṣuḥ

First of the five eyes. See [11.2](#).

g.550 eye of the buddhas

sangs rgyas kyi mig

སངས་རྒྱལ་གྱི་མིག

buddhacakṣuḥ

Fifth of the five eyes. See [11.12](#).

g.551 eye of the sacred doctrine

chos kyi mig

ཚོས་གྱི་མིག

dharmacakṣuḥ

Fourth of the five eyes. See [11.5](#).

g.552 eye of wisdom

shes rab kyi mig

ཤེས་རབ་གྱི་མིག

prajñācakṣuḥ

Third of the five eyes. See [11.4](#).

g.553 eyes are wide

spyan yangs pa

སྤྱན་ཡངས་པ།

viśālanayanatā

Fifty-third of the eighty minor marks.

g.554 fabricated

rnam par bsgrubs pa

རྣམ་པར་བསྐྱབས་པ།

vithapita

g.555 face is moonlike

zhal zla ba lta bu

ཞལ་ལྗོན་ལྟ་བུ།

candrasadṛśamukhatā

Thirty-seventh of the eighty minor marks.

- g.556 face is without frowns of anger
zhal la khro gnyer gyi rim pa med pa
 ཞལ་ལ་ཁྲོ་གཉེར་གྱི་རིམ་པ་མེད་པ།
aparimlānasalāṭatā
 Thirty-ninth of the eighty minor marks.
- g.557 faculties endowed with the knowledge of all things
kun shes pa dang ldan pa'i dbang po
 ཀུན་ཤེས་པ་དང་ལྷན་པའི་དབང་པོ།
ājñātāvīndriya
 Third of the three faculties.
- g.558 faculties that acquire the knowledge of all things
kun shes pa'i dbang po
 ཀུན་ཤེས་པའི་དབང་པོ།
ājñendriya
 Second of the three faculties.
- g.559 faculties that will enable knowledge of all that is unknown
mi shes pa kun shes par byed pa'i dbang po
 མི་ཤེས་པ་ཀུན་ཤེས་པར་བྱེད་པའི་དབང་པོ།
anājñātamājñāsyāmīndriya
 First of the three faculties.
- g.560 faculty of faith
dad pa'i dbang po
 དད་པའི་དབང་པོ།
śraddhendriya
 First of the five faculties.
- g.561 faculty of meditative stability
ting nge 'dzin gyi dbang po
 ཉིང་ངེ་འཛིན་གྱི་དབང་པོ།
samādhyindriya
 Fourth of the five faculties.
- g.562 faculty of perseverance

brtson 'grus kyi dbang po

བརྩོན་འགྲུས་ཀྱི་དབང་པོ།

vīryendriya

Second of the five faculties.

g.563 faculty of recollection

dran pa'i dbang po

དྲན་པའི་དབང་པོ།

smṛtyindriya

Third of the five faculties.

g.564 faculty of wisdom

shes rab kyi dbang po

ཤེས་རབ་ཀྱི་དབང་པོ།

prajñendriya

Fifth of the five faculties.

g.565 false imagination

rnam par rtog pa

རྣམ་པར་རྟོག་པ།

vikalpa

Also translated here as “conceptual notion.”

g.566 false view

lta bar gyur pa

ལྟ་བར་གྱུར་པ།

dṛṣṭikṛta

Also translated here as “opinion.”

g.567 false views about perishable composites

'jig tshogs la lta ba

འཇིག་ཚོགས་ལ་ལྟ་བ།

satkāyadrṣṭi

First of the three fetters; also third of the five fetters associated with the lower realms, which concerns the superimposition of the notion of self upon the five psycho-physical aggregates.

g.568 far-removed

ring du song ba

རིང་དུ་སོང་བ།

āratā āramitā

g.569 fascicle

bam po

བམ་པོ།

kalāpa

g.570 faultless

skyon med pa

སྐྱོན་མེད་པ།

acchidra

g.571 favored

yongs su zin pa

ཡོངས་སུ་ཟློན་པ།

parigrhīta

Also translated here as “accepted.”

g.572 fearful

skrag · 'jigs pa

སྐྱལ་པོ་འཇིགས་པ།

trasati · bhayataḥ

g.573 feelings

tshor ba

ཚོར་བ།

vedanā

Seventh of the twelve links of dependent origination. Also translated here as “sensation.”

g.574 feelings conditioned by sensory contact that is mentally compounded

yid kyi 'dus te reg pa'i rkyen gyis tshor ba

ཡིད་གྱི་འདུས་ཏེ་རེག་པའི་རྐྱེན་གྱིས་ཚོར་བ།

manahsaṃsparśajāvedanā

g.575 feelings conditioned by sensory contact that is visually compounded

mig gi 'dus te reg pa'i rkyen gyis tshor ba

མིག་གི་འདུས་ཏེ་རེག་པའི་རྐྱེན་གྱིས་ཚོར་བ།

caḥsuḥsaṃsparśajāvedanā

g.576 feet are well positioned

zhabs shin tu gnas pa dang ldan pa

ཞབས་ཤིན་ཏུ་གནས་པ་དང་ལྡན་པ།

supraṭiṣṭhitapādātā

First of the thirty-two major marks.

g.577 feet marked with the motif of the wheel

mu khyud khor yug dang ldan pa

མུ་ཁྱུད་ཁོར་ཡུག་དང་ལྡན་པ།

cakrāṅkitapādātā

Second of the thirty-two major marks.

g.578 fetter

kun tu sbyor ba

ཀུན་ཏུ་སྐྱོར་བ།

saṃyojana

g.579 feudal master

bdag po

བདག་པོ།

adhipati

g.580 final liberation

yongs su grol ba

ཡོངས་སུ་གྲོལ་བ།

parimocanātā

g.581 final nirvāṇa

yongs su mya ngan las 'das pa

ཡོངས་སུ་སྐྱུ་རྒྱ་ལས་འདས་པ།

parinirvāṇa

Nirvāṇa, the state beyond sorrow, denotes the ultimate attainment of buddhahood, the permanent cessation of all suffering and the afflicted mental states which cause and perpetuate suffering, along with all misapprehension with regard to the nature of emptiness. As such, it is the antithesis of cyclic existence. Three types of nirvāṇa are identified: (1) the residual nirvāṇa where the person is still dependent on conditioned psycho-physical aggregates, (2) the non-residual nirvāṇa where the aggregates have also been consumed within emptiness, and (3) the non-abiding nirvāṇa transcending the extremes of phenomenal existence and quiescence. Final nirvāṇa implies the non-residual attainment.

g.582 finality of existence

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoṭi

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.

g.583 fingers and toes are compact

sor mo rgyas pa

སོར་མོ་རྒྱས་པ།

citāṅgulitā

Ninth of the eighty minor marks.

g.584 fingers and toes are tapering

sor mo rnams byin gyis phra ba

སོར་མོ་རྣམས་བྱིན་གྱིས་ཕྱ་བ།

anupūrvāṅgulitā

Eleventh of the eighty minor marks.

g.585 fire element

*me'i kham*s

མེའི་ཁམས།

agnidhātu

g.586 five acquisitive psycho-physical aggregates

nye bar len pa'i phung po lnga

ཉེབར་ལེན་པའི་ཕུང་པོ་ལྷན།

pañcopadānaskandha

A collective name for the five impure psycho-physical aggregates: (1) physical forms, (2) feelings, (3) perceptions, (4) formative predispositions, and (5) consciousness.

These “acquisitive” psycho-physical aggregates (*upadānaskandha*, *nye bar len pa'i phung po*) denote the contaminated aggregates (*sāsravaskandha*, *zag bcas kyi phung po*) which emerge through the primary cause of past actions and afflicted mental states, and become the primary cause for subsequent actions and afflictions.

g.587 five classes of living beings

'gro ba lnga

འགྲོ་བ་ལྷན།

pañcagati

These comprise gods and humans of the higher realms within cyclic existence, along with animals, anguished spirits, and the denizens of the hells, whose abodes are identified with the lower realms.

g.588 five degrees of enlightenment

byang chub chen po rnam pa lnga · byang chub rnam pa lnga

བྱང་ལྷུང་ཆེན་པོ་རྣམ་པ་ལྷན། · བྱང་ལྷུང་རྣམ་པ་ལྷན།

pañcabodhi

The term “five degrees of enlightenment” is interpreted by Vimuktisena (Sparham (2006 I): 145) to denote the results, such as entering the stream, that are mentioned in the paragraph that immediately follows the appearance of this term, 14.46. See also the *Extensive Exegesis of the Transcendent Perfection of Discriminative Awareness in One Hundred Thousand Lines, Twenty-five Thousand Lines, and Eighteen Thousand Lines* (*Śatasahāsrikā-pañcaviṃśatisāhasrikāṣṭādaśasāhasrikāprajñāpāramitābṛhātṭikā*, TPD 55: 1040).

An alternative, though less likely, enumeration is given in Asaṅga’s *Yogācāra-bhūmi*, volume sha, 162a: (1) essence (*ngo bo nyid*), (2) power (*mthu*), (3) skillful means (*thabs*), (4) engagement (*'jug pa*), and (5) reversal (*ldog pa*). See Nordrang Orgyan (2003): 1158.

g.589 five extrasensory powers

mngon shes lnga

མངོན་ཤེས་ལྔ།

pañcābhijñā

They comprise (1) the extrasensory power realizing knowledge of [miraculous] activities, (2) the extrasensory power realizing knowledge of divine clairvoyance, (3) the extrasensory power realizing knowledge of divine clairaudience, (4) the extrasensory power realizing knowledge of other minds, and (5) the extrasensory power realizing knowledge of recollection of past lives.

(See also notes [n.22](#) and [n.62](#)).

g.590 five eyes

mig lnga

མིག་ལྔ།

pañcacakṣuḥ

These comprise (1) the eye of flesh, (2) the eye of divine clairvoyance, (3) the eye of wisdom, (4) the eye of the sacred doctrine, and (5) the eye of the buddhas. See also [2.14](#) and [11.1](#).

g.591 five faculties

dbang po lnga

དབང་པོ་ལྔ།

pañcendriya

The five faculties, as found listed in [1.23](#), comprise (1) the faculty of faith, (2) the faculty of perseverance, (3) the faculty of recollection, (4) the faculty of meditative stability, and (5) the faculty of wisdom.

g.592 five false imaginations

rnam par rtog pa lnga

རྣམ་པར་རྟོག་པ་ལྔ།

pañcavikalpa

The five false imaginations are enumerated in *The Extensive Exegesis of the Transcendent Perfection of Discriminative Awareness in One Hundred Thousand Lines, Twenty-five Thousand Lines, and Eighteen Thousand Lines* (*Śatasahāsrikā-pañcaviṃśatisāhasrikā-ṣṭādaśasāhasrikāprajñāpāramitābḥaṭṭikā*, KPD 55: 1217). Therein, the five false imaginations which may confront reversible bodhisattvas are (1) wondering whether they are engaged in the emptiness of the transcendent perfection of wisdom and the transcendent perfection of wisdom (*ci shes rab kyi pha rol tu phyin pa'i stong pa nyid/ shes rab kyi pha rol tu*

phyin pa la spyod dam), (2) wondering whether they are exclusively engaged in something other than the transcendent perfection of wisdom (*ci shes rab kyi pha rol tu phyin pa las 'ba' zhig spyod dam*), (3) wondering whether they are engaged in the transcendent perfection of wisdom (*'on te shes rab kyi pha rol tu phyin pa la spyod dam*), (4) wondering whether they are engaged in emptiness (*'on te stong pa nyid spyod dam*), or (5) wondering whether they are engaged in something other than emptiness (*'on te stong pa nyid las gzhan pa zhig spyod dam*).

g.593 five fetters associated with the higher realms

gong ma'i cha mthun gyi kun sbyor lnga

གོང་མའི་ཆ་མཐུན་གྱི་ཀུན་སྦྱོར་ལྡན།

urdhvabhāgiyapañcasamyojana

As described in [11.7](#), they comprise attachment to the world system of form, attachment to the world system of formlessness, fundamental ignorance, pride, and mental agitation. See also [n.197](#).

g.594 five fetters associated with the lower realms

'og ma'i cha dang 'thun pa'i kun tu sbyor ba lnga

འོག་མའི་ཆ་དང་འཐུན་པའི་ཀུན་ཏུ་སྦྱོར་བ་ལྡན།

pañcāvarabhāgīyasamjōyana

The five fetters associated with the lower realms comprise desire, hatred, inertia due to wrong views, attachment to moral and ascetic supremacy, and hesitation. See Zhang Yisun et al (1985): 2529.

g.595 five hundred dhāraṇī gateways

gzungs kyi sgo lnga brgya

གཟུངས་གྱི་སློ་ལྡན་བརྒྱ།

pañcaśata dhāraṇīmukha

g.596 five hundred gateways of meditative stability

ting nge 'dzin gyi sgo lnga brgya

ཉིང་ངེ་འཛིན་གྱི་སློ་ལྡན་བརྒྱ།

pañcaśatasamādhimukha

g.597 five inexpressible crimes

mtshams med lnga

མཚམས་མེད་ལྡན།

pañcānantarīya

The “five inexpressible crimes,” or “crimes with immediate retribution” because they result in immediate rebirth in the hells without any intermediate state, are regarded as the most severe and consequently the most difficult negative actions to overcome by reparation. They are matricide (*ma gsod pa*), killing an arhat (*dgra bcom pa gsod pa*), patricide (*pha gsod pa*), creating a schism in the monastic community (*dge 'dun gyi dbyen byas pa*), and intentionally wounding a buddha (*de bzhin gshegs pa'i sku la ngan sems kyis khrag 'byin pa*).

g.598 five negative actions

sdig pa'i las lnga

སྡིག་པའི་ལས་ལྔ།

pañcapāpakarma

The five negative actions comprise killing, stealing, lying, sexual misconduct, and intoxication. A less likely interpretation would equate this enumeration with the *sdig to las lnga*, which are listed in Kalyāṇamitra's *Vinayavastuṭīkā* (Toh 4113, 'dul ba, tsu, 196b) as slaying a brahman, slaying a cow, stealing gold, dallying with the wife of a spiritual teacher, and drinking alcohol. See Nordrang Orgyan (2008): 1112.

g.599 five obscurations

sgrib pa lnga

སྒྲིབ་པ་ལྔ།

pañcanivarāṇa

The five obscurations, as found in [31.16](#), comprise longing for sensual pleasure, agitation and regret, harmful intention, dullness and sleepiness, and hesitation. See also Kimura IV: 182.

g.600 five powers

stobs lnga

སྟོབས་ལྔ།

pañcabala

As listed in [1.24](#), these comprise (1) the power of faith, (2) the power of perseverance, (3) the power of recollection, (4) the power of meditative stability, and (5) the power of wisdom.

g.601 five psycho-physical aggregates

phung po lnga

ཕུང་པོ་ལྔ།

pañcaskandha

The ordinary mind-body complex is termed the “five psycho-physical aggregates,” which comprise physical forms, feelings, perceptions, formative predispositions, and consciousness.

For a detailed exposition of the five psycho-physical aggregates in accord with Asaṅga’s *Abhidharmasamuccaya*, see Jamgon Kongtrul, TOK Book 6, Pt. 2: 477–531.

g.602 five uncontaminated aggregates

zag med phung po lnga

ཟག་མེད་ཕུང་པོ་ལྔ།

pañcānāsravaskandha

These are equivalent to the five definitive aggregates.

g.603 fixated on (become)

mngon par zhen · mngon par zhen par byed

མངོན་པར་ཞེན། · མངོན་པར་ཞེན་པར་བྱེད།

abhiniviśate · abhiniveśaṃ karoti

g.604 fixation

mngon par zhen pa

མངོན་པར་ཞེན་པ།

abhiniveśa

g.605 flat

phya le

ཕྱ་ལེ།

sama

g.606 Focal Point of Enlightenment

byang chub kyi snying po

བྱང་ལྷན་གྱི་སྙིང་པོ།

bodhimāṇḍa

Under the Tree of Enlightenment at Vajrāsana; also used metaphorically.

g.607 focus on

dmigs

དམིགས།

upalabhate

Also translated here as “apprehend.”

g.608 follower of the doctrine

chos kyi rjes su 'brang ba

ཚོས་ཀྱི་རྗེས་སུ་འབྲང་བ།

dharmānusārin

g.609 follower on account of faith

dad pas rjes su 'brang ba

དད་པས་རྗེས་སུ་འབྲང་བ།

śraddhānusārin

g.610 food

bza' ba

བཟའ་བ།

bhojanīya

g.611 formative predispositions

'du byed

འདུ་བྱེད།

saṃskāra

Second of the twelve links of dependent origination. This term denotes the deep-seated predispositions inherited from past actions and experiences, some of which function in association with mind, while others do not.

Formative predispositions are critical to the Buddhist understanding of the causal dynamics of karma and conditioning. It is the collection of such countless predispositions by afflicted mental states that constitutes the obscuration of misconceptions concerning the known range of phenomena, the total eradication of which occurs only when full awakening or buddhahood is achieved.

g.612 formless meditative absorptions

gzugs med pa'i snyoms par 'jug pa

གཟུགས་མེད་པའི་སྣོམས་པར་འཇུག་པ།

ārūpyasamāpatti

See [1.32](#).

g.613 forty teeth

tshems bzhi bcu mnga' ba

ཚེས་བཞི་བརྒྱམ་པ་

catvāriṃśaddantatā

Twenty-first of the thirty-two major marks.

g.614 four [acceptable] norms of behavior

spyod lam bzhi

སྟོད་ལམ་བཞི།

caturīryāpatha

The four acceptable norms of behavior concern posture while walking, standing, sitting, and lying down. See Nordrang Orgyen (2008), 718–719.

g.615 four applications of mindfulness

dran pa nye bar gzhas pa bzhi

དྲན་པ་ཉེ་བར་གཞག་པ་བཞི།

catuḥsmṛtyupasthāna

The four applications of mindfulness are (1) the application of mindfulness which, with regard to the physical body, observes the physical body; (2) the application of mindfulness which, with regard to feelings, observes feelings; (3) the application of mindfulness which, with regard to the mind, observes the mind; and (4) the application of mindfulness which, with regard to phenomena, observes phenomena. In the present sūtra, these can be found listed in [1.20](#) and detailed in [8.13](#).

g.616 four assemblies

'khor bzhi

འཁོར་བཞི།

catuḥpariṣad

This denotes the assemblies of fully ordained monks and nuns, along with laymen and laywomen.

g.617 four assurances

mi 'jigs pa bzhi

མི་འཇིགས་པ་བཞི།

caturvaiśāradya

The four assurances are proclaimed by the tathāgatas, and can be found listed in [2.2](#) and [29.19](#) as: (1) “I claim to have attained genuinely perfect buddhahood;” (2) “I claim I am one whose contaminants have ceased;” (3) “I

claim to have explained those things which cause obstacles;” (4) “I claim to have explained the path through which suffering will genuinely cease.” (See also [n.56](#).)

These four are generally known by other names, i.e., the first is the “assurance in the knowledge of all things” (*sarvadharmābhisambodhivaiśarādyā, chos thams cad mkhyen pa la mi 'jigs pa*), which the Buddha achieves for his own benefit; the second is the “assurance in the knowledge of the cessation of all contaminants” (*sarvāśravaṅśayajñānavaiśarādyā, zag pa zad pa thams cad mkhyen pa la mi 'jigs pa*), which the Buddha achieves for his own benefit; the third is the “assurance to declare that phenomena that obstruct the path will not engender any further negative outcomes” (*anantarāyikadharmānanyathātvā- viniścitaṅvyākaraṇavaiśarādyā, bar du gcod pa'i chos rnams gzhan du mi 'gyur bar nges pa'i lung bstan pa la mi 'jigs pa*), which the Buddha achieves for others' benefit; and the fourth is the “assurance that the path of renunciation through which all excellent attributes are to be obtained has been just so realized” (*sarva- sampadadhigamāya nairāṅṅīkapratipattathātvavaiśarādyā, bar du gcod pa'i chos rnams gzhan du mi 'gyur bar nges pa'i lung bstan pa la mi 'jigs pa*), which the Buddha achieves for others' benefit.

g.618 four attractive qualities of a bodhisattva

bsdu ba'i dngos po bzhi

བསྐྱུ་བའི་དངོས་པོ་བཞི།

catuḥsaṃgrahaṅvastu

See [22.23](#).

g.619 four bonds

sbyor ba bzhi

སྦྱོར་བ་བཞི།

caturyoga

The four bonds, according to Nordrang Orgyan (2008): 808, have eight distinct enumerations, among which they are identified in the commentarial tradition of the *Abhidharmakośa* with the four torrents, which immediately follow in [6.52](#).

g.620 four continents

gling bzhi

གླིང་བཞི།

caturdvīpa

According to traditional Indian cosmology, our human world of “patient endurance” (*sahāloka dhātu, mi mjed ’jig rten gyi khams*) is said to comprise four continents, namely, Pūrvavideha in the east, Jambudvīpa in the south, Aparagodānīya in the west, and Uttarakuru in the north. See also [n.196](#).

g.621 four correct exertions

yang dag par spong ba bzhi

ཡང་དག་པར་སྟོང་བ་བཞི།

caturprahāna

See [1.21](#) and [8.22](#).

g.622 four formless meditative absorptions

gzugs med pa'i snyoms par ’jug pa bzhi

གཟུགས་མེད་པའི་སྟོང་མས་པར་འཇུག་པ་བཞི།

caturārūpyasamāpatti

As found listed in [1.32](#), these comprise (1) the meditative absorption of the sense field of infinite space, (2) the meditative absorption of the sense field of infinite consciousness, (3) the meditative absorption of the sense field of nothing-at-all, and (4) the meditative absorption of neither perception nor non-perception.

The four formless absorptions and their fruits are discussed in Jamgon Kongtrul, TOK Book 6, Pt. 2: 436–438.

g.623 four immeasurable aspirations

tshad med bzhi

ཚད་མེད་བཞི།

caturaprameya

As mentioned in [1.31](#), these are (1) loving kindness, (2) compassion, (3) empathetic joy, and (4) equanimity. On training in the four immeasurable aspirations, see Padmakara Translation Group (1994): 195–217.

g.624 four kinds of disease

nad bzhi

ནད་བཞི།

caturvyādhi

See [24.41](#).

g.625 four kinds of exact knowledge

so so yang dag par rig pa bzhi

སོ་སོ་ཡང་དག་པར་རིག་པ་བཞི།

catuhpratisamvid

These four kinds of exact knowledge—the essentials through which the buddhas impart their teachings—comprise (1) exact knowledge of meanings, (2) exact knowledge of dharmas, (3) exact knowledge of their language and lexical explanations, and (4) exact knowledge of their eloquent expression. See [2.6](#).

On the philological origins of these four kinds of exact knowledge, see Konow (1941): 40, and the reconstructed Sanskrit on p. 107; also Dayal (1932): 259–267, and Sparham (2012 IV): 78–79.

g.626 four knots

mdud pa bzhi

མདུད་པ་བཞི།

caturgranthā

The four knots comprise covetousness, malice, moral supremacy, and ascetic supremacy. See Zhang Yisun et al (1985): 1379. See [6.52](#).

g.627 four meditative concentrations

bsam gtan bzhi

བསམ་གཏན་བཞི།

caturdhyāna

Described at length in [1.30](#). See also “meditative concentration.”

The four meditative concentrations and their fruits are specifically examined in Jamgon Kongtrul, TOK Book 6, Pt. 2: 427–436. For Pāli and Sanskrit sources, see Dayal (1932): 225–231.

g.628 four misconceptions

phyin ci log pa bzhi

ཕྱིན་ཅི་ལོག་པ་བཞི།

caturviparyāsā

The four misconceptions, as found in [6.52](#), comprise holding impurity to be purity, holding non-self to be self, holding suffering to be happiness, and holding impermanence to be permanence. See Negi (1993-2005): 3569 and Zhang Yisun et al (1985): 1748. At [25.16](#) they are expressed in slightly

dissimilar language, namely: the notion that there is permanence, the notion that there is happiness, the notion that there is a self, and the notion that existence is pleasant.

g.629 four modes of birth

skye gnas bzhi

སྐྱེ་གནས་བཞི།

caturyoni

See [24.33](#).

g.630 four noble truths

'phags pa'i bden pa bzhi

འཕགས་པའི་བདེན་པ་བཞི།

caturāryasatya

The four noble truths, as listed in [1.17](#), comprise (1) the noble truth of suffering, (2) the noble truth of the origin of suffering, (3) the noble truth of the cessation of suffering, and (4) the noble truth of the path. (See also [n.32](#)).

On the twelve aspects pertaining to the four noble truths, see [n.306](#).

g.631 four nourishments

zas bzhi

ཟས་བཞི།

caturāhāra

The four nourishments comprise the nourishment of food, the nourishment of sensory contact, the nourishment of mentation, and the nourishment of consciousness, the first two of which are directed toward the present life and the last two to the subsequent life. See Negi (1993-2005): 5382 and Zhang Yisun et al (1985): 2457. See [6.52](#).

g.632 four supports for miraculous ability

rdzu 'phrul gyi rkang pa bzhi

རྩུ་འཕྲུལ་གྱི་རྐང་པ་བཞི།

catoāra ṛddhipādāḥ

The four supports for miraculous ability, as enumerated in [1.22](#), comprise (1) the support for miraculous ability combining the meditative stability of resolution with the formative force of exertion, (2) the support for miraculous ability combining the meditative stability of perseverance with the formative force of exertion, (3) the support for miraculous ability combining the

meditative stability of mind with the formative force of exertion, and (4) the support for miraculous ability combining the meditative stability of scrutiny with the formative force of exertion.

g.633 four torrents

chu bo bzhi

ལྷོ་བཞི།

caturogha

The four torrents, which are to be abandoned, comprise the torrent of fundamental ignorance, the torrent of wrong view, the torrent of rebirth, and the torrent of craving. See Nyima and Dorje (2001): 1075. See [6.52](#).

g.634 fourteen aspects of emptiness

stong pa nyid bcu bzhi

སྟོང་པ་ཉིད་བཅུ་བཞི།

caturdaśaśūnyatā

These comprise the first fourteen of the eighteen aspects of emptiness, which have been enumerated in [1.57](#). See Lamotte: *The Treatise on the Great Virtue of Wisdom*, IV: 1670.

g.635 free from conceptual elaboration

spros bral

སྤོས་བྲལ།

niḥprapañca

g.636 free from conceptualization

mtshan ma ma mchis pa dang ldan pa

མཚན་མ་མ་མཚེས་པ་དང་ལྡན་པ།

ānimittasahagata

g.637 free from dogmatic assumptions

mchog tu 'dzin pa med pa

མཚན་ཏུ་འཛིན་པ་མེད་པ།

aparāmrṣṭa

g.638 Free from Extinction

zad pa dang bral ba

ཟད་པ་དང་བྲལ་བ།

kṣayāpagata

Name of the forty-third meditative stability.

g.639 free from harming

rnam par tho 'tsham pa med pa

རྣམ་པར་ཐོ་འཚམ་པ་མེད་པ།

avihethanā

g.640 Free from Mentation

sems med pa

སེམས་མེད་པ།

niścitta

Name of the thirty-third meditative stability.

g.641 from any quarter

gang las kyang

གང་ལས་ཀྱང་།

kutaścit

g.642 frontier tribesmen

mtha' 'khob kyi mi rnams

མཐའ་འཁོབ་ཀྱི་མི་རྣམས།

pratyantajanapada

I.e., those living beyond the pale of civilization, out of reach of the sacred doctrine.

g.643 fruit of being no longer subject to rebirth

phyir mi 'ong ba'i 'bras bu

ཕྱིར་མི་འོང་བའི་འབྲས་བུ།

āgāmīphala

g.644 fruit of being tied to one more rebirth

lan cig phyir 'ong ba'i 'bras bu

ལན་ཅིག་ཕྱིར་འོང་བའི་འབྲས་བུ།

sakṛdāgāmīphala

Second of the four fruits attainable by śrāvakas.

g.645 fruit of entering the stream

rgyun du zhugs pa'i 'bras bu

རྒྱན་དུ་ལྷན་པའི་འབྲས་བུ།

śrota'āpannaphala

First of the four fruits attainable by śrāvakas, that of the first stage in progressing toward nirvāṇa.

g.646 fruitional buddha body of reality

'bras bu chos sku

འབྲས་བུ་ཚེས་སྐྱ།

dharmakāya

Eighth of the eight progressive sections of clear realization.

g.647 full attainment

yongs su bsdu ba

ཡོངས་སུ་བསྐྱ་བ།

samudāgama

g.648 fully ordained monk

dge slong

དགེ་སློང་།

bhikṣu

A fully ordained male practitioner observing 253 Vinaya vows.

g.649 fully ordained nun

dge slong ma

དགེ་སློང་མ།

bhikṣuṇī

A fully ordained female practitioner observing 364 Vinaya vows.

g.650 fully satisfied

yongs su tshang ba

ཡོངས་སུ་ཚང་བ།

paripūrṇa

g.651 fundamental ignorance

ma rig pa

མ་རིག་པ།

avidyā

First of the twelve links of dependent origination; first of the four torrents;
third of the fetters associated with the higher realms.

g.652 futile

don med

དོན་མེད།

nirarthaka

g.653 gait is that of a lion

seng ge'i stabs su gshegs pa

སེང་གེའི་སྟབས་སུ་གཤེགས་པ།

siṃhavikrāntagāmitā

Forty-second of the eighty minor marks.

g.654 gait is that of a mighty elephant

glang po che'i dbang po'i stabs su gshegs pa

གླང་པོ་ཚེའི་དབང་པོའི་སྟབས་སུ་གཤེགས་པ།

nāgavikrāntagāmitā

Forty-third of the eighty minor marks.

g.655 gait is that of a swan

ngang pa'i stabs su gshegs pa

ངང་པའི་སྟབས་སུ་གཤེགས་པ།

haṃsavikrāntagāmitā

Forty-fourth of the eighty minor marks.

g.656 gandharva

dri za

དྷི་ཟ།

gandharva

Gandharvas (literally “odor eaters”) are generally regarded as a class of menacing divine offspring, but in Abhidharma the term is often used differently—as a synonym for the mental body assumed by any sentient being of the world system of desire (*kāmadhātu*) during the intermediate state between death and rebirth.

g.657 gandharva castle in the sky

dri za'i grong khyer

དྲི་ཟེ་འི་གར་ཀྱེར།

gandharvanagara

See “gandharva.”

g.658 Ganges

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.659 garbage collector

g.yung po'i khyim

གཡུང་པོ་འི་ཁྱིམ།

puṣkasakula

Also translated here as “refuse scavenger.”

g.660 garland

phreng ba

ཕྱེང་བ།

māla

g.661 garrison commander

khamṣ kyī rgyal po

ཁམས་ཀྱི་རྒྱལ་པོ།

koṭṭarājā

g.662 garuḍa

khyung

ལྷ་པོ།

garuḍa

A mythical bird normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. In Buddhism, the symbolism of the garuḍa is generally associated with gnosis (it is said that the garuḍa can fly as soon as it is hatched) and with the consuming of afflicted mental states (the holding of a snake in its beak).

g.663 gateway to liberation

rnam par thar pa'i sgo

རྣམ་པར་ཐར་པའི་སྐོ།

vimokṣamukha

There are three, namely emptiness as a gateway to liberation, signlessness as a gateway to liberation, and aspirationlessness as a gateway to liberation. Among them, emptiness is characterized as the absence of inherent existence, signlessness as the absence of mental images, and aspirationlessness as the absence of hopes and fears.

g.664 gateways of meditative stability

ting nge 'dzin gyi sgo

ཏིང་ངེ་འཛིན་གྱི་སྐོ།

samādhimukha

g.665 generally

phal cher

ཕལ་ཆེར།

prāyena

g.666 generate desire for

'dod pa skyed

འདོད་པ་སྐྱེད།

spṛham karoti · janeti

g.667 generosity

sbyin pa

སྤྱིན་པ།

dāna

First of the four attractive qualities of a bodhisattva. However, in the context of the transcendent perfections, generosity is the first of the six transcendent perfections.

g.668 gentle

'jam pa

འཇམ་པ།

snigdha

g.669 genuinely

don las

དོན་ལས།

arthataḥ

g.670 genuinely perfect buddha

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས།

samyaksambuddha · samyaksambuddhatva

The attainment of a buddha, who has gained total freedom from conditioned existence, overcome all tendencies imprinted on the mind as a result of a long association with afflicted mental states, and fully manifested all aspects of buddha body, speech, and mind. Also translated here as “completely perfect buddha.”

g.671 genuinely perfect enlightenment

yang dag par rdzogs pa'i byang chub

ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ།

samyaksambodhi

g.672 gift of the sacred doctrine

chos kyi sbyin pa

ཚོས་ཀྱི་སྤྱིན་པ།

dharmadāna

g.673 Gilgit

bru sha

བྱུ་ཤ།

gilgit

In modern NW Pakistan.

g.674 girth like the banyan tree

nya gro dha ltar chu zheng gab pa

ཉ་གོ་རྩ་ལྷ་ར་ཚུ་ཞེང་གཤམ་པ།

nyagrodhaparimaṇḍalatā

Nineteenth of the thirty-two major marks.

g.675 gnosis

ye shes

ཡེ་ཤེས།

jñāna

This term denotes the modality of buddha mind. Although all sentient beings possess the potential for actualizing gnosis within their mental continuum, the psychological confusions and deluded tendencies which defile the mind obstruct the natural expression of these inherent potentials, making them appear instead as aspects of mundane consciousness.

g.676 gnosis of omniscience

de bzhin gshegs pa'i thams cad mkhyen pa nyid kyi ye shes

དེ་བཞིན་གཤེས་པའི་ཐམས་ཅད་མཁྲེན་པ་ཉིད་ཀྱི་ཡེ་ཤེས།

tathāgatasarvajñatājñāna

g.677 god

lha

ལྷ།

deva

One of the five or six classes of living beings, specifically engendered and dominated by exaltation, indulgence, and pride. The gods are said to exist in realms higher than that of the human realm within in the world system of desire (*kāmadhātu*), and also in the world system of form (*rūpadhātu*).

g.678 golden

gser lta bu

གསེར་ལྷ་བུ།

kanakābha

- g.679 golden complexion
mdog gser lta bu dang ldan pa
མདོག་གསེར་ལྷ་བུ་དང་ལྷན་པ།
suvarṇavarṇatā
Fourteenth of the thirty-two major marks.
- g.680 good intention
brnag pa
བརྒྱག་པ།
saṃkalpa
- g.681 Grahadatta
gzas byin
གཟས་བྱིན།
grahadatta
Name of a bodhisattva.
- g.682 grasped
gzung bar bgyi ba
གཟུང་བར་བགྱི་བ།
udgrahitaṅya
- g.683 grasping
gzung
གཟུང།
udgrahāya carati
- g.684 grasping
len pa
ལེན་པ།
upādāna
Ninth of the twelve links of dependent origination.
- g.685 grateful
byas pa bzo ba
བྱས་པ་བཟོ་བ།
kṛtajña

- g.686 great acquisition
yongs su bzung ba chen po
 ཡོངས་སུ་བརྒྱུང་བ་ཆེན་པོ།
mahāparigraha
- g.687 Great Array [/Ornament]
bkod pa chen po
 བཀོད་པ་ཆེན་པོ།
mahāvvyūha
 Name of the 102nd meditative stability.
- g.688 great being
sems dpa' chen po
 སེམས་དཔའ་ཆེན་པོ།
mahāsattva
 See “bodhisattva” and 7.30–7.32.
- g.689 great benefit
don chen po
 དོན་ཆེན་པོ།
mahārthika
- g.690 great bodhisattva being
byang chub sems dpa' sems dpa' chen po
 བྱང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ།
bodhisattvamahāsattva
 See “bodhisattva” and 7.30–7.32
- g.691 great compassion
snying rje chen po
 སྤྱིང་རྗེ་ཆེན་པོ།
mahākaruṇā
 See 2.7.
- g.692 great leader
khyu mchog rlabs po che

ལྷ་མཚན་རྒྱལ་པོ་ཚེ།

ārṣabham

g.693 great loving kindness

byams pa chen po

བྱམས་པ་ཚེན་པོ།

mahāmaitrī

See [2.7](#).

g.694 great trichiliocosm

stong gsum gyi stong chen po'i 'jig rten gyi khams

སྟོང་གསུམ་གྱི་སྟོང་ཚེན་པོའི་འཇིག་རྟེན་གྱི་ཁམས།

trisāhasramahāsāhasralokadhātu

A series of parallel worlds comprising one thousand dichiliocosms, according to traditional Indian cosmology.

g.695 Great Vehicle

theg pa chen po

ཐེག་པ་ཚེན་པོ།

mahāyāna

When the Buddhist teachings are classified according to their power to lead beings to an enlightened state, a distinction is made between the teachings of the Lesser Vehicle, which emphasizes the individual's own freedom from cyclic existence as the primary motivation and goal, and those of the Great Vehicle, 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 which can transport a vast number of people to liberation, as compared to a smaller vehicle for the individual practitioner.

g.696 greeting

phebs par smra ba

ཐེབས་པར་སྐྱབ།

sambhāṣa

g.697 ground

gzhi

གཞི།

pada

g.698 ground of training

bslab pa'i gzhi

བསྐྱབ་པའི་གཞི།

śikṣāpada

Definition from the 84000 Glossary of Terms:

These basic precepts are five in number for the laity: (1) not killing, (2) not stealing, (3) chastity, (4) not lying, and (5) avoiding intoxicants. For monks, there are three or five more; avoidance of such things as perfumes, makeup, ointments, garlands, high beds, and afternoon meals. (*Provisional 84000 definition. New definition forthcoming.*)

g.699 groundless

gzhi ma mchis pa

གཞི་མ་མཆིས་པ།

apada

g.700 guide

yongs su 'dren pa

ཡོངས་སུ་འདྲེན་པ།

parināyaka

g.701 habitual ideas of duality

gnyis kun tu rgyu ba

གཉིས་ཀུན་ཏུ་རྒྱུ་བ།

dvayasamudācāra

g.702 hair of their heads is bluish black, soft, and long

dbu skra mthon ting la 'jam zhing ring ba

དབུ་སྐྱ་མ་ཐོན་ཉིང་ལ་འཇམ་ཞིང་རིང་བ།

abhinīlaślakṣṇacitakeśatā

Seventy-second of the eighty minor marks.

g.703 hair of their heads is not dishevelled

dbu skra ma 'dzings pa

དབུ་སྐྱ་མ་འཛིངས་པ།

asamluṭhitakeśatā

Seventy-fifth of the eighty minor marks.

g.704 hair of their heads is untangled

dbu skra ma 'khrugs pa

དབུ་སྐྱ་མ་འཁྲུགས་པ།

aparusaśeśatā

Seventy-third of the eighty minor marks.

g.705 hair ringlet that grows between his eyebrows

mdzod spu smin mtshams su 'khrungs

མཛོད་སྤུ་སྐྱིན་མཚམས་སུ་འཁྲུངས།

ūrṇāṅkhitamukhatā

Thirty-first or thirty-second of the thirty-two major marks.

g.706 hairs of their heads point upwards, finely and curling into locks

dbu skra gyen du phyogs shing bzang la lchang lor 'khyil ba

དབུ་སྐྱ་གྱེན་དུ་ཕྱོགས་ཤིང་བཟང་ལ་ལྷང་ལོར་འཁྲིལ་བ།

udvartitasukuñcitakeśatā

Seventy-fourth of the eighty minor marks.

g.707 hairs that grow finely and distinctly, curling to the right

spu re re nas mdzes par skyes shing g.yas su 'khyil pa

སྤུ་རེ་རེ་ནས་མཛོས་པར་སྐྱེས་ཤིང་གཡས་སུ་འཁྲིལ་བ།

ekaikapradakṣiṇāvartaromatā

Eleventh of the thirty-two major marks.

g.708 hands and feet are tender and soft

phyag dang zhabs 'jam zhing gzhon sha chags pa

ཕྱག་དང་ཞབས་འཇམ་ཞིང་གཞོན་ཤ་ཆགས་པ།

mṛdutarūnahastapādatā

Third of the thirty-two major marks.

g.709 hands and feet are utterly pure

phyag dang zhabs yongs su dag pa

ཕྱག་དང་ཞབས་ཡོངས་སུ་དག་པ།

parisuddhapāṇipādatā

Sixty-second of the eighty minor marks.

- g.710 hands and feet that are webbed
phyag dang zhabs dra ba dang ldan pa
 ཕྱག་དང་ཞབས་ཏུ་བ་དང་ལྡན་པ།
jālahastapādātā
 Fifth of the thirty-two major marks.
- g.711 happiness
bde ba
 བདེ་བ།
sukha
 Also translated here as “bliss.”
- g.712 Haribhadra
seng ge bzang po
 སེང་གེ་བཟང་པོ།
haribhadra
 Indian commentator (fl. late eighth century).
- g.713 harmful intention
gnod sems
 གནོད་སེམས།
duṣṭacitta · vyāpāda
 Second of the five obscurations. Also translated here as “malice.”
- g.714 harmony
don 'thun pa
 དོན་འཇུག་པ།
samānavihāra
 Fourth of the four attractive qualities of a bodhisattva.
- g.715 harsh word
tshig ngan pa
 ཚིག་རན་པ།
paruṣavāk
- g.716 hatred
zhe sdang

ཞེ་སྣང་།

dveśa

Second of the five fetters associated with the lower realms; one of the three poisons (*dug gsum*) which, along with desire and delusion, perpetuate the sufferings of cyclic existence. In its subtle manifestation as aversion it obstructs the correct perception of forms, and in its extreme manifestation as hatred and fear, it is characteristic of the hells.

g.717 have a modality of disassociation

'dre ba med pa

འདྲི་བ་མེད་པ།

ayogāvīyogāśleṣāvīśleṣagatika

g.718 have a modality that does not arise

ma 'ongs pa'i tshul can

མ་འོངས་པའི་རྒྱལ་ཅན།

anāgatagatika

g.719 have a modality that is neither diminished nor enhanced

dbri ba med pa dang bsnan pa med pa'i tshul can

དབྱི་བ་མེད་པ་དང་བསྐྱུ་བ་མེད་པའི་རྒྱལ་ཅན།

anuddhārapratyuddhāragatika

g.720 have a modality that is neither to be adopted nor to be forsaken

blang du med pa dang dor du med pa'i tshul can

བླང་དུ་མེད་པ་དང་དོར་དུ་མེད་པའི་རྒྱལ་ཅན།

anāyūhaniryūhagatika

g.721 have a view

lta bar 'gyur

ལྟ་བར་འགྱུར།

dṛṣṭirbhavati

g.722 have contempt

khyad du gsod

ལྟོད་དུ་གསོད།

avamanyate

- g.723 have the modality of space
nam mkha'i tshul can
 ནམ་མཁའི་ཚུལ་ཅན།
ākāśagatika
- g.724 having aspiration
smon pa yod pa
 སློན་པ་ཡོད་པ།
prañihita
- g.725 having primacy
sngon du 'gro
 སློན་དུ་འགོ།
pūrvamgamā bhavati
 Also translated here as “precede.”
- g.726 head is [large], similar to a parasol
dbu gdugs 'dra ba
 དབུ་གདུགས་འདྲ་བ།
pūrṇottamamāṅgatā
 Forty-fifth of the eighty minor marks.
- g.727 heard
thos pa
 ཐོས་པ།
śrūta
- g.728 heart is excellently adorned with the śrīvatsa motif
thugs kar dpal gyi be'us legs par brgyan pa
 ཐུགས་ཀར་དཔལ་གྱི་བོལ་མེད་ལེགས་པར་བརྒྱན་པ།
śrīvatsavibhuṣitoraskatā
 Seventy-sixth of the eighty minor marks.
- g.729 hells
dmyal ba
 དམྱལ་བ།
naraka

g.730 helmsman

ded dpon

དེད་དཔོན།

sārthavāha

g.731 heretical refutation

gzhan las brgal ba

གཞན་ལས་བརྒལ་བ།

tīrthyāvādāna

g.732 Heroic Valour

dpa' bar 'gro ba

དཔའ་བར་འགྲོ་བ།

śūraṅgama

Name of the first meditative stability.

g.733 hesitation

the tshom

ཐེ་ཚོམ།

vicikitsā

Fifth of the five obscurations; second of the three fetters; and fifth of the five fetters associated with the lower realms.

g.734 higher aspiration

lhag pa'i bsam pa

ལྷག་པའི་བསམ་པ།

adhyāśaya

g.735 higher focus

lhag par dmigs pa

ལྷག་པར་དམིགས་པ།

adhyālabhāna

g.736 higher realms

mtho ris

མཐོ་རིས།

svarga

The auspicious realms of rebirth comprising the abodes of the gods, the domain of the antigods and the human world.

g.737 holding impermanence to be permanence

mi rtag pa la rtag par 'dzin pa

མི་རྟག་པ་ལ་རྟག་པར་འཛིན་པ།

anitye nityaviparyāsā

Fourth of the four misconceptions.

g.738 holding impurity to be purity

mi gtsang pa la gtsang bar 'dzin pa

མི་གཙང་པ་ལ་གཙང་བར་འཛིན་པ།

aśucau śuci

First of the four misconceptions.

g.739 holding non-self to be self

bdag med pa la bdag tu 'dzin pa

བདག་མེད་པ་ལ་བདག་ཏུ་འཛིན་པ།

anātmanyāt māviparyāsā

Second of the four misconceptions.

g.740 holding suffering to be happiness

sdug bsngal la bde bar 'dzin pa

སྐྱུག་བསྐྱལ་ལ་བདེ་བར་འཛིན་པ།

duḥkhe sukhaviparyāsā

Third of the four misconceptions.

g.741 hollow

gsob

གསོབ།

riktaka

g.742 honor

bsti stang du byed pa

བསྐྱི་སྐྱང་དུ་བྱེད་པ།

satkaroti

g.743 householder class

khyim bdag gi rigs

ཁྱིམ་བདག་གི་རིགས།

gṛhapativarṇa

A subdivision of the vaiśya (mercantile) class of traditional Indian society.

g.744 human being

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.745 humankind

shed las skyes pa

ཤེད་ལས་སྐྱེས་པ།

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.746 hundred billion trillion

bye ba khrag khrig 'bum

བྱེ་བ་ཀླག་ཀླིག་འབུམ།

koṭīniyutaśatasahasra

The expression *koṭīniyutalakṣa* (*bye ba khrag khrig 'bum*) is equivalent to 10 to the power of 23, i.e., one hundred billion trillion.

g.747 husked rice

'bras thug po che

འབྲས་ཐུག་པོ་ཅེ།

taṇḍula

g.748 hypocrisy

'chab pa

འཚབ་པ།

mraḥṣa

g.749 "I"

bdag

བདག།

ātman

Also translated here as "self."

g.750 I am inspired to say

bdag spobs lags

བདག་སློབས་ལགས།

mama pratibhāti

g.751 I claim I am one whose contaminants have ceased

nga zag pa zad pa do

ང་ཟག་པ་ཟད་པ་དོ།

kṣīṇāsraṃvāsyā me pratijānata

Second of the Buddha's four assurances.

g.752 I claim to have attained genuinely perfect buddhahood

nga yang dag par rdzogs pa'i sangs rgyas so

ང་ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས་སོ།

samyaksambuddhasya me pratijānata

First of the Buddha's four assurances.

g.753 I claim to have explained the path through which suffering will genuinely cease

ngas sdug bsn gal yang dag par zad par 'gyur ba'i lam gang bshad pa

ངས་སྤུག་བསྐྱེད་ཡང་དག་པར་ཟད་པར་འགྱུར་བའི་ལམ་གང་བཤད་པ།

samyagduḥkḥakṣayāyapratipadākhyātaḥ

Fourth of the Buddha's four assurances.

g.754 I claim to have explained those things which cause obstacles

ngas bar du gcod pa'i chos gang dag bshad pa

ངས་བར་དུ་གཙོན་པའི་ཚོས་གང་དག་བཤད་པ།

mayāntarāyikādharmākhyātaḥ

Third of the Buddha's four assurances.

g.755 idea

yongs su rtog pa

ཡོངས་སུ་རྟོག་པ།

saṅkalpa

g.756 ideation

rtog pa

རྟོག་པ།

vitarka

g.757 Illuminating

snang ba byed pa

སྣང་བ་བྱེད་པ།

ālokakara

Name of the forty-ninth meditative stability.

g.758 Illumination

rnam par snang ba

རྣམ་པར་སྣང་བ།

vairocana

Name of the thirtieth meditative stability.

g.759 Illuminator

snang ba byed pa

སྣང་བ་བྱེད་པ།

prabhākara

Name of the thirty-sixth meditative stability.

g.760 Illuminator of All Worlds

'jig rten thams cad la 'od byed pa

འཇིག་རྟེན་གསལ་ཅད་ལ་འོད་བྱེད་པ།

sarvalokaprabhākara

Name of the 103rd meditative stability; could also be translated “Illuminator in all Respects.”

g.761 illusion

sgyu ma

སྒྱུ་མ།

māyā

Also translated here as “magical display.”

g.762 imagined

brtags pa

བརྟགས་པ།

kalpita

g.763 imbued with renunciation

rnam par spong ba

རྣམ་པར་སྦྲོང་བ།

vyavasarga

g.764 Imbued with Resonance

sgra bsgrags pa la 'jug pa

སྒྲ་བསྒྲགས་པ་ལ་འཇུག་པ།

ghoṣavati

Name of the ninety-seventh meditative stability.

g.765 imbued with suffering

sdug bsngal ba

སྐྱུག་བསྐྱལ་བ།

duḥkhataḥ

g.766 Immaculate Light

'od dri ma med pa

འོད་དྲི་མ་མེད་པ།

vimalaprabhā

Name of the thirty-eighth meditative stability.

g.767 immanent

tshu rol

ཚུ་རོ་ལ།

apāra

g.768 immaterial

gzugs med pa

གཟུགས་མེད་པ།

arūpin

g.769 immaturity

skyon

སྒྲོན།

āma

This term suggests rawness—something that is uncooked, unrefined, and flawed—while “maturity” (*niyāma, skyon ma mchis pa*) implies certitude, refinement, cooking, softening, and flawlessness.

g.770 immeasurable aspiration

tshad med

ཚད་མེད།

aprameya

See “four immeasurable aspirations.”

g.771 imperishable

'grib pa med pa

འགྲིབ་པ་མེད་པ།

avyaya

g.772 impermanent

mi rtag pa

མི་རྟག་པ།

anityataḥ · anitya

g.773 imperturbability

'khrug pa med pa

འཁྲུག་པ་མེད་པ།

akopa

g.774 impinge upon (to)

glags

ལྷགས།

avatāra

(in the expressions *avatāra na labhate, glags mi rnyed*, “no opportunity for ... to impinge upon ...”).

g.775 in a non-abiding manner

mi gnas pa'i tshul gyis

མི་གནས་པའི་ཚུལ་གྱིས།

asthānayogena

g.776 in addition

phyir zhing

ཕྱིར་ཞིང།

bhūyah

g.777 in an apprehending manner

dmigs pa'i tshul du · dmigs pa'i tshul gyis

དམིགས་པའི་ཚུལ་དུ། · དམིགས་པའི་ཚུལ་གྱིས།

upalambhayogena

The expression “in an apprehending manner” implies that ordinary persons perceive phenomena as inherently existing, whereas bodhisattvas are said to act and teach “without apprehending anything.” On the latter term, see respective glossary entry.

g.778 in conformity with

rjes su 'thun pa

རྗེས་སུ་འབྲུན་པ།

ānulomikā

g.779 in each and every way

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 sarva sarvathā

g.780 in synergy with

lhan cig tu gnas

ལྷན་ཅིག་ཏུ་གནས།

vyaharati

g.781 in the correct manner

tshul bzhin du

ཚུལ་བཞིན་དུ།

yonisās

g.782 in the meantime

bar ma dor

བར་མ་དོར།

atrāntare

g.783 inaction

bya ba med pa

བྱ་བ་མེད་པ།

akriyā

Inaction here implies the mistaken view that, owing to emptiness, engagement in virtuous acts is to be avoided.

g.784 inalienable real nature

gzhan ma yin pa de bzhin nyid

གཞན་མ་ཡིན་པ་དེ་བཞིན་ཉིད།

ananyatathā

g.785 inanimate nature of phenomena

chos bems po nyid

ཚོས་བཅས་པོ་ཉིད།

dharmajādatā

g.786 inclination to accept

bzod la 'dod pa

བཟོད་ལ་འདོད་པ།

kṣamaṇārocanā

g.787 inconceivable

bsam gyis mi khyab pa

བསམ་གྱིས་མི་ཁྱབ་པ།

acintya

g.788 inconceivable expanse

bsam gyis mi khyab pa'i dbyings

བསམ་གྱིས་མི་ཁྱབ་པའི་དབྱིངས།

acintyadhātu

g.789 inconspicuous ankle bones

zhabs long mo'i tshigs mi mngon pa

ཞབས་ལོང་མོའི་ཚིགས་མི་མངོན་པ།

ucchaṅkapādatā

Seventh of the thirty-two major marks.

g.790 incontrovertible real nature

phyin ci ma log pa de bzhin nyid

ཕྱིན་ཅི་མ་ལོག་པ་དེ་བཞིན་ཉིད།

aviparyāsatathatā

g.791 increase

'phel ba

འཕེལ་བ།

vardhamāna

g.792 indefatigability

skyo ba med pa nyid

སྐྱོ་བ་མེད་པ་ཉིད།

aparikkhedanatā

g.793 indefatigability

brtson pa mi gtong ba

བརྩོན་པ་མི་གཏོང་བ།

anikṣiptadhuratā

g.794 Indestructible Maṇḍala

rdo rje'i dkyil 'khor

རྫོ་རྗེའི་དཀྱིལ་འཁོར།

vajramaṇḍala

Name of the twenty-third meditative stability.

g.795 indigo bark

mthing shun

མཐིང་ཤུན།

—

g.796 indiscernible

mi mngon

མི་མངོན།

na dṛśyate

g.797 individual

gang zag

གང་ཟག

pudgala

Also translated as “person” or “personal identity.”

g.798 individual enlightenment

rang byang chub

རང་བྱང་ལྷན།

pratyekabodhi

g.799 individual on a par with

mgo mnyam du gang zag

མགོ་མཉམ་དུ་གང་ཟག

samaśīrśapudgala

g.800 indivisible

gnyis su dbyer ma mchis · gnyis su dbyer med pa

གཉིས་སུ་དབྱེར་མ་མཆིས། · གཉིས་སུ་དབྱེར་མེད་པ།

advaidhīkāra

g.801 indolence

le lo

ལེ་ལོ།

- kausīdya*
- g.802 **Indra**
dbang po
 དབང་པོ།
indra
 Name of a god (*deva*), epithet of Śakra.
- g.803 **Indradatta**
dbang pos byin
 དབང་པོས་བྱིན།
indradatta
 Name of a bodhisattva.
- g.804 **Inexhaustible Cornucopia**
rnam pa zad mi shes pa
 རྣམ་པ་བཟད་མི་ཤེས་པ།
akṣayākāra
 Name of the ninety-fourth meditative stability.
- g.805 **inexpressible**
brjod du med pa
 བརྗོད་དུ་མེད་པ།
apṛavyāhāra
- g.806 **inferior class**
rigs ngan du skyes pa dag
 རིགས་པ་ཅན་དུ་སྐྱེས་པ་དག།
nīcakulān
- g.807 **inferior realms of cyclic existence**
ngan song
 ཅན་སོང་།
apāya
 Also translated here as “lower realms.”
- g.808 **infinite**
mtha' yas pa · mthar thug pa med pa

མཐའ་ཡས་པ། ་ མཐར་ཐུག་པ་མེད་པ།

ananta · aparyanta

Also translated here as “limitless.”

g.809 inherent existence

rang bzhin

རང་བཞིན།

svabhāva

This term denotes the ontological status of phenomena, according to which they are attributed with 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.

g.810 initial engagement

dang po 'jug pa

དང་པོ་འཇུག་པ།

ādiprasthāna

g.811 initial setting of the mind on enlightenment

sems dang po bskyed pa

སེམས་དང་པོ་བསྐྱེད་པ།

prathamacittotpāda

g.812 inspired

dbugs 'phyin pa

དབུགས་འཕྲིན་པ།

āśvasta

g.813 inspired eloquence

spobs pa

སྐྱོབས་པ།

pratibhāna

Also translated here as “courage.” See also “exact knowledge of eloquent expression.”

g.814 inspired eloquence that is distinguished and supramundane

'jig rten thams cad las khyad par du 'phags pa'i spobs pa

འཇིག་རྟེན་ཐམས་ཅད་ལས་ཁྱད་པར་དུ་འཕགས་པའི་སློབས་པ།

sarvalokābhyudgata-viśiṣṭhapratibhāna

g.815 inspired eloquence that is purposeful

don bzang po dang ldan pa'i spobs pa

དོན་བཟང་པོ་དང་ལྡན་པའི་སློབས་པ།

arthavatpratibhāna

g.816 inspired eloquence that is rational

rigs pa'i spobs pa

རིགས་པའི་སློབས་པ།

yuktipratibhāna

g.817 inspired eloquence that is unimpeded

thogs pa med pa'i spobs pa

ཐོགས་པ་མེད་པའི་སློབས་པ།

asaṅgapratibhāna

g.818 inspired eloquence that is uninterrupted

rgyun mi 'chad pa'i spobs pa

རྒྱུ་མི་འཆད་པའི་སློབས་པ།

anācchedyapratibhāna

g.819 inspired eloquence that is well-connected

'brel ba'i spobs pa

འབྲེལ་བའི་སློབས་པ།

śliṣṭapratibhāna

g.820 instantaneous clear realization

skad cig ma gcig gis mngon par rtogs pa

སྐད་ཅིག་མ་གཅིག་གིས་མཛོན་པར་རྟོགས་པ།

ekakṣaṇābhisamaya

Seventh of the eight progressive sections of clear realization.

g.821 instantaneous wisdom

skad cig cig dang ldan pa'i shes rab

སྐད་ཅིག་ཅིག་དང་ལྡན་པའི་ཤེས་རབ།

ekakṣaṇīkaprajñā

g.822 instigator

kun nas slong ba po

ཀུན་ནས་སློང་བ་པོ།

samutthāpaka

g.823 instruct sentient beings

sems can rnams la rjes su ston par mdzad

སེམས་ཅན་རྣམས་ལ་རྗེས་སུ་སློན་པར་མཛད།

sattvānuśāsakatā

Sixty-seventh of the eighty minor marks.

g.824 integrate

sbyor bar byed

སློབ་བར་བྱེད།

saṃsyandayati

g.825 intelligence

blo gros

བློ་གྲོས།

mati

g.826 intense inner clarity

nang yongs su dang ba

ནང་ཡོངས་སུ་དང་བ།

adhyātmāsāmprasāda

g.827 intent

mos pa

མོས་པ།

adhimukti · adhimuñcyamāna

Also translated here as “inclination,” “will,” and “volition.”

g.828 intent (be)

mos

མོས།

adhimucyate

g.829 interim state

bar ma do

བར་མ་དོ།

antara

g.830 intrinsic entities

rang gi dngos po

རང་གི་དངོས་པོ།

svabhāva

g.831 invariably unfound

gtan ma mchis pa

གཏན་མ་མཆིས་པ།

atyantatayā na vidyate

g.832 investigate

so sor brtag · yongs su 'dris par bgyi

སོ་སོར་བརྟག་པ། ཡོངས་སུ་འདྲིས་པར་བགྱི།

pratyavekṣate · paricayakaroti

Also translated here as “determine.”

g.833 investigation

nye bar rtog pa

ཉེ་བར་རྟོག་པ།

vyupaparīkṣaṇā

g.834 invincibility

thub pa med pa

ཐུབ་པ་མེད་པ།

ajaya

g.835 involuntary reincarnation

nying mtshams sbyor ba

ཉིང་མཚམས་སྦྱོར་བ།

pratisaṃdhi

The rebirth process that is maintained and perpetuated on the basis of past actions.

g.836 involuntary reincarnation through propensities

bag chags dang mtshams sbyor · bag chags kyi mtshams sbyor

བག་ཆགས་དང་མཚམས་སྦྱོར། · བག་ཆགས་ཀྱི་མཚམས་སྦྱོར།

vāsanānusaṃdhi

The mundane process of rebirth within cyclic existence, impelled by the propensities of past actions.

g.837 irresponsible chatter

ngag bkyl ba

ངག་བཀྲལ་བ།

abaddhapralāpa

Seventh of ten non-virtuous actions.

g.838 irreversible

phyir mi ldog pa

ཕྱིར་མི་ཕྲོག་པ།

avinivarta · avaiivartika · avinivartanīya

g.839 irreversible bodhisattva

phyir mi ldog pa'i byang chub sems dpa'

ཕྱིར་མི་ཕྲོག་པའི་བྱང་ཆུབ་སེམས་དཔལ།

avaiivartikabodhisattva

g.840 irreversible gnosis

phyir mi ldog pa'i ye shes

ཕྱིར་མི་ཕྲོག་པའི་ཡེ་ཤེས།

avinivartanīyajñāna

g.841 irreversible level

phyir mi ldog pa'i sa

ཕྱིར་མི་ཕྲོག་པའི་ས།

avinivartabhūmi

g.842 is unconditioned

mngon par 'dus ma byed

མངོན་པར་འདུས་མ་བྱེད།

na saṃskaroti

g.843 island

gling

གླིང་།

dvīpa

g.844 it is just that

de kho nar zad

དེ་ལོ་ནར་ཟད།

tāvatyeva

g.845 Jambu River

'dzam bu chu bo

འཛམ་བུ་ཚུབོ།

jambunadī

g.846 Jambudvīpa

'dzam bu gling

འཛམ་བུ་གླིང་།

jambudvīpa

The name of the southern continent in Buddhist cosmology, signifying either the known human world, or sometimes more specifically the Indian subcontinent. The name comes from the *jambu* (“rose apple” or “black plum”) tree said to grow near Lake Anavatapta in the continent’s northern mountains, considered to be the source of the four great rivers of India.

g.847 jealousy

phrag dog

ཕྲག་དོག་

īrṣyā

g.848 Jewel Cusp

rin chen mtha' yas

རིན་ཆེན་མཐའ་ཡས།

ratnakoṭi

Name of the fifty-fifth meditative stability.

g.849 Jinamitra

rgyal ba bshes gnyen

རྒྱལ་བ་བཤེས་གཉེན།

jinamitra

Indian paṇḍita of the ninth century.

g.850 joints are elegant

tshigs mdzes pa

ཚིགས་མཛེས་པ།

śubhasandhitā

Sixtieth of the eighty minor marks.

g.851 joints are extended

tshigs ring ba

ཚིགས་རིང་བ།

dīrghasandhitā

Sixty-first of the eighty minor marks.

g.852 joints of their bodies are well articulated

sku'i tshigs legs par 'brel pa

སྐྱེའི་ཚིགས་ལེགས་པར་འབྲེལ་པ།

susambaddhagātratā

Seventieth of the eighty minor marks.

g.853 joy

dga' ba

དགའ་བ།

prīti

g.854 joy and bliss that arise from meditative stability

ting nge 'dzin las skyes pa'i dga' ba dang bde ba

ཉིང་ངེ་འཛིན་ལས་སྐྱེས་པའི་དགའ་བ་དང་བདེ་བ།

samādhijapṛītisukhā

g.855 karma

las

ལས།

karman

The impact of past actions in the present and future. Also translated here as “past action.”

g.856 Kauśika

kau shi ka

ཀོ་ཤི་ཀ།

kauśika

Epithet of Śakra.

g.857 Kawa Paltsek

ka ba dpal brtsegs

ཀ་བ་དཔལ་བརྟེན།

—

Definition from the 84000 Glossary of Terms:

Paltsek (eighth to early ninth century), from the village of Kawa north of Lhasa, was one of Tibet’s preeminent translators. He was one of the first seven Tibetans to be ordained by Śāntarakṣita and is counted as one of Guru Rinpoché’s twenty-five close disciples. In a famous verse by Ngok Lotsawa Loden Sherab, Kawa Paltsek is named along with Chokro Lui Gyaltsen and Zhang (or Nanam) Yeshé Dé as part of a group of translators whose skills were surpassed only by Vairotsana.

He translated works from a wide variety of genres, including sūtra, śāstra, vinaya, and tantra, and was an author himself. Paltsek was also one of the most important editors of the early period, one of nine translators installed by Tri Songdetsen (r. 755–797/800) to supervise the translation of the Tripiṭaka and help catalog translated works for the first two of three imperial catalogs, the Denkarma (*ldan kar ma*) and the Samyé Chimpuma (*bsam yas mchims phu ma*). In the colophons of his works, he is often known as Paltsek Rakṣita (*rak+Shi ta*).

g.858 kidney bean

mon sran na gu

མོན་སྲན་ན་གུ།

mukuṣṭa

g.859 killing of living creatures

srog gcod pa

སྲོག་གཙོད་པ།

prānātiḡhāta

First of the ten non-virtuous actions.

g.860 kindness

snying brtse ba

སྐྱིད་བརྩེ་བ།

anukampā

g.861 kinnara

mi'am ci

མི་འཕ་ཅི།

kinnara

A mythical hybrid being with the body of a man and the head of a horse or vice versa.

g.862 kneecaps are elegant

pus mo'i lha nga dag mdzes par gyur pa

ཕུས་མོ་འི་ལྷ་ང་དག་མཛེས་པར་གྱུར་པ།

cāruniṣpannajānumaṅḡalata

Third of the eighty minor marks.

g.863 knower

shes pa po

ཤེས་པ་པོ།

jñātr

g.864 knowledge

shes pa

ཤེས་པ།

jñāna

Also translated as "cognition."

g.865 knowledge of liberation

rnam par grol ba'i shes pa

རྣམ་པར་གྲོལ་བའི་ཤེས་པ།

vimuktijñāna

- g.866 knowledge of other minds
pha rol gyi sems shes pa
 ཕ་རོལ་གྱི་སེམས་ཤེས་པ།
paracittajñāna
 Third of the eleven aspects of knowledge.
- g.867 knowledge of phenomena
chos shes pa
 ཚོས་ཤེས་པ།
dharmajñāna
 First of the eleven aspects of knowledge.
- g.868 knowledge of relative appearances
kun rdzob shes pa
 ཀུན་རྫོབ་ཤེས་པ།
saṃvṛtijñāna
 Fourth of the eleven aspects of knowledge.
- g.869 knowledge of suffering
sdug bsngal shes pa
 སྤུག་བསྔལ་ཤེས་པ།
duḥkhajñāna
 Fifth of the eleven aspects of knowledge.
- g.870 knowledge of the cessation of suffering
'gog pa shes pa
 །འགོག་པ་ཤེས་པ།
nirodhajñāna
 Seventh of the eleven aspects of knowledge.
- g.871 knowledge of the extinction of contaminants
zad par shes pa
 ཟད་པར་ཤེས་པ།
kṣayajñāna
 Ninth of the eleven aspects of knowledge.
- g.872 knowledge of the origin of suffering

kun 'byung ba shes pa

ཀུན་འབྱུང་བ་ཤེས་པ།

samudayajñāna

Sixth of the eleven aspects of knowledge.

g.873 knowledge of the path

lam shes pa

ལམ་ཤེས་པ།

mārgajñāna

Eighth of the eleven aspects of knowledge.

g.874 knowledge that contaminants will not be regenerated

mi skye ba shes pa

མི་སྐྱེ་བ་ཤེས་པ།

anutpādayajñāna

Tenth of the eleven aspects of knowledge.

g.875 knowledge that engages in subtlety

phra ba la 'jug pa'i mkhyen pa

ཕྱ་བ་ལ་འཇུག་པའི་མཁྱེན་པ།

sūkṣmapraveśajñāna

The various aspects of the knowledge that engages in subtlety of conduct, etc. include the knowledge that engages with subtle transmigration at the time of death, the knowledge that engages with subtle processes of rebirth, and the knowledge that engages with subtle buddha activities—emanation, renunciation, manifestly perfect enlightenment, turning the wheel of the sacred doctrine, consecrating the lifespan, passing into final nirvāṇa, and so forth.

(See also [n.23](#).)

g.876 knowledge that is definitive

ji lta ba bzhin shes pa

ཇི་ལྟ་བུ་བཞིན་ཤེས་པ།

yathājñāna

Eleventh of the eleven aspects of knowledge.

g.877 krośa

rgyang grags

རྒྱ་ལྷག་ལམ།

krośa

A distance equivalent to five hundred arm spans.

g.878 laboring class

dmangs rigs

དམངས་རིག་ལམ།

śūdravarṇa

Fourth of the four classes of traditional Indian society.

g.879 lack conviction

yid mi ches

ཡིད་མི་ཆེས།

na śraddhadhati

g.880 lack of defining characteristics

mtshan nyid med pa

མཚན་ཉིད་མེད་པ།

nirlakṣaṇa

g.881 lacking luminosity

'od dang bral ba

འོད་དང་བྲལ་བ།

prabhāvirahita

g.882 lamp

'od byed pa

འོད་བྱེད་པ།

āloka

g.883 Lamp of the Moon [or Immaculate Moon]

zla ba'i sgron ma

ཟླ་བའི་སྒྲོན་མ།

candravimala candra pradīpa

Name of the forty-seventh meditative stability.

g.884 Lamp of the Sun

nyi ma'i sgron ma

ཉིམའི་སྒྲོན་མ།

sūryapradīpa

Name of the forty-sixth meditative stability.

g.885 language

skad

སྐད།

ruta

g.886 latent impulse

bag la nyal ba

བག་ལ་ཉལ་བ།

anuśaya

g.887 layman

dge bsnyen

དགེ་བསྟེན།

upāsaka

An unordained male practitioner who observes the five vows not to kill, lie, steal, be intoxicated, or commit sexual misconduct.

g.888 laywoman

dge bsnyen ma

དགེ་བསྟེན་མ།

upāsikā

An unordained female practitioner who observes the five vows not to kill, lie, steal, be intoxicated, or commit sexual misconduct.

g.889 lentils

sran chung

སྲན་ཚུང་།

masūra

g.890 level of [an arhat's] spiritual achievement

bya ba byas pa'i sa

བྱ་བ་བྱས་པའི་ས།

kṛtakṛtyabhūmi

Name of the seventh level of realization attainable by bodhisattvas. See [n.268](#).

g.891 level of bright insight

dkar po rnam par mthong ba'i sa

དཀར་པོ་རྣམ་པར་མཐོང་བའི་ས།

śuklavidarśanābhūmi

Name of the first level to be acquired by bodhisattvas.

g.892 level of buddha nature

rigs kyi sa

རིགས་ཀྱི་ས།

gotrabhūmi

Name of the second level attainable by bodhisattvas. See [n.268](#).

g.893 level of dispassion

'dod chags dang bral ba'i sa

འདོད་ཆགས་དང་བྲལ་བའི་ས།

vītarāgabhūmi

Name of the sixth level attainable by bodhisattvas, from which point there is no more rebirth. See [n.268](#).

g.894 level of insight

mthong ba'i sa

མཐོང་བའི་ས།

darśanabhūmi

Name of the fourth level of realization attainable by bodhisattvas, equivalent to entering the stream to nirvāṇa. See [n.268](#).

g.895 level of the bodhisattvas

byang chub sems dpa'i sa

བྱང་ལྡན་སེམས་དཔའི་ས།

bodhisattvabhūmi

Name of the ninth level of realization attainable by bodhisattvas. See [n.268](#).

g.896 level of the genuinely perfect buddhas

yang dag par rdzogs pa'i sangs rgyas kyi sa

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས་ཀྱི་ས།

samyaksambuddhabhūmi

Name of the tenth of the levels of realization attainable by bodhisattvas. See [n.268](#).

g.897 level of the pratyekabuddhas

rang sangs rgyas kyi sa

རང་སངས་རྒྱས་ཀྱི་ས།

pratyekabuddhabhūmi

Name of the eighth level attainable by bodhisattvas. See [n.268](#).

g.898 lexical explanations

nges pa'i tshig

ངེས་པའི་ཚིག་

nirukta

Lexical explanations here implies the exact knowledge of the primary and derivative definitions and explanations of names and words. It is also the third of the four kinds of exact knowledge, see “exact knowledge of language and lexical explanations.”

g.899 liberated

rnam par grol

རྣམ་པར་གྲོལ།

vimucyate

Definition from the 84000 Glossary of Terms:

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 such as those of the “eight liberations.”

g.900 liberation

grol ba

གྲོལ་བ།

mokṣa

Definition from the 84000 Glossary of Terms:

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 such as those of the “eight liberations.”

g.901 life

gso ba

གསོ་བ།

poṣa

g.902 lifespan

tshe

ཚེ།

āyuh

g.903 light

'od

འོད།

prabhā

Also translated here as “aureole.”

g.904 Lightning Lamp

glog gi sgron ma

གློག་གི་སྒྲོན་མ།

vidyutpradīpa

Name of the fortieth meditative stability.

g.905 limit of past time

sngon gyi mtha'

སྒྲོན་གྱི་མཐའ།

pūrvānta

g.906 limited number of sentient beings

nyi tshe ba'i sems can

ཉི་ཚེ་བའི་སེམས་ཅན།

pradeśikasattva

g.907 limitless

mtha' yas pa

མཐའ་ཡས་པ།

ananta

Also translated here as “infinite.”

g.908 limits of future time

phyi ma'i mtha'

ཕྱི་མའི་མཐའ།

antarānta

g.909 lines of their palms are extended

phyag gi ri mo mtho ba dag

ཕྱག་གི་རིམ་མཐོ་བ་དག།

āyatapāṅīlekhatā

Thirty-third of the eighty minor marks.

g.910 lines of their palms are unbroken

phyag gi ri mo bar ma chad pa

ཕྱག་གི་རིམ་བར་མ་ཚད་པ།

avyavahitapāṅīlekhatā

Thirty-second of the eighty minor marks.

g.911 links of dependent origination

rten cing 'brel bar 'byung ba

རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ།

—

See “twelve links of dependent origination.”

g.912 lion-like cheeks

'gram pa seng ge'i dang 'dra ba

འགྲམ་པ་སེང་གེའི་དང་འདྲ་བ།

siṃhahanutā

Twentieth of the thirty-two major marks.

g.913 Lion's Play

seng ge rnam par rtse ba

སེང་གེ་རྣམ་པར་རྩེ་བ།

siṃhavikrīḍita

Name of the 3rd meditative stability.

g.914 lips are red like the balsam fruit

sgros bim pa ltar dmar ba

སྒྲོས་བིམ་པ་ལྟར་དམར་བ།

bimbapratibimbopamauṣṭhatā

Twenty-third of the eighty minor marks.

g.915 living being

'byung po

འབྱུང་པོ།

sattva

g.916 living creature

skye ba po · skyes bu

སྐྱེ་བ་པོ། · སྐྱེས་བུ།

jantu · prajā

g.917 living organism

srog

སྲོག།

jīva

g.918 long and slender tongue

ljags ring zhing srab pa

ལྷགས་རིང་ཞིང་སྲབ་པ།

pr̥thutanujihvatā

Twenty-fifth of the thirty-two major marks.

g.919 long toes and fingers

sor mo ring ba

སོར་མོ་རིང་བ།

dīrghāṅgulitā

4th of the thirty-two major marks.

g.920 long-lived god

tshe ring lha

ཚོ་རིང་ལྷ།

dirghāyusḥkadeva

g.921 longing

'dun pa'i 'dod chags

འདུན་པའི་འདོད་ཆགས།

chandarāga

g.922 longing

'dod pa

འདོད་པ།

spṛhanā

g.923 longing for sensual pleasure

'dod pa la 'dun pa

འདོད་པ་ལ་འདུན་པ།

kāmacchanda

First of the five obscurations.

g.924 lord

bcom ldan 'das

བཙེམ་ལྷན་འདས།

bhagavat

Epithet of Buddha Śākyamuni.

While the Sanskrit term simply means “fortunate,” “illustrious,” or “revered,” Tibetan hermeneutics defines the term as denoting a teacher or buddha who primordially subdues (*bcom*) the four demonic forces, possesses (*ldan*) the six attributes of greatness (*che ba'i yon tan drug*, viz: lordship, noble form, glory, fame, gnosis, and perseverance), and transcends (*'das*) all sorrow, without abiding in the extremes of existence and quiescence.

Also translated here as “Blessed One.” (See also [n.19](#)).

g.925 Lord Buddha

sangs rgyas bcom ldan 'das

སངས་རྒྱས་བཙེམ་ལྷན་འདས།

bhagavānbuddha

Epithet of Buddha Śākyamuni and general way of addressing the enlightened ones. See “Lord” or “Blessed One.” (See also [n.19](#)).

g.926 lord of the four continents

gling bzhi'i bdag po

སྤྲིང་བཞི་འི་བདག་པོ།

caturdvīpamahīpati

See [n.196](#).

g.927 loving kindness

byams pa

བྱམས་པ།

maitrī

First of the four immeasurable aspirations.

g.928 lower realms of existence

ngan song

ངན་སྡོང་།

apāya

Also translated here as “inferior realms.”

g.929 luminosity

'od gsal ba

འོད་གསལ་པ།

prabhāsvara

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 by ordinary beings, naturally, at the time of death, but it can also be experientially cultivated through certain meditative practices.

g.930 luminosity radiates as they walk

'od kyis gsal bar mdzad cing gshegs pa

འོད་ཀྱིས་གསལ་བར་མཛད་ཅིང་གཤེགས་པ།

prabhāsvaragāmitā

Sixty-fourth of the eighty minor marks.

g.931 lying

rdzun du smra ba

ལྷན་དུ་སློབ་པ།

mṛṣāvāda

Fourth of the ten non-virtuous actions.

g.932 Madhyamaka

dbu ma

དབུ་མ།

madhyamaka

Derived from the Sanskrit expression *madhyamapratipad*, meaning the “Middle Way” between the extremes of eternalism and nihilism, Madhyamaka is one of the most influential among the schools of Indian Buddhist philosophy since it emphasizes the deconstruction of all conceptual elaboration and the realization of emptiness. Various sub-schools evolved in India and Tibet, based on distinctions between relative and ultimate truth, the logical methodologies of reduction ad absurdum and syllogistic reasoning, and views concerning the nature of buddha attributes.

g.933 magical display

sgyu ma

སྒྱུ་མ།

māyā

Also translated here as “illusion.”

g.934 Mahābrahmā

tshangs pa chen po

ཚེངས་པ་ཆེན་པོ།

mahābrahmā

Third god realm of form, meaning “great Brahmā.”

g.935 Mahākāśyapa

'od srung chen po

འོད་སྒྱུང་ཆེན་པོ།

mahākāśyapa

Name of an elder.

g.936 Mahākātyāyana

kA tyA ya na' i bu chen po

ཀཱ་ཏྱ་ཡ་ནའི་བུ་ཆེན་པོ།

mahākātyāyana

Name of an elder and senior disciple of Buddha Śākyamuni.

g.937 Mahākauṣṭhila

gsus po che chen po

གསུས་པོ་ཆེ་ཆེན་པོ།

mahākauṣṭhila

Name of an elder and senior disciple of Buddha Śākyamuni.

g.938 Mahāsaṅghika order

phal chen gyi sde

ཕལ་ཆེན་གྱི་སྡེ།

mahāsaṅghika

One of the four main monastic orders of Indian Buddhism.

g.939 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.940 maintain alertness

shes bzhin du spyod

ཤེས་བཞིན་དུ་སྦྱོང།

saṃprajānacārī bhavati

g.941 maintain notions

'du shes 'jug

འདུ་ཤེས་འཇུག།

saṃjñā bhavati

g.942 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.943 Majestic

gzi brjid yod pa

གཟི་བརྗིད་ཡོད་པ།

tejovatī

Name of the forty-second meditative stability.

g.944 major marks

mtshan

མཚན།

lakṣaṇa

See “thirty-two major marks of a superior man that the tathāgatas possess.”

g.945 make assumptions

rlom sems su byed pa

རྫོམ་སེམས་སྤྱེད་པ།

manyate

Make assumptions about, based on, or on account of something.

- g.946 malice
gnod sems
 གནོད་སེམས།
duṣṭacitta · vyāpāda
 Second of the five obscurations; ninth of the ten non-virtuous actions; second of the four knots. Also translated here as “harmful intention.”
- g.947 maṇḍala of the meditative stability of non-appropriation
yongs su bzung ba ma mchis pa'i ting nge 'dzin gyi dkyil 'khor
 ཡོངས་སུ་བཟུང་བ་མ་མཆིས་པའི་ཏིང་ངེ་འཛིན་གྱི་དཀྱིལ་འཁོར།
 —
- g.948 Manifest Attainment of Modalities
rnam pa mngon par bsgrub pa
 རྣམ་པ་མངོན་པར་བསྐྱབ་པ།
ākārānabhiniveśanirhāra
 Name of the eighty-third meditative stability.
- g.949 Manifestly Imperceptible
mngon par mi dmigs pa
 མངོན་པར་མི་དམིགས་པ།
anabhilakṣita
 Name of the ninety-first meditative stability.
- g.950 manifestly perfect buddhahood
mngon par rdzogs pa'i sangs rgyas pa · mngon par rdzogs pa'i 'tshang rgya ba
 མངོན་པར་རྫོགས་པའི་སངས་རྒྱས་པ། · མངོན་པར་རྫོགས་པའི་འཚོང་རྒྱ་བ།
abhisambodhi
- g.951 Mañjuśrī
'jam dpal
 འཇམ་དཔལ།
mañjuśrī
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.952 Māra

bdud

བདུད།

māra

Personification of everything that functions as a hindrance to awakening. See also “demonic force.”

g.953 market town

grong rdal

གྲོང་རྩལ།

nigama

g.954 markings on their palms and soles blaze with splendor

phyag dang zhabs kyi mtshan dpal gyis 'bar ba

ཕྱག་དང་ཞབས་ཀྱི་མཚན་དཔལ་གྱིས་འབར་བ།

śrīyojjvalapāṇipādalakṣaṇatā

Seventy-seventh of the eighty minor marks.

(See also [n.139](#)).

g.955 marvelous events

rmad du byung ba'i sde

མཉམ་དུ་བྱུང་བའི་སྡེ།

adbhutadharmā

Tenth of the twelve branches of the scriptures.

g.956 mass of foam

dbu ba rdos pa

དབུ་བ་རྫོས་པ།

phenapiṇḍa

g.957 master

slob dpon

སློབ་དཔོན།

ācārya

g.958 maturation of past actions

rnam par smin pa

རྣམ་པར་སློན་པ།

vipāka

g.959 maturity

skyon ma mchis pa · skyon med

སློན་མ་མཆིས་པ། · སློན་མེད།

niyāma

While “immaturity” (*āma, skyon*) suggests rawness—something that is uncooked, unrefined, and flawed— here the term “maturity” implies certitude, refinement, cooking, softening, and flawlessness.

g.960 maturity of the genuine nature

yang dag pa nyid skyon med pa

ཡང་དག་པ་ཉིད་སློན་མེད་པ།

samyaktvaniyama

g.961 maturity with respect to all things

chos skyon med pa nyid

ཚོས་སློན་མེད་པ་ཉིད།

dharmanyāmatā

g.962 Maudgalyāyana

maud gal gyi bu

མོད་གལ་གྱི་བུ།

maudgalyāyana

Definition from the 84000 Glossary of Terms:

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, “Great Maudgalyāyana.”

g.963 meaning of the term

gzhi'i don

གཞིའི་དོན།

padārtha

g.964 meaningless term

gzhi med pa'i don

གཞི་མེད་པའི་དོན།

apadārtha

g.965 means for attainment

sgrub thabs

སྒྲུབ་ཐབས།

sādhana

Definition from the 84000 Glossary of Terms:

Derived from the Sanskrit verb $\sqrt{sādh}$, “to accomplish,” the term *sādhana* most generically refers to any method that brings about the accomplishment of a desired goal. In Buddhist literature, the term is often specifically applied to tantric practices that involve ritual engagement with deities, mantra recitation, the visualized creation and dissolution of deity maṇḍalas, etc. Sādhana is aimed at both actualizing spiritual attainments (*siddhi*) and reaching liberation. The Tibetan translation *sgrub thabs* means “method of accomplishment.”

g.966 measure

tshad ma mchis par bgyid

ཚད་མ་མཆིས་པར་བརྒྱུད།

pramāṇīkaroti

g.967 measure with weights

srang la gzhal ba'i tshad

སྲང་ལ་གཞལ་བའི་ཚད།

palāgrapramāṇa

g.968 meditative absorption

snyoms par 'jug pa

སྟོམས་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.969 meditative absorption of neither perception nor non-perception

'du shes med min gyi snyoms 'jug

འདུ་ཤེས་མེད་མིན་གྱི་སྣོན་མས་འཇུག།

naivasaṃjñāsaṃjñāyatana

Fourth of the four meditative absorptions.

g.970 meditative absorption of the sense field of infinite consciousness

rnam shes mtha' yas skye mched kyi snyoms 'jug

རྣམ་ཤེས་མཐའ་ཡས་སྐྱེ་མཆེད་གྱི་སྣོན་མས་འཇུག།

vijñānāntyāyatana

Second of the four formless meditative absorptions.

g.971 meditative absorption of the sense field of infinite space

nam mkha' mtha' yas skye mched kyi snyoms 'jug

ནམ་མཐའ་མཐའ་ཡས་སྐྱེ་མཆེད་གྱི་སྣོན་མས་འཇུག།

ākāśānāntyāyatana

First of the four meditative absorptions.

g.972 meditative absorption of the sense field of nothing-at-all

ci yang med pa'i skye mched kyi snyoms 'jug

ཅི་ཡང་མེད་པའི་སྐྱེ་མཆེད་གྱི་སྣོན་མས་འཇུག།

akimcanyāyatana

Third of the four meditative absorptions.

g.973 meditative concentration

bsam gtan

བསམ་གཏན།

dhyāna

Meditative concentration is defined as the one-pointed abiding in an undistracted state of mind free from afflicted mental states. It is an advanced form of calm abiding, where often both calm abiding and penetrative insight

may be present in perfect union. Four states of meditative concentration are identified as being conducive to birth within the world system of form, each of which has three phases of intensity. However, in the context of the Great Vehicle, meditative concentration is the fifth of the six transcendent perfections. See also “four meditative concentrations” and [1.30](#).

g.974 meditative stability

ting nge 'dzin

ཉིང་ངེ་འཛིན།

samādhi

A generic name for the one hundred and eleven meditative stabilities enumerated in the present text.

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 *Mahāvīyūtpatti* 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.975 meditative stability endowed with ideation and scrutiny

rtog pa dang bcas dpyod pa dang bcas pa'i ting nge 'dzin

རྟོག་པ་དང་བཅས་དཔྱོད་པ་དང་བཅས་པའི་ཉིང་ངེ་འཛིན།

savitarkasavicārasamādhi

First of the three meditative stabilities.

g.976 meditative stability free from both ideation and scrutiny

mi rtog mi dpyod pa'i ting nge 'dzin

མི་རྟོག་མི་དཔྱོད་པའི་ཉིང་ངེ་འཛིན།

avitarko'vicārasamādhi

Third of the three meditative stabilities.

g.977 meditative stability free from ideation and merely endowed with scrutiny

rtog pa med la dpyod pa tsam gyi ting nge 'dzin

རྟོག་པ་མེད་ལ་དཔྱོད་པ་ཚམ་གྱི་ཉིང་ལེ་འཛིན།

avitarkasavicāramātrasamādhi

Second of the three meditative stabilities.

g.978 meditative stability that resembles lightning

glog lta bu'i ting nge 'dzin

གློག་ལྷ་བུའི་ཉིང་ལེ་འཛིན།

vidyutsamādhi

g.979 mental agitation

rgod pa

རྟོན་པ།

auddhatya

Fifth of the five fetters associated with the higher realms.

g.980 mental consciousness

yid kyi rnam par shes pa

ཡིད་གྱི་རྣམ་པར་ཤེས་པ།

manovijñāna

g.981 mental faculty

yid

ཡིད།

manas

The faculty that perceives mental phenomena.

g.982 mental image

mtshan ma

མཚན་མ།

nimitta

Also translated as “sign.”

g.983 mental phenomena

chos

ཚོས།

dharma

The term *dharma* (*chos*) conveys ten different meanings, according to Vasubandhu's. See also "Dharma."

g.984 mental purity

yid yongs su dag pa

ཡིད་ཡོངས་སུ་དག་པ།

cittapariśuddhi

g.985 mental wandering

yid rnam par rgyu ba

ཡིད་རྣམ་པར་རྒྱ་བ།

manasovyupacāra

g.986 mercantile class

rje' u rigs

རྗེ་འུ་རིགས།

vaiśyavarna

Third of the four classes of traditional Indian society.

g.987 merely conceptualized

btags pa tsam du zad

བཏགས་པ་ཅམ་དུ་བྱད།

prajñaptimātram

g.988 merely names

ming tsam

མིང་ཅམ།

nāmamātra

g.989 merely wishes

'dod du zad

འདོད་དུ་བྱད།

icchet eva

g.990 merit

bsod nams

བསོད་ནམས།

punya

Merit refers to the wholesome tendencies imprinted in the mind as a result of positive and skillful thoughts, words, and actions that ripen in the experience of happiness and well-being. According to the Greater Vehicle, it is important to dedicate the merit of one's wholesome actions to the benefit of all sentient beings, ensuring that others also experience the results of the positive actions generated.

(See also [n.380](#)).

g.991 methodically

tshul las

ཚུལ་ལས།

nayataḥ

g.992 mighty nāga

glang po chen po

གླང་པོ་ཆེན་པོ།

mahānāga

This term, meaning “elephant” in this context, is a metaphor, suggesting that those present in the assembly were leaders of considerable stature rather than followers.

g.993 mind

sems

སེམས།

citta

Also translated here as “mindset” and “thought.”

g.994 mind of vast extent

rgya chen po'i sems

རྒྱ་ཆེན་པོའི་སེམས།

udāracitta

g.995 mind with its [five aspects of] concomitance

mtshungs par ldan pa'i sems

མཚུངས་པར་ལྡན་པའི་སེམས།

prayuktacitta

g.996 mindful

dran pa dang ldan pa

སྒོ་སྤྲོད་ལྷན་པ།

smṛtimān

g.997 mindfulness

dran pa

སྒོ་སྤྲོད་ལྷན་པ།

smṛti

This is the faculty which enables the mind to maintain its attention on a referent object, counteracting the arising of forgetfulness, which is a great obstacle to meditative stability. Together with alertness, mindfulness is one of the two indispensable factors for the development of calm abiding.

g.998 minds that are not surpassed

bla na med pa'i sems

བློ་ན་མེད་པའི་སེམས།

anuttaracitta

g.999 mindset

sems

སེམས།

citta

Also translated here as “mind” and “thought.”

g.1000 mine

bdag gi

བདག་གི།

ātmanīya

g.1001 minium

tsi na biSh+Ta · tsin bi sta

ཙི་ན་བི་ཤྲ། · ཙི་ན་བི་སྲ།

cīnapiṣṭa

g.1002 minor marks

dpe byad bzang po

དཔེ་བྱད་བཟང་པོ།

anuvyañjana

See “eighty excellent minor marks.”

g.1003 miraculous birth

rdzus skyes

ལུས་སྐྱེས།

upapāduka

Fourth of the four modes of birth.

g.1004 miraculous fortune telling

cho 'phrul

ཚོའམ་སྤྲུལ།

ādeśanāpratihārya

g.1005 mirage

smig rgyu

སྒྲིག་རྒྱ།

marīci

g.1006 misconception

phyin ci log pa

ཕྱིན་ཅི་ལོག་པ།

viparyāsa

g.1007 misconstrue

rtog

རྟོག་

parāṃśati

g.1008 miserliness

ser sna

སེར་སྒྲ།

mātsarya

g.1009 mistaken view

lta ba phyin ci log pa

ལྟ་བུ་ཕྱིན་ཅི་ལོག་པ།

dṛṣṭiviparyāsa

g.1010 monastic community

dge 'dun

དགེ་འདུན།

saṅgha

The spiritual communities of ordained practitioners, both monks and nuns.

g.1011 monastic preceptor

mkhan po

མཁན་པོ།

upādhyāya

One who presides over the monastic ordination ceremony of new monks.

g.1012 moon reflected in water

chu zla

ཚུ་ལྷ།

udakacandra

g.1013 morbid pallor

sha bkra

ཤ་བྲག།

kilāsa

g.1014 most extensive discourses

shin tu rgyas pa'i mdo sde

ཤིན་ཏུ་རྒྱས་པའི་མདོ་སྡེ།

vaipulyasūtra

Twelfth of the twelve branches of the scriptures.

g.1015 motion

'gro ba

འགྲོ་བ།

gamana

g.1016 mouth is compact

zhal yongs su rgyas pa

ཞལ་ཡོངས་སུ་རྒྱས་པ།

citavadanatā

Twenty-fourth of the eighty minor marks.

g.1017 mouth is fragrant

zhal dri zhim pa

ཞལ་དྲི་ཞིམ་པ།

sugandhamukhatā

Forty-first of the eighty minor marks.

g.1018 mouth is not too wide

zhal ha cang yang mi ring ba

ཞལ་ཉ་ཅང་ཡང་མི་རིང་བ།

nātyāyatavacanatā

Twenty-first of the eighty minor marks.

g.1019 mouth is without blemish

zhal rkang rkong med pa

ཞལ་རྐང་རྐོང་མེད་པ།

ajihmavadanatā

Twenty-second of the eighty minor marks.

g.1020 multicolored

sre'o

སྲེའོ།

śabala

g.1021 mundane

'jig rten pa

འཇིག་རྟེན་པ།

laukika

g.1022 mundane gift of the sacred doctrine

'jig rten pa'i chos kyi sbyin pa

འཇིག་རྟེན་པའི་ཚོས་ཀྱི་སྤྱིན་པ།

laukikadharmadāna

g.1023 mundane phenomena

'jig rten pa'i chos

འཇིག་རྟེན་པའི་ཚོས།

laukikadharma

These comprise the five psycho-physical aggregates, the twelve sense fields, the eighteen sensory elements, the ten virtuous actions, the four meditative concentrations, the four immeasurable aspirations, the four formless absorptions, and the five extrasensory powers.

g.1024 musical sound

rol mo'i sgra

རོལ་མོའི་སྒྲ།

vādyaśabda

g.1025 mustard

yungs 'bru

ཡུངས་འབྲུ།

sarṣapa

g.1026 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.1027 Nāgārjuna

klu grub

ལྷ་གུབ།

nāgārjuna

Indian commentator (fl. second century).

g.1028 name

ming

མིང།

nāma · varṇa

g.1029 name and form

ming gzugs

མིང་གཟུགས།

nāmarūpa

Fourth of the twelve links of dependent origination.

g.1030 Namkhai Nyingpo

gnam mkha'i snying po

གནམ་མཁའ་སྤྱིང་པོ།

—

Tibetan translator (fl. late eighth–early ninth centuries).

g.1031 nape of the neck

gnya' gong

གཉལ་གོང།

grīva

g.1032 Naradatta

na las byin

ན་ལས་བྱིན།

naradatta

Name of a bodhisattva.

g.1033 Nārāyaṇa

sred med kyi bu

སྲེད་མེད་ཀྱི་བུ།

nārāyaṇa

One of the ten incarnations of the Hindu deity Viṣṇu, embodying superhuman strength.

g.1034 narratives

rtogs par brjod pa'i sde

རྫོགས་པར་བརྗོད་པའི་སྒྲི།

avadāna

Ninth of the twelve branches of the scriptures.

g.1035 natural luminosity

rang bzhin gyi 'od gsal

རང་བཞིན་གྱི་འོད་གསལ།

prakṛtiprabhāsvāra

g.1036 naturally abiding buddha nature

rang bzhin gnas rigs

རང་བཞིན་གནས་རིགས།

prakṛtiṣṭhagotra

g.1037 nature

rang bzhin

རང་བཞིན།

prakṛti

g.1038 nature of luminosity

'od gsal ba nyid

འོད་གསལ་བ་ཉིད།

prabhāsvāratā

g.1039 nature of reality

chos kyi tshul gyi rang bzhin

ཚོས་གྱི་ཚུལ་གྱི་རང་བཞིན།

dharmatāprakṛti

g.1040 nature of their own deeds

las bdag gir bya ba nyid

ལས་བདག་གི་རབྱ་བ་ཉིད།

karmasvakatā

g.1041 navel curls to the right

lte ba g.yas su 'khyil ba

ལྷོ་བ་གཡས་སུ་འཁྲིལ་བ།

pradakṣiṇāvartanābhitā

Twenty-eighth of the eighty minor marks.

g.1042 navel does not protrude

lte ba ma bye ba dag

ལྷོ་བ་མ་བྱེ་བ་དག

nābhinālarahita

Fifty-sixth of the eighty minor marks.

g.1043 navel is deep

lte ba zab pa

ལྷོ་བ་ཟབ་པ།

gambhīranābhitā

Twenty-sixth of the eighty minor marks.

g.1044 navel is well rounded

lte ba shin tu zlum pa

ལྷོ་བ་ཤིན་ཏུ་རྒྱུ་པ།

vṛttakukṣitā

Twenty-seventh of the eighty minor marks.

g.1045 nectar

spri ka

སྤྲི་ཀ།

pīyusa

g.1046 negative and non-virtuous attributes

sdig pa mi dge ba'i chos

སྤྲིག་པ་མི་དག་བའི་ཚོས།

pāpakānākuśaladharmā

g.1047 negativity

gnas ngan len

གནས་ངན་ལེན།

dauṣṭhulya

That is to say, negativity of body, speech, and mind.

g.1048 neither confined to a single meaning

don gcig pa ma yin pa

དོན་གཅིག་པ་མ་ཡིན་པ།

anekārtha

g.1049 neither fettered nor liberated

ma bcings ma grol ba

མ་བཅིངས་མ་གྲོལ་བ།

abaddhāmukta

g.1050 Nepal

bal yul

བལ་ཡུལ།

—

g.1051 neutral

mi g.yo ba

མི་གཡོ་བ།

aniñja

g.1052 never mistreated though visible to all creatures

srog chags thams cad kyis mthong yang brnyas par mi byed

སྲོག་ཆགས་ཐམས་ཅད་ཀྱིས་མཐོང་ཡང་བརྟམས་པར་མི་བྱེད།

sarvaprāṇyavimānitadarśanatā

Sixty-sixth of the eighty minor marks.

g.1053 Ngok Loden Sherab

rngog blo ldan shes rab

རྟོག་སློ་ལྡན་ཤེས་རབ།

—

Kadampa master (1059–1109).

g.1054 night lotus

ku mu da

ཀུ་མུ་ད།

kumuda

The water plant *Nymphae esculenta*.

g.1055 nine contemplations of impurity

'du shes dgu

འདུ་ཤེས་དགུ

navasaṃjñā

The nine contemplations of impurity, as described in 1.35, are as follows: (1) contemplation of a bloated corpse, (2) contemplation of a worm-infested corpse, (3) contemplation of a bloody corpse, (4) contemplation of a putrefied corpse, (5) contemplation of a blue-black corpse, (6) contemplation of a devoured corpse, (7) contemplation of a dismembered corpse, (8) contemplation of a skeleton, and (9) contemplation of an immolated corpse.

For Pāli and Sanskrit sources relevant to the nine contemplations of impurity, see Dayal (193)2: 93–94.

g.1056 nine dramatic moods

gar gyi cha byad dgu

གར་གྱི་ཚབུད་དགུ

navanāṭyarasa

The nine dramatic moods, contained in the sixty-four crafts, comprise those of (1) grace (*śṛṅgāra*, *sgeg pa*); (2) heroism (*vīra*, *dpa' ba*); (3) ugliness (*bībhatsa*, *mi sdug pa*); (4) ferocity (*raudra*, *drag shul*); (5) joviality (*hāsyā*, *bzhad gad*); (6) fearsomeness (*bhayānaka*, *'jigs rung*); (7) compassion (*karuṇā*, *snying rje*); (8) awesomeness (*adbhūta*, *rngam pa*); and (9) peace (*śānta*, *zhi ba*).

On all these and related matters, see Jamgon Kongtrul TOK Book 6, Pt.1: 311–315.

g.1057 nine serial steps of meditative absorption

mthar gyis gnas pa'i snyoms par 'jug pa dgu

མཐར་གྱིས་གནས་པའི་སྣོད་མས་པར་འཇུག་པ་དགུ

navānupūrvavihārasamāpatti

See 1.34.

g.1058 Nirmāṇarata

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarata

Fifth god realm of desire, meaning “delighting in emanation.”

g.1059 Nityodyukta

rtaḡ tu brtson

རྟམ་ཏུ་བརྩོན།

nityodyukta

Name of a bodhisattva.

g.1060 Nityotkṣiptahasta

rtaḡ tu lag brkyang

རྟམ་ཏུ་ལག་བརྒྱད།

nityotkṣiptahasta

Name of a bodhisattva.

g.1061 No Fixed Abode

gnas la rten pa med pa

གནས་ལ་རྟེན་པ་མེད་པ།

aniketasthita

Name of the thirty-second meditative stability.

g.1062 no longer subject to rebirth

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

āgāmī

Definition from the 84000 Glossary of Terms:

The third of the four attainments of śrāvakas, this term refers to a person who will no longer take rebirth in the desire realm (*kāmadhātu*), but either be reborn in the Pure Abodes (*śuddhāvāsa*) or reach the state of an arhat in their current lifetime. (*Provisional 84000 definition. New definition forthcoming.*)

g.1063 noble eightfold path

'phags pa'i lam yan lag brgyad

འཕགས་པའི་ལམ་ཡན་ལག་བརྒྱད།

aṣṭaṅgāryamārga

The noble eightfold path, enumerated in 1.26, comprises (1) correct view, (2) correct ideation, (3) correct speech, (4) correct action, (5) correct livelihood, (6) correct effort, (7) correct recollection, and (8) correct meditative stability.

g.1064 noble form

lus gzugs bzang ba

ལུས་གཟུགས་བཟང་བ།

abhirūpaprasādika

g.1065 noble truth of suffering

sdug bsngal 'phags pa'i bden pa

སྤྱག་བསྐྱལ་འཕགས་པའི་བདེན་པ།

duḥkhāryasatya

First of the four noble truths.

g.1066 noble truth of the cessation of suffering

'gog pa 'phags pa'i bden pa

འགོག་པ་འཕགས་པའི་བདེན་པ།

nirodhāryasatya

Third of the four noble truths.

g.1067 noble truth of the origin of suffering

kun 'byung ba 'phags pa'i bden pa

ཀུན་འབྱུང་བ་འཕགས་པའི་བདེན་པ།

samudayāryasatya

Second of the four noble truths.

g.1068 noble truth of the path

lam 'phags pa'i bden pa

ལམ་འཕགས་པའི་བདེན་པ།

mārgāryasatya

Fourth of the four noble truths.

g.1069 non-abiding

mi gnas pa · gnas pa med pa

མི་གནས་པ། · གནས་པ་མེད་པ།

asthiti · asthitā

g.1070 non-acceptance

yongs su gzung ba med pa

ཡོངས་སྤྱ་གཟུང་བ་མེད་པ།

parigrahata

g.1071 non-acquisitive cultivation

bsgom pa yongs su 'dzin pa ma mchis pa

བསྐྱོན་པ་ཡོངས་སུ་འཛིན་པ་མ་མཆིས་པ།

aparigrahabhāvanā

g.1072 non-actualization

mngon par bsgrub pa med pa

མངོན་པར་བསྐྱབ་པ་མེད་པ།

anabhinirhāra

g.1073 non-agent

byed pa po med pa

བྱེད་པ་པོ་མེད་པ།

akartṛka

g.1074 non-analytical attention

so sor brtags pa dang ldan pa ma yin pa'i yid la byed pa

སོ་སོར་བརྟགས་པ་དང་ལྡན་པ་མ་ཡིན་པའི་ཡིད་ལ་བྱེད་པ།

apratsam̐yuktamanaskāra

g.1075 non-apprehensible

dmigs su ma mchi · dmigs su med · dmigs su med pa · mi dmigs su med

· dmigs pa med

དམིགས་སུ་མ་མཆི། · དམིགས་སུ་མེད། · དམིགས་སུ་མེད་པ། · མི་དམིགས་སུ་མེད། · དམིགས་པ་མེད།

anupalabdhya · anupalabdha · nopalabhyate

g.1076 non-apprehension

dmigs su med pa nyid · dmigs su ma mchis pa · mi dmigs pa nyid

དམིགས་སུ་མེད་པ་ཉིད། · དམིགས་སུ་མ་མཆིས་པ། · མི་དམིགས་པ་ཉིད།

anupalabdhitā · anupalambha · anupalambhatā

g.1077 non-appropriation

gzung ba ma mchis pa

གཟུང་བ་མ་མཆིས་པ།

aparigraha

g.1078 non-arising

mi skye ba · skye ba ma mchis pa · skye ba med pa

མི་སྐྱེ་བ། · སྐྱེ་བ་མ་མཚིས་པ། · སྐྱེ་བ་མེད་པ།

anutpādita · anutpāda · asamutthāna

g.1079 non-attachment

chags pa med pa

ཆགས་པ་མེད་པ།

asaṅga

g.1080 non-captivation

mi 'phrogs pa

མི་འཕྲོགས་པ།

asaṃhārya

g.1081 non-ceasing

mi 'gag pa

མི་འགག་པ།

anirodha

g.1082 non-conceptual

rnam par mi rtog pa

རྣམ་པར་མི་རྟོག་པ།

niroikalpa

g.1083 non-conceptualization

rnam par mi rtog pa nyid

རྣམ་པར་མི་རྟོག་པ་ཉིད།

niroikalpatā

g.1084 non-conditioning

'du byed pa med pa · mngon par 'du byed pa med pa

འདུ་བྱེད་པ་མེད་པ། · མངོན་པར་འདུ་བྱེད་པ་མེད་པ།

asaṃskāra · anabhisamskāratā

g.1085 non-cultivation

rnam par 'jig pa

རྣམ་པར་འཇིག་པ།

vibhāvanā

(See also [n.369](#)).

g.1086 non-degenerate

ma nyams pa

མ་ཉམས་པ།

akhaṇḍa

g.1087 non-differentiation of perception

'du shes tha dad pa nyid med pa

འདུ་ཤེས་ཐ་དད་པ་ཉིད་མེད་པ།

nānātvasaṃjñā

g.1088 Non-dispersion of Aspects

rnam pa dor ba med pa

རྣམ་པ་དོར་བ་མེད་པ།

ākārānavakāra

Name of the eighty-fifth meditative stability.

g.1089 non-disturbance

nye bar zhi ba

ཉེབར་ཞི་བ།

avikopana

g.1090 non-duality

gnyis su med pa

གཉིས་སུ་མེད་པ།

advaya

g.1091 non-dynamic

rgyu ma med pa

རྒྱུ་མ་མེད་པ།

agati

g.1092 non-entity

dngos po med pa

དངོས་པོ་མེད་པ།

abhāva

See n.50.

g.1093 non-existent

bdag nyid med pa

བདག་ཉིད་མེད་པ།

nāstitā · nairātmya

g.1094 non-fixation

mngon par zhen pa med pa

མངོན་པར་ཞེན་པ་མེད་པ།

nirabhiniveśa · asaṅga

g.1095 non-forsaking

mi 'dor ba

མི་འདོར་བ།

anutsrṣṭhi

g.1096 non-grasping

'dzin pa med pa

འཛིན་པ་མེད་པ།

niravagraha

g.1097 non-involvement

yongs su gdung ba med pa

ཡོངས་སུ་གདུང་བ་མེད་པ།

anuddāha

g.1098 non-mind

sems med

སེམས་མེད།

acitta

g.1099 non-motion

mi 'gro ba

མི་འགྲོ་བ།

agamana

g.1100 non-referential

dmigs pa med pa

དམིགས་པ་མེད་པ།

nirāmbanātā

g.1101 non-referential wisdom

dmigs pa med pa'i shes rab

དམིགས་པ་མེད་པའི་ཤེས་རབ།

nirāmbanaprajñā

g.1102 non-rejection

spang ba med pa

སྤང་བ་མེད་པ།

avivāsā

g.1103 non-residual nirvāṇa

lhag ma med pa'i mya ngan las 'das pa

ལྷག་མ་མེད་པའི་སྐྱུ་རྒྱུ་ལས་འདས་པ།

nirupadhiśeṣanirvāṇa

One of the different types of nirvāṇa, where the aggregates have also been consumed within emptiness. See also “final nirvāṇa.”

g.1104 non-self

bdag med pa

བདག་མེད་པ།

anātman

The view that there is no self existing independent of the five psycho-physical aggregates. Also translated here as “selflessness” and “absence of self.”

g.1105 non-sentience

bems po nyid

བེས་པོ་ཉིད།

jādaya

g.1106 non-specific phenomena

lung du ma bstan pa'i chos

ལུང་དུ་མ་བསྟན་པའི་ཚེས།

avyākṛtadharmā

Non-specific phenomena, as found in 2.77, include the following: non-specific physical actions, non-specific verbal actions, non-specific mental actions, the non-specific four primary elements, the non-specific five sense organs, the non-specific five psycho-physical aggregates, the twelve sense fields, the eighteen sensory elements, and the maturation of past actions.

(See also n.141).

g.1107 non-striving

don du gnyer ba med pa

དོན་དུ་གཉེར་བ་མེད་པ།

anābhoga

g.1108 non-transformation

gzhan du 'gyur ba med pa

གཞན་དུ་འགྱུར་བ་མེད་པ།

nānyatā

g.1109 non-virtuous phenomena

mi dge ba'i chos

མི་དགེ་བའི་ཚེས།

akuśaladharmā

Non-virtuous phenomena, as presented in 2.76, include the following: the slaying of living creatures, theft, sexual misconduct, lying, slander, verbal abuse, irresponsible chatter, covetousness, malice, wrong views, anger, enmity, hypocrisy, annoyance, violence, jealousy, miserliness, and pride.

(See also n.141).

g.1110 nor are its meanings manifold

don tha dad pa ma yin pa

དོན་མ་དད་པ་མ་ཡིན་པ།

anānārtha

g.1111 nose is prominent

shangs mtho ba

གདས་མཐོ་བ།

tuṅganāsatā

Forty-eighth of the eighty minor marks.

g.1112 not be overcome

thul bar rngo mi thogs pa

ཐུལ་བར་རྩོམ་མི་ཐོགས་པ།

śakyo · vamarđitum

g.1113 not calm

ma zhi ba

མ་ཞི་བ།

aśānta

g.1114 not disintegrate

'jig pa med pa

འཇིག་པ་མེད་པ།

avināśa · āvināśita

g.1115 not empty

mi stong pa

མི་སྟོང་པ།

aśūnya

g.1116 not noisy

ca co med pa

ཅཅ་མེད་པ།

nāsti ravitam

Second of the eighteen distinct qualities of the buddhas.

g.1117 not to mention

lta shog

ལྟ་ཤོག

vinīta

g.1118 not void

mi dben pa

མི་དབེན་པ།

nirviveka

g.1119 notion of self

bdag tu 'du shes

བདག་ཏུ་འདུ་ཤེས།

ātmasaṃjñā

Third of the four misconceptions; the mistaken notion of a self existing independent of the five psycho-physical aggregates.

g.1120 notion that existence is pleasant

sdug par 'du shes

སྤུག་པར་འདུ་ཤེས།

śubhasaṃjñā

Literally, the “notion of pleasantness;” fourth of the four misconceptions.

g.1121 notion that there is happiness

bde ba'i 'du shes

བདེ་བའི་འདུ་ཤེས།

sukhasaṃjñā

Second of the four misconceptions.

g.1122 notion that there is permanence

rtaḡ pa'i 'du shes

རྟག་པའི་འདུ་ཤེས།

nityasaṃjñā

First of the four misconceptions.

g.1123 nourishment of consciousness

rnam par shes pa'i zas

རྣམ་པར་ཤེས་པའི་བླས།

vijñānāhāra

Fourth of the four nourishments.

g.1124 nourishment of delight

dga' ba'i zas

དགའ་བའི་བླས།

prītyāhāra

- g.1125 nourishment of food
kham gyi zas
ཁམ་གྱི་བྲས།
kavalīkārahāra
The first of the four nourishments.
- g.1126 nourishment of mentation
sems pa'i zas
སེམས་པའི་བྲས།
cetanāhāra
Third of the four nourishments.
- g.1127 nourishment of sensory contact
reg pa'i zas
རེག་པའི་བྲས།
sparśāhāra
Second of the four nourishments.
- g.1128 object of comprehension
yongs su shes par bya ba
ཡོངས་སུ་ཤེས་པར་བྱ་བ།
parijñeya
- g.1129 object of knowledge
shes par bya ba
ཤེས་པར་བྱ་བ།
jñeya
- g.1130 object of understanding
mngon par shes par bya ba
མངོན་པར་ཤེས་པར་བྱ་བ།
ājñeya
- g.1131 object to be actualized
mngon sum du bya ba
མངོན་སུམ་དུ་བྱ་བ།
sākṣātkartavya

g.1132 object to be cultivated

bsgom par bya ba

བསྐྱོན་པར་བྱ་བ།

bhāvayitavya

g.1133 object to be renounced

spang bar bya ba

སྤང་བར་བྱ་བ།

prahātavya

g.1134 objective

don gyi dbang

དོན་གྱི་དབང་།

arthavaśa

g.1135 objective referent

dmigs pa

དམིགས་པ།

ālambana

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.1136 Obliterating Defects of Speech, Transforming Them as if into Space

ngag gi skyon rnam par ’jig pas nam mkha’ ltar gyur pa

ངག་གི་སྐྱོན་རྣམ་པར་འཇིག་པམ་ནམ་མཁའ་ལྗང་གྱུར་པ།

vākkalividhvamsanagaganakalpa

Name of the 110th meditative stability.

g.1137 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. *auddhatyakaukr̥tya*), and doubt (Skt. *vicikitsā*).

g.1138 obsession

kun nas ldang ba

ཀུན་ནས་ལྡང་བ།

paryutthāna

g.1139 obstruct

bkag par 'gyur

བཀག་པར་འགྱུར།

pratyākhyātā bhavati

g.1140 obstructed

thogs

ཐོགས།

pratihanyate

g.1141 occur

'byung bar 'gyur

འབྱུང་བར་འགྱུར།

prādurbhāvo bhavati

Also translated here as “emerge.”

g.1142 Oceanic Seal Gathering All Phenomena

chos thams cad yang dag par 'du ba rgya mtsho'i phyang rgya

ཚོས་ཐམས་ཅད་ཡང་དག་པར་འདུ་བ་རྒྱ་མཚོའི་ཕྱག་རྒྱ།

Name of the twenty-first meditative stability.

g.1143 offering post

mchod sdong

མཚོད་སྒྲིང་།

yaṣṭi

g.1144 omniscience

rnam pa thams cad mkhyen pa nyid

རྣམ་པ་ཐམས་ཅད་མཁྱེན་པ་ཉིད།

sarvajñatā

g.1145 omniscient masters of all phenomena

chos thams cad la dbang bsgyur ba thams cad mkhyen pa

ཚོས་ཐམས་ཅད་ལ་དབང་བསྐྱུར་བ་ཐམས་ཅད་མཁྱེན་པ།

sarvadharmavaśavartakasarvajña

An epithet of the buddhas.

g.1146 one achieves and abides in the cessation of all perceptions and feelings

'du shes dang tshor ba 'gog pa bsgrubs te gnas pa

འདུ་ཤེས་དང་ཚོར་བ་འཁོག་པ་བསྐྱུབས་ཏེ་གནས་པ།

sañjnāveditanirodhakayena sākṣātkrtoopasampadya viharati

Eighth of the eight aspects of liberation. Also the ninth of the nine serial steps of meditative absorption.

g.1147 one achieves and abides in the sense field of infinite consciousness, thinking, 'Consciousness is infinite'

rnam shes mtha' yas skye mched bsgrubs te gnas pa

རྣམ་ཤེས་མཐའ་ཡས་སྐྱེ་མཚེད་བསྐྱུབས་ཏེ་གནས་པ།

vijñānāntyāyatanamupasampadyaviharati

Fifth of the eight aspects of liberation.

g.1148 one achieves and abides in the sense field of infinite space, thinking, 'Space is infinite.'

nam mkha' mtha' yas skye mched bsgrubs te gnas pa

ནམ་མཐའ་མཐའ་ཡས་སྐྱེ་མཚེད་བསྐྱུབས་ཏེ་གནས་པ།

ākāśānantyāyatanamupasampadya viharati

Fourth of the eight aspects of liberation. Also the fifth of the nine serial steps of meditative absorption.

g.1149 one achieves and abides in the sense field of neither perception nor non-perception

'du shes med 'du shes med min skye mched bsgrubs te gnas pa

འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་སྐྱེ་མཆེད་བསྐྱབས་ཏེ་གནས་པ།

naiवासamjñāsamjñāyatanamupasampadya viharati

Seventh of the eight aspects of liberation. Also the eighth of the nine serial steps of meditative absorption.

g.1150 one achieves and abides in the sense field of nothing-at-all, thinking, 'There is nothing at all.'

ci yang med pa'i skye mched bsgrubs te gnas pa

ཅི་ཡང་མེད་པའི་སྐྱེ་མཆེད་བསྐྱབས་ཏེ་གནས་པ།

akimcanyāyatanamupasampadya viharati

Sixth of the eight aspects of liberation. Also the seventh of the nine serial steps of meditative absorption.

g.1151 one who will be reborn only seven more times

srid pa lan bdun pa

སྲིད་པ་ལན་བདུན་པ།

kṛdbhavaparama

g.1152 one with only a single further intervening rebirth

bar chad gcig pa

བར་ཆད་གཅིག་པ།

ekaotcika

g.1153 one-pointedness of mind

sems rtse gcig pa

སེམས་རྩེ་གཅིག་པ།

cittasyaikāgratā · cetasekotībhāva

g.1154 open hall

'dun khang

འདུན་ཁང་།

g.1155 opinion

lta bar gyur pa

ལྷ་བར་གྱུར་པ།

dṛṣṭikṛta

Also translated here as “false view.”

g.1156 optical aberration

mig yor

མིག་ཡོར།

pratibhāsa

g.1157 ordinary person

so so'i skye bo

སོ་སོའི་སྐྱེ་བོ།

prthagjana

g.1158 orifices are without deterioration

bu ga'i sgo rnams yongs su ma nyams pa

བུ་གའི་སྐོ་རྣམས་ཡོངས་སུ་མ་ཉམས་པ།

paripūrṇavyaṅjanatā

Fifty-fourth of the eighty minor marks.

g.1159 outcaste

gdol ba'i rigs

གདོལ་བའི་རིགས།

caṇḍāla

g.1160 outcome

rgyu 'thun pa

རྒྱུ་འབྲུག་པ།

niṣyanda

g.1161 outer patched robe

snam sbyar

སྐྱམ་སྦྱར།

saṃghāṭī

The outer robe worn by fully ordained monks on formal occasions, including teachings and begging for alms, is fashioned of patches, their number indicative of the monastic order to which they belong. See, e.g., Zhang Yisun et al (1985): 1594–1595.

g.1162 overweening conceit

lhag pa'i nga rgyal

ལྷག་པའི་ང་རྒྱལ།

abhimāna

g.1163 oviparous birth

sgong skyes

སྒོང་སྐྱེས།

aṇḍaja

Second of the four modes of birth.

g.1164 Padmavatī

pad ma can

པད་མ་ཅན།

padmavatī

Royal court.

g.1165 pale yellow

ser skya

ཤེར་སྐྱ།

kapila

g.1166 Pāli Canon

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The original compilation of the Pāli Canon at Aluvihāra during the Fourth Buddhist Council is attributed to the reign of King Vaṭṭagāmiṇi in Sri Lanka, and has been dated in Sinhalese chronicles circa 29–17 BCE. See Law (1933): 38–39. However, the oldest extant Pāli text, preserved on gold sheets in the Burmese Stūpa of Sri Ksetra, does not predate the seventh century.

g.1167 palms and soles are red

phyag dang zhabs kyī mthil dmar ba

ཕྱག་དང་ཞབས་ཀྱི་མཐིལ་དམར་བ།

lohitapāṇipādatalatā

Fifty-fifth of the eighty minor marks.

g.1168 palms are even

phyag gi mthil mnyam pa

ཕྱག་གི་མཐིལ་མཉམ་པ།

tūlasadr̥śasukumārāpāṇitā

Thirty-first of the eighty minor marks.

g.1169 Paranirmitavaśavartin

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartin

Sixth god realm of desire, meaning “mastery over transformations.”

g.1170 parasol

gdugs

གདུགས།

chatra

g.1171 Parittābha

'od chung

འོད་ཚུང་།

parittābha

Fourth god realm of form, meaning “little radiance.”

g.1172 Parittaśubha

dge chung

དགེ་ཚུང་།

parittaśubha

Seventh god realm of form, meaning “little virtue.”

g.1173 partial understanding of selflessness with respect to personal identity

gang zag la bdag med par phyogs gcig shes pa

གང་ཟག་ལ་བདག་མེད་པར་ཕྱོགས་གཅིག་ཤེས་པ།

ekāntikapugdalanairātmyajñāna

Selflessness in this context implies the lack of inherent existence in personal identity and also in physical and mental phenomena. Śrāvakas are said to expound the doctrine of selflessness only in terms of the absence of personal identity, while pratyekabuddhas additionally realize the emptiness of external phenomena, composed of atomic particles. However, unlike bodhisattvas they do not realize that the internal phenomena of consciousness too are without inherent existence.

g.1174 participate in

len par byed pa

ལེན་པར་བྱེད་པ།

upādadaṭi

g.1175 particularizing intrinsic awareness

so sor rnam par rig pa

སོ་སོར་རྣམ་པར་རིག་པ།

prativijñapti

g.1176 pass into final nirvāṇa prematurely

bar ma dor yongs su mya ngan las 'das pa

བར་མ་དོར་ཡོངས་སུ་བྱ་རྒྱ་ལས་འདས་པ།

antarāparinirvāṇa

g.1177 past action

las

ལས།

karman

The impact of past actions in the present and future. Also rendered here as “karma.”

g.1178 past actions corresponding to the roots of their particular volitions

'dun pa'i rtsa ba can gyi las

འདུན་པའི་རྩ་བ་ཅན་གྱི་ལས།

chandamūlakarma

g.1179 past lives

skyes pa'i rabs

སྐྱེས་པའི་རབས།

jāṭaka

Particularly the former lives of Lord Buddha.

g.1180 path of cultivation

sgom lam

སྦྱོར་ལམ།

bhāvanāmārga

Fourth of the five paths, preceded by the paths of provisions, connection, and insight, and followed by the path of no-more-learning.

g.1181 path of insight

mthong lam

མཐོང་ལམ།

darśanamārga

Third of the five paths, preceded by the paths of provisions and connection, and followed by the paths of cultivation and no-more-learning. See [n.268](#).

g.1182 path of preparation

sbyor lam

སྦྱོར་ལམ།

prayogamārga

Second of the five paths.

g.1183 peace

zhi ba

ཞི་བ།

śānta

Also translated here as “calm” and “calmness.”

g.1184 peak

rtse mo

རྩེ་མོ།

mūrdhāna

Second of the four aspects of the path of preparation.

g.1185 pentapetes flower

ban du dzi ba'i me tog

བན་དུ་ཇི་བའི་མེ་ཏོག

bandhujīva

g.1186 perceive

kun tu shes

ཀུན་ཏུ་ཤེས།

saṃjānīte

g.1187 perceiving

kun tu shes pa

ཀུན་ཏུ་ཤེས་པ།

saṃjanāna

g.1188 perception of death

'chi ba'i 'du shes

འཇི་བའི་འདུ་ཤེས།

mṛtyuḥsaṃjñā

Fifth of the six aspects of perception.

g.1189 perception of disinterest in all mundane things

'jig rten thams cad la mngon par mi dga' ba'i 'du shes

འཇིག་རྟེན་ཐམས་ཅད་ལ་མངོན་པར་མི་དགའ་བའི་འདུ་ཤེས།

sarvalokānabhiratisaṃjñā

Sixth of the six aspects of perception.

g.1190 perception of hardship

dka' ba'i 'du shes

དཀའ་བའི་འདུ་ཤེས།

duṣkarasaṃjñā

g.1191 perception of impermanence

mi rtag pa'i 'du shes

མི་རྟག་པའི་འདུ་ཤེས།

anityasaṃjñā

First of the six aspects of perception.

g.1192 perception of non-self

bdag med pa'i 'du shes

བདག་མེད་པའི་འདུ་ཤེས།

anātmasaṃjñā

Third of the six aspects of perception.

g.1193 perception of suffering

sdug bsngal ba'i 'du shes

སྤུག་བསྐྱེད་པའི་འདུ་ཤེས།

duḥkhasaṃjñā

Second of the six aspects of perception.

g.1194 perception of unattractiveness

mi sdug pa'i 'du shes

མི་སྤུག་པའི་འདུ་ཤེས།

apriyasaṃjñā

Fourth of the six aspects of perception.

g.1195 perceptions

'du shes

འདུ་ཤེས།

saṃjñā

It is perceptions that recognize and identify forms and objects, differentiating and designating them.

g.1196 perfected

yongs su rdzogs pa

ཡོངས་སུ་རྫོགས་པ།

paripūrṇa

g.1197 perfume

dri · dri ma

དྲི། ་ དྲི་མ།

gandha

g.1198 perishable

'jig pa

འཇིག་པ།

vināśita

g.1199 permanent

rtag pa

རྟག་པ།

nitya

g.1200 Permeation of Space

nam mkha' khyab par byed pa

ནམ་མཁའ་ཁྱུབ་པར་བྱེད་པ།

ākāśasphāraṇa

Name of the twenty-second meditative stability.

g.1201 persevere with tenacity

sems rab tu 'dzin

སེམས་རབ་དྲུ་འཛིན།

cittaṃ pratigṛhṇāti

g.1202 person

gang zag

གང་ཟག

pudgala

Also translated as “individual” or “personal identity.”

g.1203 personal identity

gang zag

གང་ཟག

pudgala

Also translated as “individual” or “person.”

g.1204 petitioner

slong ba po

སློང་བ་པོ།

yācaka · utthāpaka

g.1205 phantom

sprul pa

སྤྲུལ་པ།

nirmāṇa

g.1206 phenomena

chos

ཚོས།

dharma

The term *dharma* (*chos*) conveys ten different meanings, according to Vasubandhu's *Vyākhyāyukti*. See also "Dharma."

g.1207 phenomenal existence

srid pa

སྲིད་པ།

bhava

Also translated here as "rebirth" and "rebirth process"

g.1208 phlegm disorders

bad kan las gyur pa'i nad

བད་ཀན་ལས་གྱུར་པའི་ནད།

śleṣmikāvāyādhī

Third of the four kinds of disease.

g.1209 physical deformity

mi drang ba

མི་ངང་བ།

cakratva

g.1210 physical form

gzugs

གཟུགས།

rūpa

Physical forms include the subtle and manifest forms derived from the material elements.

g.1211 physical incarnation

gzugs can gyi lus

གཟུགས་ཅན་གྱི་ལུས།

ātmabhava

g.1212 physical purity

lus yongs su dag pa

ལུས་ཡོངས་སུ་དག་པ།

kāyapariśuddhi

g.1213 physical state

lus kyi tshad

ལུས་ཀྱི་ཚད།

ātmabhāvāsyapramāṇa

g.1214 pinnacle of their crown cannot be seen

spyi gtsug bltar mi mngon pa · spyi gtsug bltar mi mthong ba

སྤྱི་གཙུག་བཟང་མི་མཛོན་པ། · སྤྱི་གཙུག་བཟང་མི་མཛོན་པ།

gūḍhaśikhata · anavalokitamūrdhatā

Seventy-first of the eighty minor marks in this text, although it does not figure in other lists of the minor marks. It is considered as a feature of the crown extension (*uṣṇīṣa*) in some texts and an additional, separate mark of a tathāgata in others. See also Unseen Pinnacle.

g.1215 plain

thang

ཐང།

sthala

g.1216 plantain

chu shing

ཚུ་ཤིང།

kadali

g.1217 pleasant speech

snyan par smra ba

སྟོན་པར་སྐྱབ།

priyavacana

Second of the four attractive qualities of a bodhisattva.

g.1218 plural expression

mang po brjod pa

མང་པོ་བརྗོད་པ།

trirudāhāra

See [n.202](#).

g.1219 poetic fabrication

dnags su byas pa

དངགས་སྤྱ་བྱས་པ།

kāvīkṛtakakāvya

g.1220 pores of their body all emit a pleasant odor

spu'i khung bu thams cad nas dri yid du 'ong ba 'byung ba

སྤྱའི་ཁྱུང་བུ་ཐམས་ཅད་ནས་རྗི་ཡིད་དུ་འོང་བ་འབྱུང་བ།

sarvāromakūpebhyo manāpo gandha utpadyate

Fortieth of the eighty minor marks.

g.1221 possess the attributes of maturation

rnam par smin pa'i chos can

རྣམ་པར་སྦྱིན་པའི་ཚོས་ཅན།

vipākadharmin

g.1222 possessing the attributes of non-regression

log par mi lhung ba'i chos can

ལོག་པར་མི་ལྷུང་བའི་ཚོས་ཅན།

avinipātadharmin

g.1223 powder

phye ma

ཕྱེ་མ།

cūrṇa

g.1224 power of faith

dad pa'i stobs

དད་པའི་སྟོབས།

śraddhābala

First of the five powers.

g.1225 power of meditative stability

ting nge 'dzin gyi stobs

ཏིང་ངེ་འཛིན་གྱི་སྟོབས།

samādhibala

Fourth of the five powers.

g.1226 Power of Perseverance

brtson 'grus kyi stobs

བརྩོན་འགྲུས་གྱི་སྟོབས།

vīryabala

Both the name of the fourteenth meditative stability and the second of the five powers.

g.1227 power of recollection

dran pa'i stobs

དྲན་པའི་སྟོབས།

smṛtibala

Third of the five powers.

g.1228 power of wisdom

shes rab kyi stobs

ཤེས་རབ་གྱི་སྟོབས།

prajñābala

Fifth of the five powers.

g.1229 practice austerity

dka' ba spyod

དཀའ་བ་སྦྱོད།

duṣkaracārikāṃ carati

g.1230 practice of chastity

tshangs par spyod pa

ཚངས་པར་སྦྱོད་པ།

brahmacaryā

g.1231 praised by the learned

mkhas pas bsngags pa

མཁས་པས་བསྟགས་པ།

vijñāpraśasta

g.1232 Prajāpati

skye dgu'i bdag po

སྐྱེ་དགུ་འི་བདག་པོ།

prajāpati

Name of a god (*deva*).

g.1233 Prajñāpāramitā

shes rab kyi pha rol tu phyin ma

ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་མ།

prajñāpāramitā

Name of a female deity.

g.1234 Prajñāvarman

shes rab go cha

ཤེས་རབ་གོ་ཅ།

prajñāvarman

Indian paṇḍita (fl. ninth century).

g.1235 Prakrit

phal skad

ཕལ་སྐད།

prākṛta

A collective name for the colloquial dialects of the Middle Indo-Aryan languages.

g.1236 prattle incoherently

byung rgyal du smra

བྱུང་རྒྱལ་དུ་སྟེ།

sambhinnapralāpī bhavati

g.1237 pratyekabuddha

rang sangs rgyas · rang rgyal

པད་སངས་རྒྱལ། ་ པད་རྒྱལ།

pratyekabuddha

A hermit buddha who attains individual enlightenment, either in solitude or in small groups, without relying on a teacher.

(See also [n.4](#)).

g.1238 precede

sngon du 'gro

སྔོན་དུ་འགོ།

pūrvanṅgamā bhavati

Also translated here as “have primacy.”

g.1239 precious jewel of the Buddha

sangs rgyas dkon mchog

སངས་རྒྱལ་དཀོན་མཚོག

buddharatna

g.1240 precious jewel of the Dharma

chos dkon mchog

ཚོས་དཀོན་མཚོག

dharmaratna

g.1241 precious jewel of the Saṅgha

dge 'dun dkon mchog

དགེ་འདུན་དཀོན་མཚོག

saṅgharatna

g.1242 Precious Seal

rin chen phyag rgya

རིན་ཚེན་ཕྱག་རྒྱ།

ratnamudrā

Name of the second meditative stability.

g.1243 Precious Source

rin chen 'byung gnas

རིན་ཚེན་འབྱུང་གནས།

ratnamājaha

Name of the twenty-ninth meditative stability.

g.1244 preoccupy themselves with

sbyor ba dag la brtson par gnas

སྐྱོར་བ་དག་ལ་བརྩོན་པར་གནས།

yogam anuyukto viharati

g.1245 present circumstances

da ltar byung ba

དམུར་བྱུང་བ།

varitamānabhūta

Also translated as “present events.”

g.1246 present events

da ltar byung ba

དམུར་བྱུང་བ།

varitamānabhūta

Also translated as “present circumstances.”

g.1247 pride

nga rgyal

ངར་རྒྱལ།

māna

Fourth of the five fetters associated with the higher realms.

g.1248 priestly class

bram ze'i rigs

བླ་མ་ཟེའི་རིགས།

brāhmaṇavarṇa

First of the four classes of traditional Indian society.

g.1249 production

rab tu skye ba

རབ་དུ་སྐྱེ་བ།

prabhāvana

g.1250 prone to contagion

'go ba'i nad

འགོ་བའི་ནད།

upasargataḥ

g.1251 prone to decay

'jig pa

འཇིག་པ།

pralopadharmataḥ

g.1252 prone to harm

gnod pa

གནོད་པ།

aghataḥ

g.1253 prone to ill health

nad pa

ནད་པ།

rogataḥ

g.1254 prone to pustules

'bras

འབྲས།

gaṇḍataḥ

g.1255 prone to sharp pains

zug rngu

ཐུག་རྩ།

śalyataḥ

g.1256 prophetic declarations

lung du bstan pa'i sde

ལུང་དུ་བསྟན་པའི་སྡེ།

vyākaraṇa

Third of the twelve branches of the scriptures.

g.1257 protective sacred doctrine

mgon byed pa'i chos

མགོན་བྱེད་པའི་ཚོས།

g.1258 protector

skyob

སྐྱོབ།

trāṇa

g.1259 provision

tshogs

ཚོགས།

sambhāra

This term denotes the two provisions of merit and gnosis which are gathered by bodhisattvas on the path to manifestly perfect buddhahood. The fulfilment of these two provisions constitutes the fruition of the entire path, resulting respectively in the maturation of the buddha body of form and the buddha body of reality.

(See also [n.380](#)).

g.1260 provisions that are definitely authentic

yang dag pa nyid du nges pa'i tshogs

ཡང་དག་པ་ཉིད་དུ་ངེས་པའི་ཚོགས།

samyaktvāniyatārāṣi

First of the three provisions.

g.1261 provisions that are definitely erroneous

log pa nyid du nges pa'i tshogs

ལོག་པ་ཉིད་དུ་ངེས་པའི་ཚོགས།

mithyātvāniyatārāṣi

Second of the three provisions.

g.1262 provisions that are of indefinite provenance

ma nges pa'i tshogs

མ་ངེས་པའི་ཚོགས།

aniyatārāṣi

Third of the three provisions.

g.1263 psycho-physical aggregate

phung po

མྱུང་པོ།

skandha

See “five psycho-physical aggregates.”

g.1264 Puṇyaprasava

bsod nams 'phel · chung che

བསོད་ནམས་འཕེལ། · རྒྱུ་ཚེ།

pun्यaprasava

Eleventh god realm of form, meaning “increasing merit.”

g.1265 Pure Abode

gnas gtsang ma'i ris

གནས་གཙང་མའི་རིས།

śuddhanivāsa

These realms and abodes denote the hierarchy of the gods who, in the manner of human beings and antigods, partake of the higher realms (*svarga, mtho ris*) of rebirth, but nonetheless remain trapped within cyclic existence. The gods altogether comprise (i) six god realms within the world system of desire, commencing with Caturmahārājakāyika and Trayastriṃśa, and concluding with Yāma, Tuṣita, Nirmānarata, and Paranirmitavaśavartin; (ii) the twelve Brahmā realms, extending from Brahmakāyika through Brahmapurohita, Mahābrahmā, Parīttābha, Apramāṇābha, Ābhāsvara, Parīttasubha, Apramāṇasubha, Śubhakṛtsna, Anabhraka, and Puṇyaprasava to Bṛhatphala, which are attained corresponding to lesser, middling, and higher degrees of the four meditative concentrations; and (iii) the five Pure Abodes at the pinnacle of the world system of form, extending from Avṛha, through Atapa, Sudṛśa, and Sudarśana to Akaniṣṭha. See also [15.1](#) and [17.51](#). This hierarchy is conveniently illustrated in the form of a chart. See, for example, Dudjom Rinpoche (1991): 14–15.

g.1266 Pure Appearance

snang ba dag pa

སྣང་བ་དག་པ།

śuddhapratibhāsa

Name of the forty-eighth meditative stability.

g.1267 Pure Sanctuary

dag pa dam pa

དག་པ་དམ་པ།

śuddhāvāsa

Name of the thirty-seventh meditative stability.

g.1268 Purification of Defining Characteristics

mtshan nyid yongs su dag pa

མཚན་ཉིད་ཡོངས་སུ་དག་པ།

lakṣaṇapariśodhana

Name of the ninetieth meditative stability.

g.1269 purificatory level

yongs su sbyang ba'i sa

ཡོངས་སུ་སྐྱུང་བའི་ས།

parikarmabhūmi

g.1270 purified

rnam par byang ba

རྣམ་པར་བྱང་བ།

vyavadānika

g.1271 purity

rnam par dag pa

རྣམ་པར་དག་པ།

viśuddhi

g.1272 Pūrṇamaitrāyaṇīputra

byams ma'i bu gang po

བྱམས་མའི་བུ་གང་པོ།

pūrṇamaitrāyaṇīputra

Name of an elder and senior disciple of Buddha Śākyamuni. Also called Pūrṇa.

g.1273 purposeful activity

don spyod pa

དོན་སྦྱོང་པ།

arthacaryā

Third of the four attractive qualities of a bodhisattva.

g.1274 Pursuit of the Stream

rgyun gyi rjes su song ba

རྒྱལ་གྱི་རྗེས་སུ་སོང་བ།

śroto'nugata

Name of the twenty-sixth meditative stability.

g.1275 Pūrvavideha

lus 'phags

ལུས་འཕགས།

pūrvavideha

The eastern continent of the human world according to traditional Indian cosmology, characterized as “sublime in physique”

g.1276 put an end to cultivation

bsgom pa rnam par gzhiḡ pa

བསྐོམ་པ་རྣམ་པར་གཞིག་པ།

bhāvanāvibhāvana

g.1277 quotations

de lta bu byung ba'i sde

དེལ་བུ་བྱུང་བའི་སྡེ།

itivr̥ttaka

Seventh of the twelve branches of the scriptures.

g.1278 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.1279 Ratnākara

dkon mchog 'byung gnas

དཀོན་མཆོག་འབྱུང་གནས།

ratnākara

Name of a bodhisattva.

g.1280 Ratnaketu

rin po che tog

རིན་པོ་ཆེ་ཏོག

ratnaketu

Name of a bodhisattva.

g.1281 Ratnamudrāhasta

lag na phyag rgya rin po che

ལག་ན་ཕྱག་རྒྱ་རིན་པོ་ཆེ།

ratnamudrāhasta

Name of a bodhisattva.

g.1282 real nature

de bzhin nyid

དེ་བཞིན་ཉིད།

tathatā

g.1283 real nature of phenomena

chos kyi de bzhin nyid

ཚོས་ཀྱི་དེ་བཞིན་ཉིད།

dharmatathatā

g.1284 realgar

ldong ros

ལྷོང་རོས།

manahsilā

Arsenic ore, used as a yellow pigment.

g.1285 reality

chos nyid

ཚོས་ཉིད།

dharmatā

Definition from the 84000 Glossary of Terms:

The real nature, true quality, or condition of things. Throughout Buddhist discourse this term is used in two distinct ways. In one, it designates the relative nature that is either the essential characteristic of a specific phenomenon, such as the heat of fire and the moisture of water, or the defining feature of a specific term or category. The other very important and widespread way it is used is to designate the ultimate nature of all phenomena, which cannot be conveyed in conceptual, dualistic terms and is often synonymous with emptiness or the absence of intrinsic existence.

g.1286 rebirth

skye

སྐྱེ།

upapadyate

g.1287 rebirth, rebirth process

srid pa

སྲིད་པ།

bhava

Tenth of the twelve links of dependent origination; third of the four torrents. Also translated here as “phenomenal existence.”

g.1288 reborn within an identical class of gods or humans over successive lives

rigs nas rigs su skye ba

རིགས་ནས་རིགས་སུ་སྐྱེ་བ།

kulamkula

g.1289 recollection of death

'chi ba rjes su dran pa

འཚིབ་རྗེས་སུ་བྲན་པ།

mṛtyanusmṛti

Tenth of the ten recollections.

g.1290 recollection of ethical discipline

tshul khrims rjes su dran pa

ཚུལ་ཁྲིམས་རྗེས་སུ་བྲན་པ།

śīlānusmṛti

Fourth of the ten recollections.

g.1291 recollection of physicality

lus su gtogs pa rjes su dran pa

ལུས་སུ་གཏོགས་པ་རྗེས་སུ་བྲན་པ།

kāyagatānusmṛti

Ninth of the ten recollections.

g.1292 recollection of quiescence

nye bar zhi ba rjes su dran pa

ཉེབར་ཞི་བ་རྗེས་སུ་བྲན་པ།

vyupaśamānusmṛti

Seventh of the ten recollections.

g.1293 recollection of renunciation

gtong ba rjes su dran pa

གཏོང་བ་རྗེས་སུ་བྲན་པ།

tyāgānusmṛti

Fifth of the ten recollections.

g.1294 recollection of respiration

dbugs 'byung ba dang rjes su dran pa

དབུགས་འབྱུང་བ་དང་རྗེས་སུ་བྲན་པ།

praśvāsānusmṛti

Eighth of the ten recollections.

g.1295 recollection of the Buddha

sangs rgyas rjes su dran pa

སངས་རྒྱས་རྗེས་སུ་བྲན་པ།

buddhānusmṛti

First of the ten recollections.

g.1296 recollection of the Dharma

chos rjes su dran pa

ཚོས་རྗེས་སུ་བྲན་པ།

dharmānusmṛti

Second of the ten recollections.

g.1297 recollection of the god realms

lha rjes su dran pa

ལྷ་རྗེས་སུ་བྲན་པ།

devānusmṛti

Sixth of the ten recollections.

g.1298 recollection of the saṅgha

dge 'dun rjes su dran pa

དགེ་འདུན་རྗེས་སུ་བྲན་པ།

saṅghānusmṛti

Third of the ten recollections.

g.1299 reed flute-maker

smyig ma mkhan gyi rigs

སྐྱིག་མ་མཁན་གྱི་རིགས།

veṇukāra

g.1300 reflection

gzugs brnyan

གཟུགས་བརྟན།

pratibimba

g.1301 refuge

skyabs pa

སྐྱབས་པ།

śaraṇa

g.1302 refuse scavenger

g.yung po'i khyim

གཡུང་པོའི་ཁྱིམ།

puṣkasakula

Also translated here as “garbage collector.”

- g.1303 regards blue external forms
phyi rol gyi gzugs sngon po la lta ba
 ཕྱི་རོལ་གྱི་གཟུགས་སྔོན་པོ་ལ་ལྟ་བུ།
bahīrdha rūpāṇi nīlāni paśyati
 Third of the eight sense fields of mastery.
- g.1304 regards greater external forms
gzugs chen por gyur pa la lta ba
 གཟུགས་ཆེན་པོར་གྱུར་པ་ལ་ལྟ་བུ།
mahadgatāni paśyati
 Second of the eight sense fields of mastery.
 See also [n.44](#).
- g.1305 regards lesser external forms
gzugs chung ngu la lta ba
 གཟུགས་ཚུང་ལྟ་ལ་ལྟ་བུ།
parittāni paśyati
 First of the eight sense fields of mastery.
 See also [n.44](#).
- g.1306 regards red external forms
phyi rol gyi gzugs dmar po la lta ba
 ཕྱི་རོལ་གྱི་གཟུགས་དམར་པོ་ལ་ལྟ་བུ།
bahīrdha rūpāṇi lohītāni paśyati
 Fifth of the eight sense fields of mastery.
- g.1307 regards white external forms
phyi rol gyi gzugs dkar po la lta ba
 ཕྱི་རོལ་གྱི་གཟུགས་དཀར་པོ་ལ་ལྟ་བུ།
bahīrdha rūpāṇi avadātāni paśyati
 Sixth of the eight sense fields of mastery.
- g.1308 regards yellow external forms
phyi rol gyi gzugs ser po la lta ba
 ཕྱི་རོལ་གྱི་གཟུགས་སེར་པོ་ལ་ལྟ་བུ།
bahīrdha rūpāṇi pītāni paśyati

Fourth of the eight sense fields of mastery.

g.1309 rejoice

yang dag par rab tu dga' bar byed

ཡང་དག་པར་རབ་ཏུ་དགའ་བར་བྱེད།

sampraharṣayati

g.1310 rejoicing

rjes su yi rang ba

རྗེས་སུ་ཡི་རང་བ།

anumodana

g.1311 relative truth

kun rdzob kyi bden pa

ཀུན་རྫོབ་ཀྱི་བདེན་པ།

saṃvṛtisatya

This denotes the empirical aspect of reality as conventionally experienced through our perceptions, which, in contrast to ultimate reality or emptiness, is considered true only within the relative framework of our own experiences.

g.1312 release from their inclination toward pleasant states

sdug pa'i rnam par thar pa

སྤུག་པའི་རྣམ་པར་ཐར་པ།

śubhavamokṣa

Literally, “release from pleasant states.”

g.1313 relentlessness

brtson pa mi dor ba

བརྩོན་པ་མི་དོར་བ།

anikṣiptadhuratā

g.1314 relic

ring bsrel

རིང་བསྐྱེལ།

dhātu

Funerary relics.

g.1315 religious robe

chos gos

ཚོས་གོས།

cīvara

In common parlance, this denotes the patched, yellow upper robe worn by renunciates.

g.1316 remembered

dran pa

དྲན་པ།

mata

g.1317 renunciant (to become)

rab tu 'byung

རབ་དུ་འབྱུང་།

pravrajati

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 novice monk (*śrāmaṇera*; *dge tshul*) or nun (*śrāmaṇerikā*; *dge tshul ma*), this being a first stage leading to full ordination.

g.1318 renunciate in conduct

tshangs pa mtshungs par spyod pa

ཚོངས་པ་མཚུངས་པར་སྟོན་པ།

sabrahmācārin

g.1319 renunciation

gtong ba · yongs su gtong ba

གཏོང་བ། · ཡོངས་སུ་གཏོང་བ།

tyāga · parityāga

g.1320 Renunciation of Delight

dga' ba spong ba

དགའ་བ་སྦོང་བ།

ratijaha

Name of the fifty-eighth meditative stability.

g.1321 repay the favors

lan du phan gdags

ལན་དུ་ཕན་གདགས།

pratikāraṇi karoti

g.1322 replenished

gang ba

གང་བ།

pūrṇatva

g.1323 repulsive phenomena

mi sdug pa

མི་སྡུག་པ།

aśubha

g.1324 resolve

'dun pa skyed pa

འདུན་པ་སྐྱེད་པ།

chandaṇi janayati

g.1325 resources

yo byad

ཡོ་བྱད།

upakaraṇa

g.1326 resting place

gnas

གནས།

layana

Also translated here as “sanctuary,” and “abode.”

g.1327 Retentive Intelligence

gzungs kyi blo gros

གཟུངས་ཀྱི་བློ་གྲོས།

dhāraṇīmati

Name of the ninety-fifth meditative stability.

g.1328 retinue

g.yog 'khor

གཡོག་འཁོར།

parivāra

Also translated here as “assembly.”

g.1329 Reverend Lord

btsun pa bcom ldan 'das

བཙུན་པ་བཅོམ་ལྷན་འདས།

bhadantabhagavat

Epithet of Buddha Śākyamuni.

See “Lord” or “Blessed One,” and also [n.19](#).

g.1330 ribbon

ba dan

བ་དན།

patākā

g.1331 rightly aspire

yang dag par rab tu 'jog

ཡང་དག་པར་རབ་ཏུ་འཇོག།

samyakpraṇidadhāti

g.1332 Roaming

gnas med par spyod pa

གནས་མེད་པར་སྐྱོད་པ།

aniketacārī

Name of the sixty-seventh meditative stability.

g.1333 roots of virtuous action

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 enlightenment, (2) purity of thought, and (3) freedom from egotism (Skt. *trīṇi kuśalamūlāni | bodhicittotpādaḥ, āśayaviśuddhiḥ, ahaṃkāramamakāraparityāgaśceti |*).

g.1334 rotten tree

shing rul

ཤིང་རུལ།

kaśambakajātīya

g.1335 round

zlum po

རྒྱུ་པོ།

ṛtta

g.1336 round fingers and toes

sor mo rnam zlum pa

སོར་མོ་རྒྱམས་རྒྱུ་པ།

ṛttāṅgulitā

Tenth of the eighty minor marks.

g.1337 royal class

rgyal rigs

རྒྱལ་རིགས།

kṣatriyavarṇa

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.1338 sacred doctrine

chos

ཚོས།

dharma

The term *dharma* (*chos*) conveys ten different meanings, according to Vasubandhu's *Vyākhyāyukti*. In the context of the present work, it may mean “sacred doctrine” (also rendered “Dharma” in this translation), the “attributes” which buddhas and bodhisattvas acquire, “phenomena” or “things” in general, and, more specifically, “mental phenomena” which are the object of the mental faculty (*manas*, *yid*).

g.1339 sacred thread

dge mtshan

དགེ་མཚན།

kautuka

A symbol of the status of the priestly class at the apex of traditional Indian society.

g.1340 sadness

yid mi bde ba

ཡིད་མི་བདེ་བ།

durmanas

g.1341 saintly being

skyes bu dam pa

སྐྱེས་བུ་དམ་པ།

satpuruṣa

g.1342 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

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.1343 Śākyamuni

shAkya thub pa

སྐྱུ་ལུ་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.1344 sāl tree

shing sA la

ཤིང་སྐྱ་ལ།

sā la

g.1345 sameness

mnyam nyid

མཉམ་ཉིད།

samatā

g.1346 sameness of all things

chos thams cad mnyam pa nyid

ཚོས་ཐམས་ཅད་མཉམ་པ་ཉིད།

sarvadharmasamatā

As well as its more general meaning, this is the name of the fifty-seventh meditative stability.

g.1347 Sameness of Meditative Stability

ting nge 'dzin mnyam pa nyid

ཉིང་ངེ་འཛིན་མཉམ་པ་ཉིད།

samādhisamatā

Name of the 104th meditative stability.

g.1348 sanctuary

gnas

གནས།

layana

Also translated here as “abode,” and “resting place.”

g.1349 saṅgha

dge 'dun

དགེ་འདུན།

saṅgha

The community of followers of the Buddha's teachings, see also "Three Precious Jewels."

g.1350 Śarabha Aiṇeya

ri dags e ne ya

རི་དགས་ཞེ་ནེ་ཡ།

śarabha aiṇeya

Śarabha Aiṇeya, the king of ungulates, is a mythical creature, alternatively represented as a spotted antelope (*kṛṣṇasāra*) or as an eight-footed antelope (*bse kha sgo*).

g.1351 Śāradvatīputra

sha ra dwa ti'i bu

ཤ་ར་དྲ་ཏི་བུ།

śāradvatīputra

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.1352 Sārthavāha

ded dpon

དེད་དཔོན།

sārthavāha

Name of a bodhisattva.

g.1353 satisfaction

'dod pa

འདོད་པ།

rocanā

g.1354 satisfy whichever gods and humans encounter them

lha dang mi gang dag de dag gi sku mthong ba de dag tshim par 'gyur

ལྷ་དང་མི་གང་དག་དེ་དག་གི་སྐྱེ་མཐོང་བ་དེ་དག་ཚིམ་པར་འགྱུར།

devamanuṣyatṛptakāyadarśanatāo

Sixty-fifth of the eighty minor marks.

g.1355 savories

myang ba

མྱུང་བ།

āsvādanīya

g.1356 sayings in prose and verse

dbyangs bsnyad kyi sde

དབྱངས་བསྟན་གྱི་སྡེ།

geya

Second of the twelve branches of the scriptures.

g.1357 scavenger

g.yung po'i rigs

གཡུང་པོའི་རིགས།

pukkāśa

g.1358 scriptural categories

chos kyi rnam grangs

ཚོས་གྱི་རྣམ་གྲངས།

dharmaparyāya

Also translated here as “doctrinal sūtra.”

g.1359 scrupulous conduct

kun tu spyod pa gtsang ma

ཀུན་ཏུ་སྦྱོར་པ་གཙང་མ།

śucisamācāra

g.1360 scrutiny

dpyod pa

དཔྱོད་པ།

vicāra

g.1361 Seal of Dhāraṇī

gzungs kyi phyag rgya

གཟུངས་ཀྱི་ཕྱག་རྒྱ།

dhāraṇīmudrā

Name of the nineteenth meditative stability.

g.1362 Seal of Entry into All Phenomena

chos la 'jug pa'i phyag rgya

ཚོས་ལ་འཇུག་པའི་ཕྱག་རྒྱ།

sarvadharmapraveśamudrā

Name of the eleventh meditative stability.

g.1363 Seal of the King

rgyal po'i phyag rgya

རྒྱལ་པོའི་ཕྱག་རྒྱ།

rājamudrā

Name of the thirteenth meditative stability.

g.1364 Seal of the Sacred Doctrine

chos dam pa'i phyag rgya

ཚོས་དམ་པའི་ཕྱག་རྒྱ།

varadharmamudrā

Name of the fifty-sixth meditative stability.

g.1365 second promulgation of the doctrinal wheel

chos kyi 'khor lo bskor ba gnyis pa

ཚོས་ཀྱི་འཁོར་ལོ་བསྐྱོར་བ་གཉིས་པ།

dvitīyadharmacakrapravartana

g.1366 sectarian vagabond

spyod pa pa

སྟོད་པ་པ།

caraka

g.1367 seek to censure

klaṅ ka tshol ba

ལྷན་ཀ་ཚལ་བ།

upālabha

g.1368 seek to intrude

glags tshol

ལྷགས་ཚལ།

avatārapreksīṇa

g.1369 seek to transcend

pha rol tu mchi bar 'tshal ba

ཕ་རོལ་ཏུ་མཚེབས་འཚལ་བ།

pāraṃgantukāma

g.1370 seen

mthong ba

མཐོང་བ།

dr̥ṣṭa

g.1371 self

bdag

བདག

ātman

Also translated here as “I.”

g.1372 selflessness

bdag med

བདག་མེད།

ātmāsadbhūtatva · nairātmya

Selflessness denotes the lack of inherent existence in self-identity and also, more subtly, in all physical and mental phenomena. Also translated here as “non-self” or “absence of self.”

g.1373 sensation

tshor ba

ཚོར་བ།

vedanā

Seventh of the twelve links of dependent origination. Also translated here as “feelings.”

g.1374 sense faculties are excellent

skye mched kyi sgo bzang ba dag

སྐྱེ་མཆེད་ཀྱི་སློབ་བཟང་བ་དག

cāroāyatanadvāratā

Lit. “their gates to the sense fields are excellent;” thirty-sixth of the eighty minor marks.

g.1375 sense field

skye mched

སྐྱེ་མཆེད།

āyatana

The subjective and objective polarities of sense perception.

g.1376 sense field of mastery

zil gyis gnon pa'i skye mched

ཟེལ་གྱིས་གཞོན་པའི་སྐྱེ་མཆེད།

abhibhvāyatana

See “eight sense fields of mastery.”

g.1377 sense field of mental phenomena

chos kyi skye mched

ཚོས་ཀྱི་སྐྱེ་མཆེད།

dharmāyatana

Twelfth of the twelve sense fields

g.1378 sense field of neither perception nor non-perception

'du shes med min gyi skye mched

འདུ་ཤེས་མེད་མིན་གྱི་སྐྱེ་མཆེད།

naivasaṃjñāsaṃjñāyatana

Fourth of the four formless absorptions.

g.1379 sense field of odors

dri'i skye mched

དྲིའི་སྐྱེ་མཆེད།

gandhāyatana

Ninth of the twelve sense fields.

g.1380 sense field of sights

gzugs kyi skye mched

གཟུགས་ཀྱི་སྐྱེ་མཆེད།

rūpāyatana

Seventh of the twelve sense fields.

g.1381 sense field of sounds

sgra'i skye mched

སྒྲུའི་སྐྱེ་མཆེད།

śabdāyatana

Eighth of the twelve sense fields.

g.1382 sense field of tangibles

reg bya'i skye mched

རེག་བྱའི་སྐྱེ་མཆེད།

spraṣṭavyāyatana

Eleventh of the twelve sense fields.

g.1383 sense field of tastes

ro'i skye mched

རོའི་སྐྱེ་མཆེད།

rasāyatana

Tenth of the twelve sense fields.

g.1384 sense field of the body

lus kyi skye mched

ལུས་ཀྱི་སྐྱེ་མཆེད།

kāyāyatana

Fifth of the twelve sense fields.

g.1385 sense field of the ears

rna ba'i skye mched

རྣ་བའི་སྐྱེ་མཆེད།

śrotrāyatana

Second of the twelve sense fields.

g.1386 sense field of the eyes

mig gi skye mched

མིག་གི་སྐྱེ་མཆེད།

cakṣurāyatana

First of the twelve sense fields.

g.1387 sense field of the mental faculty

yid kyi skye mched

ཡིད་ཀྱི་སྐྱེ་མཆེད།

mana āyatana

Sixth of the twelve sense fields.

g.1388 sense field of the nose

sna'i skye mched

སྒྲི་སྐྱེ་མཆེད།

ghrāṇāyatana

Third of the twelve sense fields.

g.1389 sense field of the tongue

lce'i skye mched

ལྗེ་སྐྱེ་མཆེད།

jihvāyatana

Fourth of the twelve sense fields.

g.1390 sense of moral and ascetic supremacy

tshul khrims dang brtul zhugs mchog tu 'dzin pa

ཚུལ་ཁྲིམས་དང་བརྟུལ་ལྷགས་མཚོག་ཏུ་འཛིན་པ།

śīlavarataparāmarśa

Third of the three fetters; also fourth of the five fetters associated with the lower realms.

g.1391 sense of moral supremacy

tshul khrims mchog 'dzin

ཚུལ་ཁྲིམས་མཚོག་འཛིན།

śīlaparāmarśagranthā

Third of the four knots.

g.1392 senses are completely purified

skye mched shin tu yongs su dag pa

སྐྱེ་མཚེད་ཤིན་ཏུ་ཡོངས་སུ་དག་པ།

viśuddhagātrata · āyatanata

Sixteenth of the eighty minor marks.

g.1393 sensory contact

reg pa

རེག་པ།

sparśa

Sixth of the twelve links of dependent origination.

g.1394 sensory element

kham

ཁམས།

dhātu

See “eighteen sensory elements.”

g.1395 sensory element of auditory consciousness

rna ba'i rnam par shes pa'i kham

རྣམ་པར་ཤེས་པའི་ཁམས།

śrotravijñānadhātu

Sixth of the eighteen sensory elements.

g.1396 sensory element of consciousness

rnam par shes pa'i kham

རྣམ་པར་ཤེས་པའི་ཁམས།

vijñānadhātu

g.1397 sensory element of gustatory consciousness

lce'i rnam par shes pa'i kham

ལྗེའི་རྣམ་པར་ཤེས་པའི་ཁམས།

jihvavijñānadhātu

Twelfth of the eighteen sensory elements.

g.1398 sensory element of mental consciousness

yid kyi rnam par shes pa'i kham

ཡིད་ཀྱི་རྣམ་པར་ཤེས་པའི་ཁམས།

manovijñānadhātu

Eighteenth of the eighteen sensory elements.

g.1399 sensory element of mental phenomena

chos kyi kham

ཚོས་ཀྱི་ཁམས།

dharmadhātu

Seventeenth of the eighteen sensory elements

g.1400 sensory element of odors

dri'i kham

དྲིའི་ཁམས།

gandhadhātu

Eighth of the eighteen sensory elements.

g.1401 sensory element of olfactory consciousness

sna'i rnam par shes pa'i kham

སྤྱི་རྣམ་པར་ཤེས་པའི་ཁམས།

ghrānavijñānadhātu

Ninth of the eighteen sensory elements.

g.1402 sensory element of sights

gzugs kyi kham

གཟུགས་ཀྱི་ཁམས།

rūpadhātu

Second of the eighteen sensory elements.

g.1403 sensory element of sounds

sgra'i kham

སྒྲའི་ཁམས།

śabdadhātu

Fifth of the eighteen sensory elements.

g.1404 sensory element of tactile consciousness

lus kyi rnam par shes pa'i kham

ལུས་ཀྱི་རྣམ་པར་ཤེས་པའི་ཁམས།

kāyavijñānadhātu

Fifteenth of the eighteen sensory elements.

g.1405 sensory element of tangibles

reg bya'i kham

རེག་བྱའི་ཁམས།

spraṣṭavyadhātu

Fourteenth of the eighteen sensory elements.

g.1406 sensory element of tastes

ro'i kham

རོའི་ཁམས།

rasadhātu

Eleventh of the eighteen sensory elements.

g.1407 sensory element of the body

lus kyi kham

ལུས་ཀྱི་ཁམས།

kāyadhātu

Thirteenth of the eighteen sensory elements.

g.1408 sensory element of the ears

rna ba'i kham

རྣ་བའི་ཁམས།

śrotradhātu

Fourth of the eighteen sensory elements.

g.1409 sensory element of the eyes

mig gi kham

མིག་གི་ཁམས།

caḥsurdhātu

First of the eighteen sensory elements.

g.1410 sensory element of the mental faculty

yid kyi kham

ཡིད་ཀྱི་ཁམས།

manodhātu

Sixteenth of the eighteen sensory elements.

g.1411 sensory element of the nose

sna'i khams

སྒྲིའི་ཁམས།

ghrāndhātu

Seventh of the eighteen sensory elements.

g.1412 sensory element of the tongue

lce'i khams

ལྷེའི་ཁམས།

jihvadhātu

Tenth of the eighteen sensory elements.

g.1413 sensory element of visual consciousness

mig gi rnam par shes pa'i khams

མིག་གི་རྣམ་པར་ཤེས་པའི་ཁམས།

cakṣurvijñānadhātu

Third of the eighteen sensory elements.

g.1414 sentient being

sems can

སེམས་ཅན།

sattva

g.1415 sequential and reverse modalities

lugs 'byung dang lugs ldog · lugs dang 'thun pa dang lugs dang mi 'thun pa

ལུགས་འབྱུང་དང་ལུགས་ལྲོག་ · ལུགས་དང་འབྱུན་པ་དང་ལུགས་དང་མི་འབྱུན་པ།

anulomapratiloma

The process of dependent origination as it works to bring about rebirth in saṃsāra, and as it works when deliberately reversed to bring the cycle to an end. See “twelve links of dependent origination.”

g.1416 serene joy

rab tu dga' ba

རབ་ཏུ་དགའ་བ།

prema

g.1417 serial clear realization

mthar gyis pa'i mngon rtogs

མཐར་གྱིས་པའི་མངོན་རྟོག་ས།

ānupūrvābhisamaya

Sixth of the eight progressive sections of clear realization.

g.1418 serial training

mthar gyis sbyor ba

མཐར་གྱིས་སྦྱོར་བ།

anupūrvaprayoga

g.1419 sesame

til

ཉི་ལ།

tila

g.1420 setting of the mind on enlightenment

byang chub sems bskyed pa · sems bskyed pa

བྱང་ལྷན་སེམས་བསྐྱེད་པ། · སེམས་བསྐྱེད་པ།

bodhicittotpāda · cittotpāda

The setting of the mind on enlightenment for the sake of all sentient beings, which marks the onset of the bodhisattva path and culminates in the actual attainment of buddhahood, distinguishes the compassionate bodhisattva path from that of the śrāvakas and pratyekabuddhas who are both preoccupied with their own emancipation from cyclic existence. See Dayal (1932): 50–79, Williams (1989): 197–204, and Padmakara Translation Group (1994): 218–234.

(See also [n.4](#)).

g.1421 seven branches of enlightenment

byang chub kyi yan lag bdun

བྱང་ལྷན་གྱི་ཡན་ལག་བདུན།

saptabodhyaṅga

The seven branches of enlightenment, as found in [1.25](#), comprise the branches of enlightenment that entail: (1) correct recollection, (2) correct doctrinal analysis, (3) correct perseverance, (4) correct delight, (5) correct

mental and physical refinement, (6) correct meditative stability, and (7) correct equanimity.

g.1422 seven harmonious tones of the musical scale

glu dbyangs kyi nges pa bdun

ལྷ་དབྱངས་ཀྱི་ངེས་པ་བདུན།

saptasvara

The seven harmonious tones of the musical scale, contained in the sixty-four crafts, are (1) the [peacock-like] sixth tone (*ṣaḍja, drug ldan*); (2) the [ox-like] sage tone (*rṣabha, drang srong*); (3) the [goat-like] third tone (*gandhāra, sa 'dzin*); (4) the [crane-like] middle tone (*madhyama, bar ma*); (5) the [cuckoo-like] fifth tone (*pancama, lnga pa*); (6) the [horse-like] clear tone (*dhaivata, blo gsal*); and (7) the [elephant-like] base tone (*niṣāda, 'khor nyan*).

On all these and related matters, see Jamgon Kongtrul TOK Book 6, Pt.1: 311–315.

g.1423 seven precious things

rin chen sna bdun

རིན་ཆེན་སྣ་བདུན།

saptaratna

The seven precious things in this context comprise the seven precious metals and stones, namely, gold, silver, turquoise, coral, pearl, emerald, and sapphire. More generally, they may also comprise the symbols of royal dominion, namely, the wheel, gem, queen, minister, elephant, general, and horse. See Dudjom Rinpoche (1991), vol. 2, p. 156.

g.1424 seven prominent parts

bdun mtho ba

བདུན་མཐོ་བ།

saptocchrayatā

Fifteenth of the thirty-two major marks, including the backs of the legs, backs of the arms, shoulders, and neck.

g.1425 sexual misconduct

'dod pas log par g.yem pa

འདོད་པས་འོག་པར་གཡེམ་པ།

kāmamithyācāra

Third of the ten non-virtuous actions.

g.1426 sharp eye-teeth

tshems mche ba rno ba dang ldan pa

ཚེས་མཚེན་ལྡན་པ།

tīkṣṇadamṣṭratā

Forty-seventh of the eighty minor marks.

g.1427 short

thung ngu

ལྷན་ལྟ།

hrasva

g.1428 should be expected

shes par bya ba

ཤེས་པར་བྱ་བ།

pratikāṅṣitavya

g.1429 shoulders

thal gong

ཐལ་གོང་།

aṃsa

g.1430 shrub cotton

ras bal

རས་བལ།

karpāsa

karpāsa (rendered here “shrub cotton”) and *Tūla* (rendered here as “tree cotton”) are both kinds of cotton, perhaps overlapping as is translated into Tibetan as *ras bal* in some texts. Our rendering is based on the Tibetans’ choice of the term *shing bal* and the existence of a number of species of *Gossypium*, among which are the diploid, Asian *G. arboreum* and *G. herbaceum* (cf Monier Williams); Negi’s Tibetan-Sanskrit dictionary also mentions five kinds of *tūla*, at least some of which are trees. Other possible distinctions might be between annual and perennial plants, or varieties grown in different regions.

See [n.65](#).

g.1431 side with evil

nag po’i phyogs pa

ནག་པོའི་ཕྱོགས་པ།

kr̥ṣṇāhijātīya

g.1432 sights

gzugs rnam

གཟུགས་རྣམས།

rupāṇi

g.1433 sign

mtshan ma

མཚན་མ།

nimitta

Also translated here as “mental image.”

g.1434 signless

mtshan ma med pa

མཚན་མ་མེད་པ།

nirnimitta

Also translated here as “without mental images.”

g.1435 signlessness

mtshan ma med pa

མཚན་མ་མེད་པ།

animitta

Second of the three gateways to liberation.

g.1436 Śikhin

gtsug tor can

གཙུག་ཏོར་ཅན།

śikhin

Name of a bodhisattva.

g.1437 Single Array

bkod pa gcig pa

བཀོད་པ་གཅིག་པ།

ekaoyūha

Name of the eighty-second meditative stability.

g.1438 singular course of action

las gcig pa

ལས་གཅིག་པ།

ekakarmāṇa

g.1439 singular expression

gcig brjod pa

གཅིག་བརྗོད་པ།

ekodāhāra

See [n.202](#).

g.1440 Situ Paṅchen

si tu paN chen

སི་ཏུ་པཎ་ཚེན།

—

Tibetan polymath, founder of Palpung (dpal spungs) Monastery (1700–1774).

g.1441 six aspects of perception

'du shes drug

འདུ་ཤེས་རྟུག་

ṣaṭsaṃjñā

The six aspects of perception, as enumerated in [1.37](#), are: (1) perception of impermanence, (2) perception of suffering, (3) perception of non-self, (4) perception of unattractiveness, (5) perception of death, and (6) perception of disinterest in all mundane things.

g.1442 six extrasensory powers

mngon shes drug

མངོན་ཤེས་རྟུག་

ṣaḍabhijñā

As mentioned in [2.13](#), they comprise (1) the extrasensory power realizing knowledge of [miraculous] activities, (2) the extrasensory power realizing knowledge of divine clairvoyance, (3) the extrasensory power realizing knowledge of divine clairaudience, (4) the extrasensory power realizing knowledge of other minds, (5) the extrasensory power realizing knowledge of recollection of past lives, and (6) the extrasensory power realizing knowledge of the cessation of contaminants.

(See also [n.62](#)).

g.1443 six inner sense fields

nang gi skye mched drug

ནང་གི་སྐྱེ་མཆེད་རྒྱལ

ṣaḍādhyātmikāyatana

The six inner sense fields, as listed in [1.14](#), comprise (1) the sense field of the eyes, (2) the sense field of the ears, (3) the sense field of the nose, (4) the sense field of the tongue, (5) the sense field of the body, and (6) the sense field of the mental faculty. These are part of the twelve sense fields.

g.1444 six outer sense fields

phyi'i skye mched drug

ཕྱི་འཁྱེ་མཆེད་རྒྱལ

ṣaḍbāhyāyatana

The six outer sense fields, as listed in [1.15](#), comprise (1) the sense field of sights, (2) the sense field of sounds, (3) the sense field of odors, (4) the sense field of tastes, (5) the sense field of tangibles, and (6) the sense field of mental phenomena. These are part of the twelve sense fields.

g.1445 six recollections

rjes su dran pa drug

རྗེས་སུ་དྲན་པ་རྒྱལ

ṣaḍanusmṛti

See [i.26](#).

g.1446 six sense fields

skye mched drug

སྐྱེ་མཆེད་རྒྱལ

ṣaḍāyatana

Fifth of the twelve links of dependent origination.

g.1447 six transcendent perfections

pha rol tu phyin pa drug

ཕ་རོལ་ཏུ་ཕྱིན་པ་རྒྱལ

ṣaṭpāramitā

The practice of the six transcendent perfections, comprising generosity, ethical discipline, tolerance, perseverance, meditative concentration, and wisdom or discriminative awareness, is the foundation of the entire bodhisattva's way of life. These six are known as "transcendent perfections" when they are motivated by an altruistic intention to attain full enlightenment for the sake of all beings, when they are undertaken within a sixfold combination of all the perfections, and when they are performed with an awareness of the emptiness of the agent, the object, and their interaction. See [2.12](#).

(See also [n.61](#)).

g.1448 sixty-four crafts

sgyu rtsal drug cu rtsa bzhi

ལྷ་རྩལ་དྲུག་རྩ་བཞི།

catuḥṣaṣṭikalā

The sixty-four crafts, as enumerated in the *Mahāvīyūtpatti*, comprise the thirty designated arts, the eighteen requisites of musical performance, the seven harmonious tones of the musical scale, and the nine dramatic moods.

See [n.386](#).

g.1449 sixty-two false views

lta ba'i rnam pa drug cu rtsa gnyis

ལྷ་བའི་རྣམ་པ་དྲུག་རྩ་གཉིས།

dvāṣaṣṭidṛṣṭīkṛtāni

The sixty-two false views, as enumerated in the *Sūtra of the Net of Brahmā* (Bodhi (1978)), 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.1450 skill in means

thabs la mkhas pa

ཐབས་ལ་མཁས་པ།

upāyakauśalya

Definition from the 84000 Glossary of Terms:

The concept of skillful or expedient means is central to the understanding of the Buddha's enlightened deeds and the many scriptures that are revealed contingent on the needs, interests, and mental dispositions of specific types of individuals. It is, therefore, equated with compassion and the form body of the buddhas, the rūpakāya.

According to the Great Vehicle, training in skillful means collectively denotes the first five of the six perfections when integrated with wisdom, the sixth perfection. It is therefore paired with wisdom (*prajñā*), forming the two indispensable aspects of the path. It is also the seventh of the ten perfections. (*Provisional 84000 definition. New definition forthcoming.*)

g.1451 skillful means

thabs

ཐབས།

upāya

The concept of skillful means is central to the understanding of the Buddha's enlightened deeds and the many scriptures which are revealed contingent to the needs, interests, and mental dispositions of specific types of individuals. According to the Great Vehicle, training in skillful means collectively denotes the first five of the six transcendent perfections when integrated with wisdom, the sixth transcendent perfection, to form a union of discriminative awareness and means.

g.1452 slander

phra ma

ཕྱ་མ།

paiśunya

Fifth of the ten non-virtuous actions.

g.1453 śloka

shlo ka

ལྷོ་ཀ།

śloka

The term usually refers to a unit of metrical verse, most commonly in Sanskrit literature a couplet of two sixteen-syllable lines (*pāda*) each of which can be subdivided into two half-lines of eight syllables. In the Tibetan translations a śloka is usually rendered as a four-line verse. However, the term is also used (especially in catalogues of canonical works) as a unit measuring the length of texts written in prose or in a mixture of prose and verse, in which case it

simply measures thirty-two syllables. The titles of the principal Prajñā-pāramitā sūtras, most of which are written in prose, identify them by including mention of their length in ślokas, usually translated in English as “in nnn lines.” The original titles, even in their long form, include only the number itself, and that this refers to the length in ślokas is by convention inferred.

g.1454 social class

rigs

རིགས།

varṇa

g.1455 son of enlightened heritage

rigs kyi bu

རིགས་ཀྱི་བུ།

kulaputra

A term of endearment, used by a teacher when addressing a male follower of the bodhisattva path.

g.1456 sophistry

rtog ge

རྟོག་གེ།

tarka

g.1457 sound

sgra

སྒྲ།

śabda · ghoṣa

g.1458 space

nam mkha'

ནམ་མཁའ།

gagana · ākāśa

g.1459 space element

nam mkha' i khams

ནམ་མཁའི་ཁམས།

ākāśadhātu

g.1460 speak first

gsong por gsung ba

གསོང་པོར་གསུང་བ།

pūrvābhilāpin

Thirty-eighth of the eighty minor marks.

g.1461 specific phenomena

lung du bstan pa'i chos

ལུང་དུ་བསྟན་པའི་ཚོས།

vyākṛtadharmā

g.1462 speech is pervasive, in conformity with their assembly, but it does not extend outside their assembly

gsung ni 'khor dang 'thun par khyab par mdzad kyi 'khor gyi phyi rol du gsung mi 'gro

གསུང་ནི་འཁོར་དང་འཇུན་པར་བྱས་པར་མཛད་གྱི་འཁོར་གྱི་ཕྱི་རོལ་དུ་གསུང་མི་འགྲོ།

vāg anukūlavartiparṣado bahir na nirgacchati

Sixty-eighth of the eighty minor marks.

g.1463 speech is sweet and fully perfected

gsung snyan cing rnam pa thams cad yongs su rdzogs pa

གསུང་སྟན་ཅིང་རྣམ་པ་བམས་ཅད་ཡོངས་སུ་རྫོགས་པ།

madhuracārumaṅjusvaratā

Forty-sixth of the eighty minor marks.

g.1464 spiritual attainment

grub pa

གྲུབ་པ།

siddhi

g.1465 spiritual mentor

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 enlightenment and act wholeheartedly for the welfare of students.

g.1466 spiritual teacher

bla ma

ལྷ་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.1467 splendor and intelligence

dpal dang blo gros

དཔལ་དང་བློ་གྲོས།

śrīmatbuddhimat

Nineteenth of the eighty minor marks.

g.1468 square

lham pa

ལྷ་མ་པ།

caturasra

g.1469 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

The pious attendants heeding the words spoken by Lord Buddha, contrasted in terms of their realization with both pratyekabuddhas and bodhisattvas (See also [n.4](#)).

g.1470 Śreṇika

bzo sbyangs

བཙོ་སྤྱངས།

śreṇika

Name of a mendicant (*parivrajaka*).

See also [n.205](#).

g.1471 śrīvatsa motif

dpal gyi be'u

དཔལ་གྱི་བེ་ལུ།

śrīvatsa

An auspicious symbol, taking the form of an endless knot, indicative of eternity.

g.1472 Stability of Mind

sems gnas pa

སེམས་གནས་པ།

cittasthita

Name of the fifty-second meditative stability.

g.1473 stable community

nges pa'i tshogs

ངེས་པའི་ཚོགས།

niyataraśī

g.1474 state of mind

sems gnas pa

སེམས་གནས་པ།

cittasthiti

g.1475 statement

brjod pa

བརྗོད་པ།

pravyāhāra · abhidhāna

Also translated here as “description.”

g.1476 strengthen

stobs dang ldan par bgyid

སྟོབས་དང་ལྷན་པར་བརྒྱུད།

balavatkaroti

g.1477 strive

brtson 'grus rtsom

བརྩོན་འགྲུས་རྩོམ།

vīryamārabhate

g.1478 struggle

'bad

འབད།

vyāyacchate

g.1479 study

thos pa

ཐོས་པ།

śruti

Twelfth of the eighteen fields of knowledge

g.1480 stūpa

mchod rten

མཚོད་རྟེན།

stūpa

A sacred object representative of buddha mind and the buddha body of reality, originally constructed to hold the mortal remains of Śākyamuni Buddha. The symbolism of the stūpa is complex, and its design varies considerably throughout the Buddhist world.

g.1481 stupidity

shes rab 'chal ba

ཤེས་རབ་འཆལ་བ།

dausprajnā

g.1482 Subdued

rnam par 'joms pa

རྣམ་པར་འཛོམས་པ།

vivṛta

Name of the forty-fifth meditative stability.

g.1483 Śubhakṛtsna

dge rgyas

དགེ་རྒྱས།

śubhakṛtsna

Ninth god realm of form, meaning “most extensive virtue.”

g.1484 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti

Name of an elder.

g.1485 Sublimation of [All] Phenomena

chos kyis gnas pa'i spyi gtsug

ཚོས་ཀྱིས་གནས་པའི་སྤྱི་གཏུག་

dharmaṅgata

Name of the fifty-ninth meditative stability.

g.1486 Sublimation [of All Things]

yang dag par 'phags pa

ཡང་དག་པར་འཕགས་པ།

sarvadharmasamudgata · samudgata

Name of the fifteenth meditative stability.

g.1487 sublime

'phags pa

འཕགས་པ།

ārya

—

g.1488 sublime emancipation

'phags pa nges par 'byin pa

འཕགས་པ་ངེས་པར་འབྱིན་པ།

āryanairāṅika

g.1489 subsequent knowledge

rjes su rtogs pa'i shes pa

རྗེས་སུ་རྟོགས་པའི་ཤེས་པ།

anvayañāna

Second of the eleven aspects of knowledge.

g.1490 subtle quiescence

zhi ba zhib mo

ཞི་བ་ཞིབ་མོ།

sūkṣmaśānti

g.1491 Sudarśana

shin tu mthong

ཤིན་ཏུ་མཐོང་།

sudarśana

Fourth of the pure abodes, meaning “extreme insight.”

g.1492 Sudṛśa

gya nom snang ba

གྱལ་ལོ་སྤྲོད་པ།

sudṛśa

Third of the pure abodes, meaning “attractive.”

g.1493 suffering

sdug bsngal

སྤུག་བསྐྱེད།

duḥkha

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 which are self-evident as suffering and toward which spontaneous feelings of aversion arise; (2) the suffering of change, i.e., all experiences which are normally recognised 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.1494 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 Buddhaghōṣa, 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*).

In this text:

Here used also as an epithet of Buddha Śākyamuni.

g.1495 superior organ of taste

ro bro ba'i mchog dang ldan pa

རོ་བློ་བའི་མཚོག་དང་ལྷན་པ།

rasarasāgrajñatā

Twenty-fourth of the thirty-two major marks.

g.1496 support

rten

རྟེན།

upaniśraya

g.1497 support for miraculous ability

rdzu 'phrul gyi rkang pa

རྩུ་འབྲུལ་གྱི་རྐང་པ།

ṛddhipādāḥ

See “four supports for miraculous ability.”

g.1498 support for miraculous ability combining meditative stability of mind with the formative force of exertion

sems kyi ting nge 'dzin spang ba'i 'du byed dang ldan pa'i rdzu 'phrul gyi rkang pa

སེམས་ཀྱི་ཉིང་ངེ་འཛིན་སྤང་བའི་འདུ་བྱེད་དང་ལྷན་པའི་རྩུ་འབྲུལ་གྱི་རྐང་པ།

cittasamādhiprahāṇasaṃskārasamanvāgataṛddhipāda

Third of the four supports for miraculous abilities.

g.1499 support for miraculous ability combining meditative stability of perseverance with the formative force of exertion

brtson 'grus kyi ting nge 'dzin spang ba'i 'du byed dang ldan pa'i rdzu 'phrul gyi

rkang pa

བརྩོན་འབྲུལ་གྱི་ཉིང་ངེ་འཛིན་སྤང་བའི་འདུ་བྱེད་དང་ལྷན་པའི་རྩུ་འབྲུལ་གྱི་རྐང་པ།

vīryasamādhiprahāṇasaṃskārasamanvāgataṛddhipāda

Second of the four supports for miraculous abilities.

g.1500 support for miraculous ability combining meditative stability of resolution with the formative force of exertion

'dun pa'i ting nge 'dzin spang ba'i 'du byed dang ldan pa'i rdzu 'phrul gyi rkang pa

འདུན་པའི་ཉིང་ལེ་འཛིན་སྤང་བའི་འདུ་བྱེད་དང་ལྷན་པའི་རྩུ་འཕུལ་གྱི་རྐང་པ།

chandasamādhiprahāṇasaṃskārasamanvāgataṛddhipāda

First of the four supports for miraculous abilities.

g.1501 support for miraculous ability combining meditative stability of scrutiny with the formative force of exertion

dpyod pa'i ting nge 'dzin spang ba'i 'du byed dang ldan pa'i rdzu 'phrul gyi rkang pa

དཔྱོད་པའི་ཉིང་ལེ་འཛིན་སྤང་བའི་འདུ་བྱེད་དང་ལྷན་པའི་རྩུ་འཕུལ་གྱི་རྐང་པ།

mīmāṃsāvīryasamādhiprahāṇasaṃskārasamanvāgataṛddhipāda

Fourth of the four supports for miraculous abilities.

g.1502 supramundane

'jig rten las 'das pa

འཇིག་རྟེན་ལས་འདས་པ།

lokottara

g.1503 supramundane phenomena

'jig rten las 'das pa'i chos

འཇིག་རྟེན་ལས་འདས་པའི་ཚོས།

lokottaradharmā

Supramundane phenomena, as found in [2.78](#), include the following: the four applications of mindfulness, the four correct exertions, the four supports for miraculous abilities, the five faculties, the five powers, the seven branches of enlightenment, the noble eightfold path, the three gateways to liberation, the faculties that will enable knowledge of all that is unknown, the faculties that acquire the knowledge of all things, the faculties endowed with the knowledge of all things, the meditative stability endowed with ideation and scrutiny, the meditative stability free from ideation and merely endowed with scrutiny, the meditative stability free from both ideation and scrutiny, the [eighteen] aspects of emptiness (starting from the emptiness of internal phenomena and ending with the emptiness of the essential nature of non-entities), the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, great loving kindness, great compassion, and the eighteen distinct qualities of the buddhas.

(See also [n.141](#) and [n.142](#)).

g.1504 supremacy

chos mchog

ཚོས་མཚོག

agradharma

Fourth of the four aspects of the path of preparation.

g.1505 Supreme Source

mchog gi 'byung gnas

མཚོག་གི་འབྱུང་གནས།

kārākāra

Name of the fiftieth meditative stability.

g.1506 Surpassing All Phenomena

chos thams cad las shin tu 'phags pa

ཚོས་ཐམས་ཅད་ལས་ཤིན་ཏུ་འཕགས་པ།

sarvadharmodgata

Name of the sixth meditative stability.

g.1507 Sūryagarbha

nyi ma'i snying po

ཉིམ་འཇིགས་པོ།

sūryagarbha

Name of a bodhisattva.

g.1508 Susaṃprasthita

shin tu yang dag zhugs

ཤིན་ཏུ་ཡང་དག་ལྷན་ས།

susaṃprasthita

Name of a bodhisattva.

g.1509 sūtra

mdo

སངོ།

sūtra

The sūtras or “discourses” are the teachings included in the three turnings of the doctrinal wheel, which Śākyamuni Buddha promulgated to his disciples as a fully ordained monk, consequent to his attainment of

buddhahood.

g.1510 Suvikrāntavikrāmin

rab kyi rtsal gyis rnam par gnon pa

རབ་ཀྱི་རྩལ་གྱིས་རྣམ་པར་གཞོན་པ།

suvikrāntavikrāmin

Name of a bodhisattva.

g.1511 svastika

g.yung drung

གཡུང་རྩུང།

svastika

An ancient Indian symbol of auspiciousness and eternity.

g.1512 syllable

yig 'bru

ཡིག་འབྲུ།

akṣara

g.1513 symbol

brda

བད།

saṅketa

Also translated as “term.”

g.1514 symmetrical aureole of light, extending a full arm span

'od 'dom gang mnyam pa

འོད་འདོམ་གང་མཉམ་པ།

vyāmaprabhatā

Sixty-third of the eighty minor marks.

g.1515 systematic presentation

rnam par gzhang pa

རྣམ་པར་གཞག་པ།

vyavasthāna

g.1516 Taintless Lamp

dri ma med pa'i sgron ma

དྲི་མ་མེད་པའི་སྣོན་མ།

vimalapradīpa

Name of the thirty-fourth meditative stability.

g.1517 Taintless Light

'od dri ma med pa

འོད་དྲི་མ་མེད་པ།

vimalaprabha

Name of the ninety-ninth meditative stability.

g.1518 Taintless Light of the Full Moon

zla ba nya ba'i 'od dri ma med pa

ཟླ་བ་ཉམ་འི་འོད་དྲི་མ་མེད་པ།

paripūrṇavimalacandraprabha

Name of the 101st meditative stability.

g.1519 Taintless Modality Devoid of Impurities

rdul med cing rdul dang bral ba dang ldan pa

རྟུལ་མེད་ཅིང་རྟུལ་དང་བྲལ་བ་དང་ལྷན་པ།

arajīvirajonayayukta

Name of the 105th meditative stability.

g.1520 taken as the standard

tshad mar byed

ཚད་མར་བྱེད།

pramāṇīkaroti

g.1521 tales of past lives

skyes rabs kyī sde

སྐྱེས་རབས་ཀྱི་སྡེ།

jāṭaka

Eighth of the twelve branches of the scriptures.

g.1522 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.

g.1523 Teacher

ston pa

སྟོན་པ།

śāstr

Epithet of Buddha Śākyamuni.

g.1524 teaching

bstan pa

བསྟན་པ།

nirdeśa

g.1525 teeth whose tips are long, sharp, and white

tshems rtse mo mtho zhing rno la dkar ba

ཚེམས་རྩེ་མོ་མཐོ་ཞིང་རྩོལ་དཀར་བ།

agroccatvatikṣṇaśukladantatā

Twenty-third of the thirty-two major marks.

g.1526 ten directions

phyogs bcu

ཕྱགས་བཅུ།

daśadik

The four cardinal directions along with the four intermediate directions, the zenith, and the nadir.

g.1527 ten levels

sa bcu

ས་བརྒྱ

daśabhūmi

The ten levels, as found in 13.9, comprise (1) the level of bright insight, (2) the level of buddha nature, (3) the level of eighth-lowest stage, (4) the level of insight, (5) the level of attenuated refinement, (6) the level of dispassion, (7) the level of [an arhat's] spiritual achievement, (8) the level of the pratyekabuddhas, (9) the level of the bodhisattvas, and (10) the actual level of the genuinely perfect buddhas.

(See also n.268).

g.1528 ten powers of the tathāgatas

de bzhin gshegs pa'i stobs bcu

དེ་བཞིན་གཤེགས་པའི་སྟོབས་བརྒྱ

daśatathāgatabala

The ten powers of the tathāgatas, as presented in 2.1, are: (1) definitive knowledge that things which are possible are indeed possible; (2) definitive knowledge that things which are impossible are indeed impossible; (3) definitive knowledge, through possibilities and causes, of the maturation of past, future, and present actions, and of those who undertake such actions; (4) definitive knowledge of multiple world systems and diverse dispositions; (5) definitive knowledge of the diversity of inclinations and the multiplicity of inclinations that other sentient beings and other individuals have; (6) definitive knowledge of whether the acumen of other sentient beings and other individuals is supreme or not; (7) definitive knowledge of the paths that lead anywhere; (8) definitive knowledge of all the afflicted and purified mental states and their emergence, with respect to the faculties, powers, branches of enlightenment, aspects of liberation, meditative concentrations, meditative stabilities, and formless absorptions; (9) definitive knowledge of the recollection of multiple past abodes, and of the transference of consciousness at the death and birth of all sentient beings; and (10) definitive knowledge that through one's own extrasensory powers one has actualized, achieved, and maintained in this very lifetime the liberation of mind and the liberation of wisdom in the state that is free from contaminants because all contaminants have ceased.

g.1529 ten recollections

rjes su dran pa bcu

རྗེས་སུ་བློན་པ་བརྒྱ

daśānusmṛti

The ten recollections, as presented in 1.36, are: (1) recollection of the Buddha, (2) recollection of the Dharma, (3) recollection of the Saṅgha, (4) recollection of ethical discipline, (5) recollection of renunciation, (6) recollection of the god realms, (7) recollection of quiescence, (8) recollection of respiration, (9) recollection of physicality, and (10) recollection of death.

g.1530 ten sense fields of total consummation

zad par gyi skye mched bcu

ཟད་པར་གྱི་སྐྱེ་མཆེད་བརྒྱ།

daśakṛtsnāyatana

The ten sense fields of total consummation, as found enumerated in 1.56, comprise (1) the total consummation of the earth element, (2) the total consummation of the water element, (3) the total consummation of the fire element, (4) the total consummation of the wind element, (5) the total consummation of the space element, (6) the total consummation of blueness, (7) the total consummation of yellowness, (8) the total consummation of redness, (9) the total consummation of whiteness, and (10) the total consummation of consciousness.

g.1531 ten virtuous actions

dge ba bcu

དགེ་བ་བརྒྱ།

daśakusala

The ten virtuous actions are divided into three modes of excellent physical conduct, four modes of excellent verbal conduct, and three modes of excellent mental conduct.

See 27.7.

g.1532 tenacity

rab tu 'dzin pa

རབ་ཏུ་འཛོལ་པ།

pragrāha

g.1533 termination

yongs su chad pa

ཡོངས་སུ་ཆད་པ།

pariccheda

g.1534 terrified

'gong

འགོང།

saṅkocayati

g.1535 thankful

byas pa tshor ba

བྱས་པ་ཚོར་བ།

kṛtavedī

g.1536 theft

ma byin par len pa

མ་བྱིན་པར་ལེན་པ།

adatādāna

Second of ten non-virtuous actions.

g.1537 they do not degenerate in their wisdom

shes rab nyams pa med pa

ཤེས་རབ་ཉམས་པ་མེད་པ།

nāsti prajñāhāniḥ

Eleventh of the eighteen distinct qualities of the buddhas.

g.1538 thirty designated arts

bzo la sogs par gtogs pa sum cu

བཟོ་ལ་སོགས་པར་གཏོགས་པ་སུམ་ཅུ།

śilpavidyākālā

The thirty designated arts, contained in the sixty-four crafts, are (1) writing (*lipi, yi ge*); (2) gestures (*mudrā, lag rtsis*); (3) arithmetic (*gaṇana, grangs*); (4) astrology (*saṅkhya, rtsis chen*); (5) hairbinding (*śikhābandha, thor tshugs*); (6) deportment (*padabandha, gom stabs*); (7) elephant goading (*aṅkuśagraha, lcags kyus bsgyur thabs*); (8) swordsmanship (*khadḡika/ sarau, ral gri'i thabs*); (9) lassoing or snaring (*pāśagraha, zhags pa gdab pa*); (10) javelin throwing (*tomaragraha, mda' bo che 'phen pa*), (11) advancing (*upayāna, mdun du bsnur ba*), (12) retreating (*apayāna, phyir bsnur ba*); (13) cutting (*chedya, bcad pa*); (14) breaking (*bhedya, dral ba*); (15) poisoning (*dālana, dbug pa*); (16) striking from afar (*dūravedha, rgyang nas 'phog pa*); (17) verbal assault (*śabdavedha, sgra grags par 'phog pa*); (18) vital assault (*marmavedha, gnad du 'phog pa*) or stealthy

assault (*avedanīyavedha, mi tshor bar 'phog pa*); (19) hard assault (*dṛḍhāprahāritā, tshabs che bar 'phog pa*); (20) jumping (*laṅghita, mchongs pa*); (21) wrestling (*sālabha, gyad kyi 'dzin stangs*); (23) running (*javita, bang*); (24) swimming (*plavita, rkyal brgal ba*); (25) elephant riding (*hastigrīvā, glang po che'i gnyar zhon pa*); (26) horse riding (*aśvapṛṣṭha, rta la zhon pa*); (27) charioteering (*ratha, shing rta'i thabs*); (28) archery (*bāṇa, mda'*); (29) bows (*dhanuḥ, gzhu*); and (30) trials of strength (*vikramabala, gyad stobs*).

On all these and related matters, see Jamgon Kongtrul TOK Book 6, Pt.1: 311–315.

g.1539 thirty-seven aspects of enlightenment

byang chub kyi phyogs kyi chos sum cu rtsa bdun

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཚེས་སུམ་རྩ་བ་བདུན།

saptatṛiṃśadbodhipakṣadharmā

The thirty-seven aspects of enlightenment comprise the four applications of mindfulness, the four correct exertions, the four supports for miraculous ability, the five faculties, the five powers, the seven branches of enlightenment, and the noble eightfold path. See [1.20–1.26](#).

For a summary of the relevant Pāli and Sanskrit sources on all see the extensive discussion in Dayal (1932): 80–164.

g.1540 thirty-two major marks of a superior man that the tathāgatas possess

de bzhin gshegs pa'i skyes bu chen po'i mtshan sum cu rtsa gnyis

དེ་བཞིན་གཤེགས་པའི་སྐྱེས་སུ་ཚེན་པོའི་མཚན་སུམ་རྩ་བ་གཉིས།

tathāgatadvātriṃśanmahāpuruṣalakṣaṇa

These are the major physical marks that identify the buddha body of emanation, and which, in some sources and traditions, portend the advent of a universal monarch.

As well as being listed in this and other Prajñāpāramitā sūtras (see [n.64](#)), they are to be found detailed in the *Lalitavistara* (7.98–103 and 26.145–173), *Mahāyānopadeśa*, *Rāṣṭrapālāparipṛcchā*, *Ratnagotravibhāgottaratantraśāstra* (3.17–25), *Mahāvastu*, and in the Pali *Lakkhaṇasutta*.

See [2.15](#) and [29.24](#).

g.1541 thoroughbred

cang shes pa

ཅང་ཤེས་པ།

ājāneya

Meaning “thoroughbred horse,” the term is used here and in the introductory narratives of many sūtras as a metaphor for fearlessness.

g.1542 thoroughbred elephant

glang po che cang shes

གླང་པོ་ཆེ་ཅང་ཤེས།

hastājāneya

g.1543 thoroughbred steed

rta cang shes

རྟ་ཅང་ཤེས།

aśvājāneya

g.1544 thought

sems

སེམས།

citta

Also translated here as “mind” and “mindset.”

g.1545 three degrees of awareness

rig pa gsum

རིག་པ་གསུམ།

trividya

As indicated in the *Dharmasaṃgītisūtra* (Toh 238, 1.133), these comprise the awareness of clairvoyance (*lha'i mig gi rig pa*), the awareness that recollects past abodes (*sngon gyi gnas rjes su dran pa'i rig pa*), and the awareness of the cessation of contaminants (*zag pa zad pa'i rig pa*). See Nordrang Orgyan (2008): 428.

g.1546 three essenceless natures

ngo bo nyid med pa gsum

ངོ་བོ་ཉིད་མེད་པ་གསུམ།

trividhā niḥsvabhāvatā

These comprise the imaginary, dependent, and consummate essenceless natures, which are elaborated particularly in the discourses associated with the third turning of the doctrinal wheel.

(See also n.1).

g.1547 three fetters

kun tu sbyor gsum

ཀུན་ཏུ་སློབ་གསུམ།

trisamyojana

The three fetters, as found in [11.8](#), comprise false views about perishable composites, hesitation, and a sense of moral and ascetic supremacy. See also [n.198](#).

g.1548 three impure realms, subject to rebirth

sa gsum

ས་གསུམ།

tribhava

That is to say, the animal realm, the realm of anguished spirits and the denizens of the hells.

g.1549 three lower realms

ngan song gsum

ངན་སོང་གསུམ།

tridurgati

A collective name for the realms of animals, anguished spirits, and denizens of the hells.

g.1550 three miracles

cho 'phrul gsum

ཚོ་འཕྲུལ་གསུམ།

triprātihārya

The three miracles are enumerated in Kimura VI–VIII: 49 as the miracle of possessing magical abilities (*ṛddhiprātihārya*, *rdzu 'phrul gyi cho 'phrul*), the miracle of revelation (*ādeśanāprātihārya*, *yongs su bstan pa'i cho 'phrul*), and the miracle of instruction (*anuśāsanaprātihārya*, *rjes su bstan pa'i cho 'phrul*). See also Conze (1975): 476, who interprets revelation as the knowledge of others' thoughts. Nordrang Orgyan (2008): 231 additionally lists three alternative enumerations.

g.1551 three poisons

dug gsum

དུག་གསུམ།

triviṣa

A collective name for desire, hatred, and delusion.

g.1552 three precious jewels

dkon mchog gsum

དཀོན་མཚོག་གསུམ།

triratna

A collective term for the Buddha, his sacred doctrine (Dharma), and the Saṅgha, which are listed separately in this glossary.

g.1553 three provisions

tshogs gsum

ཚོགས་གསུམ།

trirāṣi

The three provisions are the provisions that are definitely authentic, provisions that are definitely erroneous, and provisions that are of indefinite provenance.

See 24.24.

g.1554 three spheres [of subject, object, and their interaction]

'khor gsum

འཁོར་གསུམ།

trimaṇḍala

g.1555 three times

dus gsum

དུས་གསུམ།

trikala

Past, present, and future.

g.1556 threefold combination [of happiness, suffering, and neutrality]

gsum 'dus pa

གསུམ་འདུས་པ།

trikasaṅgama

g.1557 tied to one more rebirth

lan gcig phyir 'ong ba

ལན་གཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmī

Definition from the 84000 Glossary of Terms:

One who has achieved the second of the four levels of attainment on the śrāvaka path and who will attain liberation after only one more birth.

(Provisional 84000 definition. New definition forthcoming.)

g.1558 tolerance

bzod pa

བཟོད་པ།

kṣānti

Third of the four aspects of the path of preparation, also translated here as “acceptance.” However, in the context of the transcendent perfections, tolerance is the third of the six transcendent perfections.

g.1559 tolerance of suffering

dang du len pa'i bzod pa

དང་དུ་ལེན་པའི་བཟོད་པ།

adhivāsanakṣānti

Literally, “tolerance of remaining infused [by suffering].”

g.1560 tolerance that understands the profound nature of phenomena

chos rtogs pa'i bzod pa

ཚོས་རྟོགས་པའི་བཟོད་པ།

dharmajñānakṣānti

Literally, “tolerance that understands phenomena.” This denotes receptivity to the non-arising nature of all things, identified with emptiness.

g.1561 tongue is red

ljags dmar ba

ལྗགས་དམར་བ།

raktajihvatā

Forty-ninth of the eighty minor marks.

g.1562 tongue that is slender and large

ljags srab cing che ba

ལྗགས་སྲབ་ཅིང་ཆེ་བ།

tanujihvatā

Fiftieth of the eighty minor marks.

g.1563 torch-bearer

sgron ma 'dzin pa

སྒྲོན་མ་འཛིན་པ།

ulkādhārin

g.1564 torso resembles that of a lion

ro stod seng ge lta bu

རོ་སྟོད་སེང་གེ་ལྷ་བུ།

siṃhapūrvārdhakāyatā

Sixty-ninth of the eighty minor marks.

g.1565 total consummation of blueness

zad par sngon po

ཟད་པར་སྒྲོན་པོ།

nīlakṛtsna

g.1566 total consummation of consciousness

zad par rnam par shes pa

ཟད་པར་རྣམ་པར་ཤེས་པ།

vijñānakṛtsna

g.1567 total consummation of redness

zad par dmar po

ཟད་པར་དམར་པོ།

lohitaḥkṛtsna

g.1568 total consummation of the earth element

zad par sa

ཟད་པར་ས།

pṛthivīkṛtsna

g.1569 total consummation of the fire element

zad par me

ཟད་པར་མེ།

tejaskṛtsna

g.1570 total consummation of the space element

zad par nam mkha'

ཟད་པར་ནམ་མཁའ།

ākāśakṛtsna

g.1571 total consummation of the water element

zad par chu

ཟད་པར་ལྷ།

apḥkṛtsna

g.1572 total consummation of the wind element

zad par rlung

ཟད་པར་རླུང།

vāyukṛtsna

g.1573 total consummation of whiteness

zad par dkar po

ཟད་པར་དཀར་པོ།

avadātakṛtsna

g.1574 total consummation of yellowness

zad par ser po

ཟད་པར་མེར་པོ།

pītakṛtsna

g.1575 Total Illumination

kun tu snang ba

ཀུན་ཏུ་སྣང་བ།

samantāvaloka

Name of the fifty-third meditative stability.

g.1576 training

bslab pa

བསྐྱབ་པ།

śikṣā

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.1577 transcendence

yang dag par 'da' ba

ཡང་དག་པར་འདེའ་བ།

samatikrama

g.1578 Transcendence of the Range

yul las rgal ba

ཡུལ་ལས་རྒལ་བ།

viṣamaśānti

Name of the seventy-first meditative stability.

g.1579 transcendent perfection

pha rol tu phyin pa

ཕ་རོལ་ཏུ་བྱིན་པ།

pāramitā

See “six transcendent perfections.”

g.1580 transcendent perfection of ethical discipline

tshul khrims kyi pha rol tu phyin pa

ཚུལ་ཁྲིམས་གྱི་ཕ་རོལ་ཏུ་བྱིན་པ།

śīlapāramitā

Second of the six transcendent perfections.

g.1581 transcendent perfection of generosity

sbyin pa'i pha rol tu phyin pa

སྤྱིན་པའི་ཕ་རོལ་ཏུ་བྱིན་པ།

dānapāramitā

First of the six transcendent perfections.

g.1582 transcendent perfection of meditative concentration

bsam gtan gyi pha rol tu phyin pa

བསམ་གཏན་གྱི་ཕ་རོལ་ཏུ་བྱིན་པ།

dhyānapāramitā

Fifth of the six transcendent perfections.

g.1583 transcendent perfection of perseverance

brtson 'grus kyi pha rol tu phyin pa

བརྩོན་འགྲུས་ཀྱི་པ་རོལ་ཏུ་བྱིན་པ།

vīryapāramitā

Fourth of the six transcendent perfections.

g.1584 transcendent perfection of tolerance

bzod pa'i pha rol tu phyin pa

བཟོད་པའི་པ་རོལ་ཏུ་བྱིན་པ།

kṣāntipāramitā

Third of the six transcendent perfections.

g.1585 transcendent perfection of wisdom

shes rab kyi pha rol tu phyin pa

ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་བྱིན་པ།

prajñāpāramitā

Sixth of the six transcendent perfections.

g.1586 Transcending All Things

thams cad las 'da' ba

ཐམས་ཅད་ལས་འདའ་བ།

praticchedakara

Name of the seventy-eighth meditative stability.

g.1587 Trayastrimśa

sum cu rtsa gsum pa

སུམ་རྩུཅ་གསུམ་པ།

trayastrimśa

Second god realm of desire, abode of the thirty-three gods.

g.1588 tree cotton

shing bal

ཤིང་བལ།

tūla

For definition, see “shrub cotton”.

g.1589 Tree of Enlightenment

byang chub kyi shing

བྱང་ཆུབ་ཀྱི་ཤིང་།

bodhiṛkṣa

Tree of Enlightenment at Vajrāsana.

g.1590 trillion

bye ba phrag 'bum

བྱེ་བ་ཕྱག་འབུམ།

koṭīśatasahasra

g.1591 turn the doctrinal wheel

chos kyi 'khor lo bskor ba

ཚོས་ཀྱི་འཁོར་ལོ་བསྐྱོར་བ།

dharmacakrapravartana

This metaphor refers to the promulgation of the Buddhist teachings by the Buddha who is recognized to have promulgated three sequential “turnings of the wheel.” The association with the concept of a wheel derives from a comparison with the “wheel of sharp weapons” said to be held in the hand of a universal monarch. Within the context of this comparison the sacred teachings are composed of ethical discipline (the central axis), analytic wisdom or discriminative awareness (the sharp spokes), and meditative concentration (the stabilising perimeter).

g.1592 turn their enlightened intention

dgongs par mdzad

དགོངས་པར་མཛད།

samanvāharati

g.1593 Tuṣita

dga' ldan

དགའ་ལྷན།

tuṣita

Definition from the 84000 Glossary of Terms:

Tuṣita (or sometimes Saṃtuṣita), literally “Joyous” or “Contented,” is one of the six heavens of the desire realm (*kāmadhātu*). In standard classifications, such as the one in the *Abhidharmakośa*, it is ranked as the fourth of the six counting from below. This god realm is where all future buddhas are said to

dwell before taking on their final rebirth prior to awakening. There, the Buddha Śākyamuni lived his preceding life as the bodhisattva Śvetaketu. When departing to take birth in this world, he appointed the bodhisattva Maitreya, who will be the next buddha of this eon, as his Dharma regent in Tuṣita. For an account of the Buddha's previous life in Tuṣita, see *The Play in Full* (Toh 95), 2.12, and for an account of Maitreya's birth in Tuṣita and a description of this realm, see *The Sūtra on Maitreya's Birth in the Heaven of Joy*, (Toh 199).

g.1594 twelve ascetic virtues

sbyangs pa'i yon tan bcu gnyis

ལྔ་པ་པའི་ཡོན་ཏན་བརྒྱུག་ཉིས།

dvādaśadhūtaguṇa

The twelve ascetic virtues comprise wearing clothing from a dust heap, owning only three robes, wearing felt or woolen clothes, begging for food, eating one's meal at a single sitting, restricting the quantity of food, staying in solitude, sitting under trees, sitting in exposed places, sitting in charnel grounds, sitting even during sleep, and staying wherever one happens to be.

For the Sanskrit and Tibetan terms, see *Mahāvīyutpatti* 127–39; also Dudjom Rinpoche (1991), vol. 2: 169.

g.1595 twelve Brahmā realms

tshangs pa'i 'jig rten bcu gnyis

ཚངས་པའི་འཇིག་རྟེན་བརྒྱུག་ཉིས།

dvādaśabrahmaloka

See notes n.291 and n.301.

g.1596 twelve links of dependent origination

rten 'brel gyi yan lag bcu gnyis

རྟེན་འབྲེལ་གྱི་ཡན་ལག་བརྒྱུག་ཉིས།

dvādaśāṅgapratītyasamutpāda

The principle of dependent origination asserts that nothing exists independently of other factors, the reason for this being that things and events come into existence only by dependence on the aggregation of multiple causes and conditions. In general, the processes of cyclic existence, through which the external world and the sentient beings within it revolve in a continuous cycle of suffering, propelled by the propensities of past actions and their interaction with afflicted mental states, originate dependent on the sequential unfolding of twelve links, commencing from

fundamental ignorance and ending with birth, aging, and death (see [1.18–1.19](#)). It is only through deliberate reversal of these twelve links that one can succeed in bringing the whole cycle to an end. See [24.10](#).

g.1597 twelve sense fields

skye mched bcu gnyis

སྐྱེ་མཆེད་བརྒྱ་གཉིས།

dvādaśāyatana

These comprise six inner sense fields and six outer sense fields. See [1.14](#) and respective glossary entries.

g.1598 two extremes of eternalism and nihilism

rtaḡ pa dang chad pa'i mtha' gnyis

རྟག་པ་དང་ཆད་པའི་མགྲའ་གཉིས།

śāśvatānta ucchedānta

The two extreme views to be avoided when seeking an insight into emptiness.

g.1599 two modes of awareness

rig pa gnyis

རིག་པ་གཉིས།

dvividyā

The two modes of awareness are intrinsic and extraneous. In this context, the former may indicate the awareness of one's own mind and the latter the awareness of the minds of others.

g.1600 two prominent [backs of] his arms

phyag gnyis kyi gong mtho

ཕྱག་གཉིས་ཀྱི་གོང་མཐོ།

utsaṅghahastau

g.1601 two prominent [backs of] his legs

zhabs gnyis kyi gong mtho

ཞབས་གཉིས་ཀྱི་གོང་མཐོ།

utsaṅghapāḡau

g.1602 ultimate reality

don dam bden pa

དོན་དམ་བདེན་པ།

paramārthasatya

See “ultimate truth.”

g.1603 ultimate truth

don dam bden pa

དོན་དམ་བདེན་པ།

paramārthasatya

Ultimate truth is defined as a synonym of emptiness, the ultimate nature of phenomena, in contrast to the relative truth of conventionally experienced perceptions. Also translated here as “ultimate reality.”

g.1604 unactualized

yongs su ma grub pa

ཡོངས་སུ་མ་གྲུབ་པ།

anutpanna

g.1605 unapprehended

dmigs su med pa

དམིགས་སུ་མེད་པ།

anupalabdhya · anupalabdha

g.1606 Unattached, Liberated, and Uncovered Like Space

nam mkha' ltar chags pa med la rnam par grol zhing gos pa med pa

ནམ་མཁའ་ལྟར་ཆགས་པ་མེད་ལ་རྣམ་པར་གྲོལ་ཞིང་གོས་པ་མེད་པ།

ākāśaṅghavimuktinirupalepa

Name of the 111th meditative stability.

g.1607 unborn

ma skyes

མ་སྐྱེས།

ajāta

g.1608 unchanging

'gyur ba med pa

འགྱུར་བ་མེད་པ།

avikāra

g.1609 uncommon phenomena

thun mong ma lags pa'i chos

ཐུན་མོང་མ་ལགས་པའི་ཚོས།

asādhāraṇadharmā

Uncommon phenomena from the perspective of ordinary persons, as described in [2.84](#), include the following: the thirty-seven aspects of enlightenment, the ten powers of the tathāgatas, the four assurances, the four kinds of exact knowledge, the three gateways to liberation, and [all the aforementioned attributes], up to and including the eighteen distinct qualities of the buddhas.

(See also [n.141](#)).

g.1610 unconditioned

mngon par 'dus ma byas pa

མངོན་པར་འདུས་མ་བྱས་པ།

abhyasaṃskṛta

g.1611 unconditioned phenomena

'dus ma byas pa'i chos

འདུས་མ་བྱས་པའི་ཚོས།

asaṃskṛtadharmā

Unconditioned phenomena, as described in [2.82](#), include the following: Non-arising, non-abiding, non-disintegration, and non-transformation with respect to all things, and similarly, the cessation of desire, the cessation of hatred, the cessation of delusion, the abiding of phenomena in the real nature, reality, the expanse of reality, maturity with respect to all things, the real nature, the unmistaken real nature, the inalienable real nature, and the finality of existence.

(See also [n.141](#)).

g.1612 Unconquerable

zad mi shes pa

ཟད་མི་ཤེས་པ།

ajaya

Name of the forty-first meditative stability.

g.1613 uncontained

khongs su gtogs ma ma yin pa

ཁོངས་སུ་གཏོགས་མ་མ་ཡིན་པ།

aparyāpanna

g.1614 uncontaminated

ma 'dres pa

མ་འདྲིས་པ།

aśabala

g.1615 uncontaminated gnosis

zag med pa'i ye shes

ཟག་མེད་པའི་ཡེ་ཤེས།

anāsravajñāna

g.1616 uncontaminated phenomena

zag pa ma mchis pa'i chos

ཟག་པ་མ་མཚིས་པའི་ཚོས།

anāsravadharma

Uncontaminated phenomena, as described in [2.80](#), include the following: the four applications of mindfulness, and likewise all those [aforementioned causal and fruitional] attributes, up to and including the eighteen distinct qualities of the buddhas.

(See also [n.141](#)).

g.1617 uncreated

mi byed

མི་བྱེད།

na karoti

g.1618 uncrushability

brdzi ba med pa · mi rdzi ba nyid

བརྗེ་བ་མེད་པ། · མི་རྗེ་བ་ཉིད།

anavamardanīya · anavamṛdayatā

g.1619 undauntedness

zhum pa med pa

ཞུམ་པ་མེད་པ།

asaṃlīna

- g.1620 understanding is perfectly pure
mkhyen pa yongs su dag pa
 མཁྱེན་པ་ཡོངས་སུ་དག་པ།
parisuddhajñatā
 Seventeenth of the eighty minor marks.
- g.1621 understanding of all phenomena
rnam mkhyen · rnam par mkhyen pa
 རྣམ་མཁྱེན། · རྣམ་པར་མཁྱེན་པ།
sarvākārajñāna
 First of the eight progressive sections of clear realization.
- g.1622 understanding of omniscience
thams cad shes pa nyid
 བསམས་ཅད་ཤེས་པ་ཉིད།
sarvajñatā
 Third of the eight progressive sections of clear realization.
- g.1623 understanding of the aspects of the path
lam gyi rnam pa shes pa nyid · lam gyi rnam pa shes pa
 ལམ་གྱི་རྣམ་པ་ཤེས་པ་ཉིད། · ལམ་གྱི་རྣམ་པ་ཤེས་པ།
mārgākārajñatā
 Second of the eight progressive sections of clear realization.
- g.1624 undervalue
spong
 ལྷོང་།
riñciṣyati
- g.1625 undestroyed
mi 'jig
 མི་འཇིག
na vikaroti
- g.1626 undifferentiated nature
tha dad med pa nyid
 ཐ་དད་མེད་པ་ཉིད།

anānātva

g.1627 **undistractedness**

rnam par mi g.yeng ba

རྣམ་པར་མི་གཡེང་བ།

saṅgraha

g.1628 **unemancipated [in nirvāṇa]**

nges par 'byung ba med pa

ངེས་པར་འགྲུང་བ་མེད་པ།

aniryāta

g.1629 **uneven**

phya le ma yin pa

ཕྱ་ལེ་མ་ཡིན་པ།

viṣama

g.1630 **unfavorable circumstance**

gshis ngan

ག་གིས་ངན།

viṣamāparihāra

g.1631 **unguent**

byug pa

བྱུག་པ།

upalepa

g.1632 **unhusked rice**

'bras sA lu

འབྲས་སྒུ་ལུ།

śāli

g.1633 **uniformity of all things**

chos kyi mnyam pa nyid

ཚོས་ཀྱི་མཉམ་པ་ནིད།

dharmasamatā

g.1634 **Unimpaired**

brjed pa med pa

བརྗེད་པ་མེད་པ།

asampramuṣita

Name of the twentieth meditative stability.

g.1635 union

rnal 'byor

རྣལ་འབྱོར།

yoga

g.1636 Unity of Aspects

rnam pa gcig tu gyur pa

རྣམ་པ་གཅིག་ཏུ་གྱུར་པ།

ekākāra

Name of the eighty-fourth meditative stability.

g.1637 universal monarch

'khor los sgyur ba'i rgyal po

འཁོར་ལོས་སྐྱུར་བའི་རྒྱལ་པོ།

cakravartīrāja

The concept of the benign universal monarch or emperor who rules in accordance with the law of the sacred teachings of Buddhism is one that has permeated Buddhist literature since the time of Aśoka. Their appearance in the world is considered a unique and rare event, just as the appearance of a buddha is considered to be unique and rare.

g.1638 unkempt

smad pa

སྐྲད་པ།

jugupsita

g.1639 unmistaken real nature

ma nor ba de bzhin nyid

མ་ནོར་བ་དེ་བཞིན་ཉིད།

avitathatā

g.1640 Unmodified

rnam pa med pa

ལྷམ་པ་མེད་པ།

avikāra

Name of the sixty-fifth meditative stability.

g.1641 unobscured

sgrib pa med pa

སྒྲིབ་པ་མེད་པ།

nirāvāraṇa

g.1642 unobstructed

thogs pa med pa

ཐོགས་པ་མེད་པ།

apratigha

g.1643 unoriginated

yongs su ma byung ba

ཡོངས་སུ་མ་བྱུང་བ།

asadbhūta

g.1644 unreliable

yid brtan du mi rung ba

ཡིད་བརྟན་དུ་མི་རུང་བ།

anāśvāsanīyataḥ

g.1645 unrevealed

bstan du med pa

བསྟན་དུ་མེད་པ།

anidarśana

g.1646 Unseeking

tshol ba med pa

ཚོལ་བ་མེད་པ།

animiṣa

Name of the thirty-first meditative stability.

g.1647 unseen

ma mthong ba

མ་མཐོང་བ།

adrṣṭa

g.1648 Unseen Pinnacle

spyi gtsug btar mi mthong ba

སྤྱི་གཙུག་བལྟར་མི་མཐོང་བ།

anavalokitamūrdha

Name of the seventh meditative stability. See also Pinnacle of their crown cannot be seen.

g.1649 unskilled

thabs la mi mkhas pa

ཐབས་ལ་མི་མཁས་པ།

upāyākusāla

g.1650 unstable

mi gnas

མི་གནས།

na pratiṣṭhate

g.1651 unsullied

nag nog med pa

ནག་ནོག་མེད་པ།

akalmāṣa

g.1652 unsupported

rten pa med pa

རྟེན་པ་མེད་པ།

aniśrita

g.1653 unsurpassed, genuinely perfect enlightenment

bla na med pa yang dag par rdzogs pa'i byang chub

བླ་ན་མེད་པ་ཡང་དག་པར་རྫོགས་པའི་བྱང་ལྡན།

anuttarābhisambodhi

g.1654 unsurpassibility

zil gyis mi non pa

ཟེལ་གྱིས་མི་ནོན་པ།

anabhibhūta

g.1655 Unvanquished

nges par rgyal ba

ངེས་པར་རྒྱལ་བ།

nirjita

Name of the forty-fourth meditative stability.

g.1656 Unwavering

g.yo ba med pa

གཡོ་བ་མེད་པ།

acala

Name of the seventieth meditative stability.

g.1657 upper robe

bla gos

ལྷ་གོས།

uttarāsaṅga

g.1658 upright posture

sku shin tu drang por 'khrungs pa

སྐྱུ་ཤིན་ཏུ་དང་པོར་འགྲུངས་པ།

rjukāyodbhavatā

Eighteenth of the thirty-two major marks.

g.1659 Uttarakuru

sgra mi snyan

སྐྱ་མི་སྐྱུན།

uttarakuru

The northern continent of the human world according to traditional Indian cosmology, characterized as “unpleasant sound.”

g.1660 Uttaramati

blo gros rgya chen

བློ་གྲོས་རྒྱ་ཆེན།

uttaramati

Name of a bodhisattva.

g.1661 utter purity
shin tu rnam par dag pa

ཤིན་ཏུ་རྣམ་པར་དག་པ།
atyantaviśuddhi

g.1662 utterly calm
shin tu zhi ba

ཤིན་ཏུ་ཞི་བ།
atiprasānta

g.1663 Utterly Devoid of Delimitation
shin tu brtags pa med pa

ཤིན་ཏུ་བརྟགས་པ་མེད་པ།
niratiśaya

Name of the seventy-ninth meditative stability.

g.1664 utterly disheartened
kun tu zhum

ཀུན་ཏུ་བྱུང་།
saṃlīyate

g.1665 utterly fallacious
shin tu gsong ldong

ཤིན་ཏུ་གསོང་ལྷོང་།
atyantānṛtata

g.1666 utterly painful
shin tu zug rngu

ཤིན་ཏུ་བྱུག་རྩ།
atyantaśalya

g.1667 utterly porous
shin tu gse tshags

ཤིན་ཏུ་གསེ་ཚགས།
atyantacchidrata

g.1668 utterly ripe

shin tu 'bras

ཤིན་ཏུ་འབྲས།

atyantavipāka

g.1669 vacuous

ya ma brla

ཡ་མ་བྲལ།

vaśika

g.1670 Vajra family

rdo rje' i rigs

རྡོ་རྗེ་རིགས།

vajrakula

In this context, the term *vajrakula* denotes the retinue of the wrathful bodhisattva Vajrapāṇi.

g.1671 Vardhamānamati

blo gros 'phel

བློ་གྲོས་འཕེལ།

vardhamānamati

Name of a bodhisattva.

g.1672 Varuṇadatta

chu lhas byin

ཚུ་ལྷས་བྱིན།

varuṇadatta

Name of a bodhisattva.

g.1673 vehicle of the bodhisattvas

byang chub sems dpa' i theg pa

བྱང་ཚུབ་སེམས་དཔའི་སྐྱེག་པ།

bodhisattvayāna

This is equivalent to the Great Vehicle.

g.1674 vehicle of the pratyekabuddhas

rang rgyal gyi theg pa

པད་རྒྱལ་གྱི་ཐོག་པ།
pratyekabuddhayāna

g.1675 vehicle of the śrāvakas

nyan thos kyi theg pa

ལྷན་ཐོས་གྱི་ཐོག་པ།
śrāvākayāna

g.1676 venerable

tshe dang ldan pa

ཚོ་དང་ལྷན་པ།
āyusmān

A monk or mendicant of seniority.

Āyusmān (*tshe dang ldan pa*) is a title of respect directed toward a monk or wandering mendicant who is venerable and in a position of seniority, but not a fully realized buddha. (In the *Lalitavistara*, ch. 26, Śākyamuni famously rejects this title as a suitable term of address for himself. See, e.g., Dudjom Rinpoche 1991: 423). *Āyusmān* may imply one who has held monastic ordination for a significant number of years, and who has some level of realization, but is still “mortal” and tied to cyclic existence, in contrast to the buddhas, who are “immortal.” Even today Thai monks colloquially address each other, using *ayusma* for someone senior and *avuso* (“friend”) for someone junior.

g.1677 venerate

bla mar byed pa

སྐྱེ་མཚན་བྱེད་པ།
gurukaroti

g.1678 verbal abuse

tshig rtsub po

ཚིག་རྩུབ་པོ།
pāruṣya

Sixth of the ten non-virtuous actions.

g.1679 verbal purity

ngag yongs su dag pa

ངག་ཡོངས་སུ་དག་པ།

vāḱpariśuddhi

g.1680 verbally constructed

tshig gis bstan pa

ཚིག་གིས་བསྟན་པ།

sandarśita

g.1681 verdigris

zangs g.ya'

ཟངས་གཡམ།

tāmrakīṭṭa

g.1682 vermilion

mtshal

མཚམ།

hiṅgula

g.1683 verse

tshigs su bcad pa

ཚིགས་སུ་བཅད་པ།

śloka

g.1684 verses

tshigs su bcad pa'i sde

ཚིགས་སུ་བཅད་པའི་སྡེ།

gāthā

Fourth of the twelve branches of the scriptures.

g.1685 victory banner

rgyal mtshan

རྒྱལ་མཚན།

dvaja

One of the eight auspicious symbols, often in the form of a roof-top ornament, representing the Buddha's victory over malign forces.

g.1686 Victory Banner's Crest

rgyal mtshan gyi rtse mo'i tog

རྒྱལ་མཚན་གྱི་རྩེ་མོའི་རྟོག

dhvajāgraketurāja · dhvajāgraketu

Name of the twenty-fourth meditative stability.

g.1687 viewer

mthong ba po

མཐོང་བ་པོ།

darśaka

g.1688 Vimuktisena

rnam grol sde

རྣམ་གྲོལ་སྡེ།

vimuktisena

Indian commentator (fl. early sixth century).

g.1689 Vinaya

'dul ba

འདུལ་བ།

vinaya

The vows and texts pertaining to monastic discipline.

g.1690 violence

rnam par 'tshé ba

རྣམ་པར་འཚོ་བ།

hiṃsa

g.1691 virtuous ascetic

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.1692 virtuous attributes

dge ba'i chos

དགེ་བའི་ཚོས།

kuśaladharmā

Also translated here as “virtuous phenomena.”

g.1693 virtuous phenomena

dge ba'i chos

དགེ་བའི་ཚོས།

kuśaladharmā

Also translated here as “virtuous attributes.” For a listing of the mundane virtuous phenomena, see [2.75](#).

(See also [n.141](#)).

g.1694 visage that resembles the full moon

zhal zla ba nya ba lta bu

ཞལ་ལྷ་བ་ཉ་བ་ལྟ་བུ།

pūrṇonduvadanā

Twenty-seventh or thirty-first of the thirty-two major marks.

g.1695 Viśeṣamati

blo gros khyad par can

བློ་གྲོས་ལྷན་པ་ཅན།

viśeṣamati

Name of a bodhisattva.

g.1696 viviparous birth

mngal skyes

མངལ་སྐྱེས།

jāṛāyuja

First of the four modes of birth.

g.1697 voice is deep [like the trumpet of an elephant or the rolling of thunder]

dbyangs zab pa

དབྱངས་ཟབ་པ།

gajagarjitajimūtaghoṣatā

Twenty-fifth of the eighty minor marks; the additional simile comes from the Sanskrit term used in this list in other sūtras.

g.1698 voice of the tathāgatas endowed with sixty aspects

gsung yan lag drug bcu dang ldan pa · gsung dbyangs rnam pa drug bcu

གསུང་ཡན་ལག་རྒྱལ་བརྒྱད་ལྡན་པ། · གསུང་དབྱངས་རྣམ་པ་རྒྱལ་བརྒྱ།

—

See [n.272](#).

g.1699 void

dben pa · gsog

དབེན་པ། · གསོལ།

vivakta · tucchaka

Also translated here as “voidness.”

g.1700 voidness

dben pa · gsog

དབེན་པ། · གསོལ།

vivakta · tucchaka

Also translated here as “void.”

g.1701 volition

mos pa

མོས་པ།

adhimukti · adhimuñcyamāna

Also translated here as “inclination,” “will,” and “intent.”

g.1702 Vulture Peak

bya rgod kyi phung po'i ri

བྱ་རྗོད་ཀྱི་ཕུང་པོའི་རི།

gṛdhrakūṭa

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.1703 waist cloth

ras yug chen

རས་ཡུག་ཆེན།

paṭaka · cīvara

g.1704 wandering mendicant

kun tu rgyu

ཀུན་ཏུ་རྒྱ།

parivrājika

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.1705 warmth

drod

དྲོད།

uṣmagata

Name of the 1st training on the path of preparation.

g.1706 water element

chu'i khams

ཚུ་འི་ཁམས།

abdhātu

g.1707 way of the buddhas

sangs rgyas kyi tshul

སངས་རྒྱས་ཀྱི་ཚུལ།

buddhanetrī

g.1708 weaken

stobs chung bar bgyid

སྟོབས་རྒྱུ་བར་བགྱིད།

durbalīkaroti

g.1709 well distinguished by conditioned phenomena

'dus byas kyis rab tu phye ba

འདུས་བྱས་ཀྱིས་རབ་དུ་ཕྱི་བ།

samskr̥tsprabhāvita

g.1710 well-being

phan pa

ཕན་པ།

hita

g.1711 wheat

gro

གོ།

godhūma

g.1712 when beings are inclined toward pleasant states

sdug pa nyid du mos pa

སྤུག་པ་ཉིད་དུ་མོས་པ།

śubhādhimukti

Third of the eight aspects of liberation.

g.1713 when corporeal beings observe physical forms

gzugs can gzugs rnam la lta ba

གཟུགས་ཅན་གཟུགས་རྣམས་ལ་ལྟ་བ།

rūpī rūpāṇi paśyati

First of the eight aspects of liberation.

g.1714 when formless beings endowed with internal perception
observe external physical forms

nang gzugs med par 'du shes pas phyi rol gyi gzugs rnam la lta ba

ནང་གཟུགས་མེད་པར་འདུ་ཤེས་པས་ཕྱི་རོལ་གྱི་གཟུགས་རྣམས་ལ་ལྟ་བ།

adhyātमारूपसंज्ञी बहिरथा रूपानि पास्यति

Second of the eight aspects of liberation.

g.1715 white lotus

pad ma dkar po

པད་མ་དཀར་པོ།

punḍarika

g.1716 who propound inaction

bya ba ma yin pa smra ba

བྱ་བ་མ་ཡིན་པ་སླུ་བ།

akriyāvādin

g.1717 whose afflicted mental states have ended

nyon mongs pa zad pa

ཉོན་མོངས་པ་ཟད་པ།

kleśakṣaya

g.1718 whose series of lives has ended

tshe zad pa

ཚེ་ཟད་པ།

āyuhkṣaya

g.1719 why

ci'i slad du

ཅི་འི་སླད་དུ།

kena kāraṇena

g.1720 wide eyes and bovine eyelashes

spyang yangs shing ba'i rdzi ma lta bu

སྤྱན་ཡངས་ཤིང་བའི་རྗེ་མ་ལྷ་བུ།

viśālagopakṣmanetratā

Twenty-seventh of the thirty-two major marks.

g.1721 wild licorice

mda' rgyus

མདའ་རྒྱུས།

śara

Abrus precatorius.

g.1722 wilderness

'brog dgon

འབྲོག་དགོན།

kāntāra

g.1723 willingness

'dod pa

འདོད་པ།

ruci · cchanda

g.1724 wind disorders

rlung las gyur pa'i nad

རླུང་ལས་གྱུར་པའི་ནད།

vātikāvyādhi

First of the four kinds of disease.

g.1725 wind element

rlung gi kham

རླུང་གི་ཁམས།

vāyudhātu

g.1726 wisdom

shes rab

ཤེས་རབ།

prajñā

In the context of the transcendent perfections, wisdom is the sixth of the six transcendent perfections.

The translation of *prajñā* (*shes rab*) by “wisdom” here defers to the precedent established by Edward Conze in his writings. It has a certain poetic resonance which more accurate renderings—“discernment,” “discriminative awareness,” or “intelligence”—unfortunately lack. It should be remembered that in Abhidharma, *prajñā* is classed as one of the five object-determining mental states (*pañcaviṣayaniyata*, *yul nges lnga*), alongside “will,” “resolve,” “mindfulness,” and “meditative stability.” Following Asaṅga’s *Abhidharma-samuccaya*, Jamgon Kongtrul (TOK, Book 6, Pt. 2, p. 498), defines *prajñā* as “the discriminative awareness that analyzes specific and general characteristics.” Therefore “wisdom” in this context is to be understood in the cognitive or analytical Germanic sense of *witan* or *weis* (Dayal 1932: 136) and not as an abstract “body of knowledge,” or in any aloof and mysterious theosophical sense. Nor indeed is there any association with the Greek *sophia*.

Also translated here as “discriminative awareness.”

g.1727 wisdom that is instantaneously endowed with the adamantine meditative stability

rdo rje lta bu'i ting nge 'dzin skad cig gcig dang ldan pa'i shes rab

རོ་རྗེ་ལྷ་སྲུང་ཉིང་ངེ་འཛིན་སྐད་ཅིག་གཅིག་དང་ལྷན་པའི་ཤེས་རབ།

vajropamasamādhi sthitvaikacittakṣaṇasamāyuktaprajñā

g.1728 wish

bsam pa

བསམ་པ།

abhiprāya

g.1729 wish to comprehend

yongs su shes par byed 'dod pa

ཡོངས་སུ་ཤེས་པར་བྱེད་འདོད་པ།

parijñātukāma

g.1730 withhold

'dor bar byed

འདོར་བར་བྱེད།

chorikā karoti

g.1731 without a self

bdag med pa

བདག་མེད་པ།

anātmataḥ

g.1732 without apprehending anything

mi dmigs pa'i tshul du

མི་དམིགས་པའི་རྩོལ་དུ།

anupalambhayogena

The expression “without apprehending anything” suggests that great bodhisattva beings should teach without perceiving anything as inherently existing. Lamotte, *The Treatise on the Great Virtue of Wisdom*, vol. IV, p. 1763, note 564, renders this term as “by a method of non-perceiving.”

g.1733 without aspiration

smon pa med pa

སྒྲོན་པ་མེད་པ།

apraṇihita

g.1734 without blindness

mun pa ma mchis pa nyid

སྐྱུང་པ་མ་མཚིས་པ་ཉིད།

anandhakāratā

g.1735 without clumsiness

'khrul pa med pa

འཇུལ་པ་མེད་པ།

nāsti skhalitam

First of the eighteen distinct qualities of the buddhas.

g.1736 without conceptual notions

rnam par rtog pa med pa

རྣམ་པར་རྟོག་པ་མེད་པ།

niroikalpa

g.1737 without contaminants

zag pa med pa

ཟག་པ་མེད་པ།

anāsrava

g.1738 without defect

nyes pa med pa

ཉེས་པ་མེད་པ།

anaparādha

g.1739 without denomination

ming du gdags pa med pa

མིང་དུ་གདགས་པ་མེད་པ།

na nāma prajñapti

g.1740 without differentiating perceptions

tha dad pa'i 'du shes med pa

ཐ་དད་པའི་འདུ་ཤེས་མེད་པ།

nāsti nānātvasaṃjñā

Fourth or fifth of the eighteen distinct qualities of the buddhas.

g.1741 without false memories

bsnyel ba med pa

བསྐྱེལ་བ་མེད་པ།

nāsti muṣitasmṛtitā

Third of the eighteen distinct qualities of the buddhas.

g.1742 without foundation

gzhi med

གཞི་མེད།

avastuka

g.1743 without inherent existence

rang bzhin med pa

རང་བཞིན་མེད་པ།

aprakṛti

g.1744 without real nature

de bzhin nyid med pa

དེ་བཞིན་ཉིད་མེད་པ།

atathatā

g.1745 without relying on external conditions

gzhan gi dring la mi 'jog pa

གཞན་གི་དྲིང་ལ་མི་འཇོག་པ།

aparapratyaya

g.1746 Without Settled Focus

gnas su bya ba med pa

གནས་སུ་བྱ་བ་མེད་པ།

niradhiṣṭhāna

Name of the eighty-first meditative stability.

g.1747 without support

mi rten pa

མི་རྟེན་པ།

anísrita

g.1748 without syllables

yi ge med pa

ཡི་གེ་མེད་པ།

anakṣara

g.1749 without the indifference that lacks discernment

so sor ma brtags pa'i btang snyoms med pa

སོ་སོར་མ་བརྟགས་པའི་བྲང་སྟོམས་མེད་པ།

apratisaṃkhyāyopekṣā

Sixth of the eighteen distinct qualities of the buddhas. Also rendered here as as “without indifference that does not make distinctions.”

g.1750 without uncomposed minds

sems mnyam par ma bzhag pa med pa

སེམས་མཉམ་པར་མ་བཞག་པ་མེད་པ།

nāsty asamāhitacitta

Forth or fifth of the eighteen distinct qualities of the buddhas.

g.1751 words that syllables form

yi ge bsgrub pa rnam

ཡི་གེ་བསྐྱུབ་པ་རྣམས།

akṣarābhinirhāra

g.1752 world of “patient endurance”

mi mjed 'jig rten gyi khams

མི་མཇེད་འཇིག་རྟེན་གྱི་ཁམས།

sahālokadhātu

The human world of “patient endurance,” according to traditional Indian cosmology, comprising four continents. See also [n.196](#).

g.1753 world system

'jig rten gyi khams

འཇིག་རྟེན་གྱི་ཁམས།

lokadhātu

Definition from the 84000 Glossary of Terms:

The term *lokadhātu* refers to a single four continent world-system illumined by a sun and moon, with a Mount Meru at its center and an encircling ring of mountains at its periphery, and with the various god realms above, thus including the desire, form, and formless realms.

The term can also refer to groups of such world-systems in multiples of thousands. A universe of one thousand such world-systems is called a chiliocosm (*sāhasralokadhātu*, *stong gi 'jig rten gyi khams*); one thousand such chiliocosms is called a dichiliocosm (*ḍviśāhasralokadhātu*, *stong gnyis kyi 'jig rten gyi khams*); and one thousand such dichiliocosms is called a trichiliocosm (*trisāhasralokadhātu*, *stong gsum gyi 'jig rten gyi khams*). A trichiliocosm is the largest universe described in Buddhist cosmology.

g.1754 world system of desire

'dod pa'i khams

འདོད་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.1755 world system of form

gzugs kyi khams

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 (*rūpāvācaradhyāna*), 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.1756 world system of formlessness

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.1757 worldliness

zang zing

ཟང་ཟིང་།

āmiṣa

g.1758 worldly convention

tha snyad

ཐ་སྟེན།

vyavahāra

g.1759 worldly covetousness

'jig rten la brnab sems

འཇིག་རྟེན་ལ་བརྒྱབ་སེམས།

lokābhidhyā

g.1760 worldly gift

zang zing gi sbyin pa

ཟང་ཟིང་གི་སྤྱིན་པ།

āmiṣadāna

g.1761 worldly protector

'jig rten skyong ba

འཇིག་རྟེན་སྐྱོང་བ།

lokapāla

g.1762 worthy of beholding

lta bar 'os pa dag

ལྷ་བར་འེས་པ་དག།

samantaprāsādikatā

Twentieth of the eighty minor marks.

g.1763 worthy of veneration

bla ma'i gnas pa

སྲ་མའི་གནས་པ།

gurusthānīya

g.1764 worthy recipient

snod

སྟོན།

bhājana

g.1765 worthy recipient

sbyin gnas

སྐྱིན་གནས།

dakṣiṇīya

g.1766 wrong view

lta ba

ལྷ་བ།

drṣṭi

Second of the four torrents.

g.1767 wrong views

log par lta ba

ལོག་པར་ལྷ་བ།

mithyādrṣṭi

Tenth of the ten non-virtuous actions.

g.1768 yakṣa

gnod sbyin

གནོད་སྐྱིན།

yakṣa

A class of male and female spirits, depicted as holding choppers, cleavers, and swords. Inhabiting mountainous areas and sylvan groves, their name in Tibetan (*gnod sbyin*, “granting harm”) suggests a malign nature.

g.1769 Yama

gshin rje

གཤིན་རྗེ།

yama

Lord of death.

g.1770 Yāma

'thab bral

འཐབ་བྲལ།

yāma

Third god realm of desire, meaning “strifeless.”

g.1771 Yawning Lion

seng ge rnam par bsgyings pa

སེང་གེ་རྣམ་པར་བསྐྱིངས་པ།

siṃhaviṅṅmbhita

Name of the twenty-seventh meditative stability.

g.1772 Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

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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.1773 yojana

dpag tshad

དཔག་ཚད།

yojana

The yoking distance of oxen, based on the interpretation of the *Treasury of Abhidharma* (*Abhidharmakośa*), Ch. 3, vv. 87–88, one *yojana* may be calculated to be 7.315 metres or 4 miles 960 yds.